**III B.TECH – II SEMESTER REGULAR EXAMINATIONS : April-2024**

**UNIVERSAL HUMAN VALUES (20MC1602)**

**(COMPUTER SCIENCE & ENGINEERING)**

**Regulation: PVP20**

**UNIT-I**

**1A) Illustrate the content of value education. What should be the content of value education to make it complete?(CO1-L3) 7M**

The subject that enables us to understand 'what is valuable' for human happiness is called value education. The scope of value education includes all dimensions (thoughts, behaviour, work and realization) and all levels (individual, family, society and nature - existence). Accordingly, the content of value education will be to understand myself, my aspirations, my happiness; understand the goal of human life comprehensively, understand the other entities in nature, the innate inter-connectedness, the coexistence in the nature- existence and finally the role of human being in this nature/existence entirely. Hence, it has to encompass understanding of harmony at various levels and finally, learning to live in accordance with this understanding by being vigilant to one's thoughts, behaviour and work.

**1B) Explain the process, content and natural outcome of self exploration with a neat diagram and two examples from your life? (CO1-L2) 7M**

It is a process of seeing the reality on our own right, by our own investigation, observation and analysis. Through this process, we are trying to understand the reality that exists and our participation with it; this participation is what we are calling values.

The first step is to verify the given proposal on your own right, by referring it to your ‘natural

acceptance’. If the proposal is naturally acceptable to you, it is right for you. If it is not naturally

acceptable to you, it is not right for you.

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The Content for Self-exploration

The content for self-exploration has two sub-parts:

a) Desire: What is our basic aspiration?

b) Program: What is the way to fulfill this basic aspiration?

The second part of self-exploration is experiential validation. It means trying to live according to the proposal. In living, there are two parts – one is the behaviour with other human beings and the second is work with rest of nature. When we are behaving with human being on the basis of this proposal, we want to verify whether it leads to mutual happiness or not. If it leads to mutual happiness, it is a right proposal; if it does not lead to mutual happiness, it is not a right proposal. Similarly, when we are working with rest of nature on the basis of this proposal, we want to verify whether it leads to mutual prosperity or not. If it leads to mutual prosperity, it is a right proposal; if it does not lead to mutual prosperity, it is not a right proposal.

Natural acceptance has to do with something fundamental, something related to our purpose, something related to our basic desires. When we ask a question related to these, we get a definite answer from our natural acceptance. For example,

• Is happiness naturally acceptable or is unhappiness naturally acceptable?

• Is it naturally acceptable to live in relationship or in opposition?

• What is naturally acceptable – to nurture your Body or to exploit it?

Some of the characteristics of natural acceptance are:

• It does not change with time

• It does not change with place

• It does not change with the individual

• It is uncorrupted by likes and dislikes or assumptions or beliefs

• It is innate, a part and parcel of our being; we don’t need to create it

• It is definite

**(OR)**

**2 A) Distinguish between Happiness and prosperity? (CO1-L2) 7M**

Happiness may be defined as being in harmony/synergy in the state/ situation that I live in. "A state or situation in which I live, if there is harmony in it then I like to be in that state / situation. The state of liking is happiness." Whereas, prosperity is the "feeling of having or making available more than required physical facilities".

In the current scenario, we are generally trying to achieve happiness and prosperity by maximizing accumulation and consumption of physical facilities. This is an attempt to achieve happiness through pleasant sensory interactions. The physical facilities are not seen in terms of fulfilling bodily needs but as a means of maximizing happiness.

**2 B )** **Explain the basic human aspirations and what are the requirements to fulfill them? Indicate their correct priority. CO1-L2) 7M**

Our basic aspirations are happiness (mutual fulfillment) and prosperity (mutual prosperity). Happiness is ensured by the relationships with other human beings and prosperity is ensured by working on physical facilities.

**Right Understanding:** This refers to higher order human skills - the need to learn and utilize our intelligence most effectively.

**Good Relationships:** This refers to the interpersonal relationships that a person builds in his or her life - at home, at the workplace and in society.

**Physical Facilities:** This includes the physiological needs of individuals and indicates the necessities as well as the comforts of life. It means the feeling of having or being able to have more physical facilities than is needed.

In order to resolve the issues in human relationships, we need to understand them first, and this would come from 'right understanding of relationship'. Similarly in order to be prosperous and to enrich nature, we need to have the 'right understanding'. The 'right understanding' will enable us to work out our requirements for physical facilities and hence correctly distinguish the difference between wealth and prosperity. With nature as well, we need to understand the harmony in nature, and how we can complement this harmony.

**UNIT-II**

**3A) Human being is the co existence of the self and the body. What are three specific distinguishing attributes of the self and the body. Explain with examples (CO2-L2) 7M**

The human being is the co-existence of 'I' and the body, and there is exchange of information between the two, i.e. 'I' and body exist together and are related. There is a flow of information from 'I' to the body and from body to the 'I'. We can make this distinction between the self and the body in three ways in terms of the needs, activities and the types of these two entities. All the needs of I, say respect, trust, etc., can be called as Happiness (such), while the needs of body are physical facilities (suvidha) like food. The two things are qualitatively different. There is no relevance of quantity for the needs of I as it is qualitative, while the needs of body are quantitative, and they are limited in quantity.

1. Activities that are going on in the self

2. Activities that are going on in the body

3. Activities involving both the self and the body

Knowing, assuming, recognizing and fulfilling are the activities involving both the self and the body.

**Activities of recognizing and fulfilling in the body:** Apart from the activities of Breathing, Heartbeat, Digestion etc., the activities of the body can also be understood as recognition and fulfilment. In fact, the mutual interaction between any two material entities can be understood as recognition and fulfilment of their relationship. For example when we are thirsty and drink water, the body absorbs the water to the extent needed and uses for the nourishment of the various organs. Here, body recognizes its relation with water and fulfils it.

Recognizing Fulfilling

**2. Activities of knowing, assuming, recognizing and fulfilling in the self ('I'):** When it comes to self (jivan or 'I'), which is a conscious entity; in addition to 'recognizing and fulfilling', there is also the activity of assuming and that of knowing. In fact, recognizing and fulfilling in case of human beings will depend upon knowing and/or assuming.

**3 B ) Outline why the Physical facilities are required? What do you mean by right utilization of Body? (CO2-L2) 7M**

The self has the responsibility for nurturing, protection and right utilization of the body. For this self has to follow some programs. We need to work to understand the self organization of the body and ensure health of the body.

**Nurturing of the Body:**

**Proper Food, Air, Water, Etc.:** In the process of selecting food for the body, I need to make out the elements which make a complete food so that it gives required nutrients and energy to the body. On the basis of understanding of the harmony of the self with the body, it can be said that the food needs to be eaten only when we feel hungry. The choice of the food has to be such that it is easily digestible and the food needs to be taken with proper posture of the body and in right quantity.

Normally we tend to believe that the body is an instrument for sensory enjoyment, which is not correct. We also happen to our body to exploit other human beings or rest of the nature, which is also not right utilization. Body is the instrument of the self and the body needs to be given nutrition, protection and utilized to work as an efficient and effective tool for the right purpose. This utilization is termed as right utilization. In other words, employing our body as an instrument for sensory enjoyment, and to exploit other human beings or rest of the nature is not the right utilization. On the contrary utilizing our body for right behavior and work is actually the right utilization of the body.

**(OR)**

**4A) Explain how activities in self (I) are inter related. (CO2-L2) 7M**

The self is conscious in nature while the body is physico-chemical in nature. The interaction between the 'I' and the body is in the form of exchange of information. So the focus of attention is on two categories of attributes of the self, namely, the powers of the self and the corresponding activities as the manifest outcomes of these powers.

1. **Power**: This means the basic capacity in the self ('I'). They are: desires, thoughts and expectations.

2. **Activities**: The activities are: imaging, analyzing, and selecting/tasting. The activity of analyzing means breaking down the image into various parts or to open it up. Selecting/tasting is with the expectation of fulfilling our desires with the expectation of happiness. The activity of selecting/tasting is the basic level via which the self interacts with the body.

**Activities in self are related:** There are two possible flows of the activities and both keep taking place:

**From outside (the body) to inside (in 'I')**

1. Self receives sensations from body tasted in 'I' e.g. our self see a car through the information via 'eyes'.

2. Based on taste, thought could be triggered e.g. we start thinking about the car.

3. Based on these thoughts, desires may be set e.g. when we starts thinking about the car it forms an image that we are leading a good life by using a car and this way a good life by having a car becomes a desire

1. When desire is set we start forming thoughts about fulfilling this desire. E.g. with the desire of a good life via the car, we start thinking about how to get the car, what is the cost of the car, how can I have that car, etc.

2. Based on this we make selection to fulfill these thoughts e.g. we choose the car its shape color etc and then end up buying it. Leads to desires thoughts and selection

**4B) What are the programs for ensuring the health of the body? Explain.CO1-L2) 7M**

Our present lifestyle and conditionings are not very conductive to keep the body fit and therefore it is important to understand sanyama and swasthya correctly and maintain proper harmony with the body. As a proposal, we need to work for the following few things

1. To understand and live with sanyama.

2. To understand the self organization of the body and ensure health of the body.

1. **Understanding and Living with Sanyama :** Sanyama implies that the self takes the responsibility for proper nurturing, and right utilization of the body. For this it is essential to understand the functioning of the body instrument. It is also essential to understand that this instrument has a limited life span and undergoes a pattern of growth and decay. The interaction of the self with the body has to be in consonance with the above objectives which are achieved through sanyama.

2. **Understanding the self organization of the body and ensure health of the body:**

**a. Nurturing of the Body: Proper Food, Air, Water, Etc.:** In the process of selecting food for the body, I need to make out the elements which make a complete food so that it gives required nutrients and energy to the body. On the basis of understanding of the harmony of the self with the body, it can be said that the food needs to be eaten only when we feel hungry. The choice of the food has to be such that it is easily digestible and the food needs to be taken with proper posture of the body and in right quantity.

**b. Protection of the Body:** The second issue is the protection of the body. The clothes we choose for protection need to be such that they ensure proper interaction of the body with the environment. The right amount of exposure of the body to the air, water, and sun is required to

**c.Right Utilization of the Body (Sadupayoga):** Right utilization of the body as an instrument necessitates understanding the purpose for which this instrument is to be used. Normally, we tend to believe that the body is an instrument for sensory enjoyment, which is not correct. We also happen to use our body to exploit other human beings or rest of the nature which is not right utilization. It is important to realize that the human body is an instrument to facilitate right understanding and its actualization in life.

**UNIT-III**

**5A) List down the values in human relationship. What values are necessary in human relationship? Explain each briefly. (CO2-L3) 7M**

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:** 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.

2. **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 ourself different from others. In other words, respect means right evaluation, to be evaluated as I am.

3. **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.

4. Care: The feeling of care is the feeling to nurture and protect the body of our relative. Or in other words a state of mind in which one is troubled; worry, anxiety, or concern is called care.

5. **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.

6. **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.

7. **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.

8. **Gratitude:** Gratitude is the feeling of acceptance for those who have made efforts for my excellence.

Gratitude is an emotion that occurs after people receive help, depending on how they interpret the situation.

9. **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.

**5 B)** **Distinguish between intention and competence with examples. ( CO2-L2) 7M**

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.

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

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

**(OR)**

**6A) Critically examine the state of society today in terms of fulfillment of comprehensive human goal**. **( CO2-L2) 7M**

In order to facilitate the fulfillment of the basic aspirations of all human beings in the society, the following comprehensive human goal needs to be understood. Today the state of society in terms of this comprehensive human goal is:

**Right understanding in individual**: We are talking about information and skills, but we are ignoring the need of right understanding, we are ignoring the need to understand happiness correctly. We are ignoring the need to understand and be in relationship.

**Prosperity in families**: We are not able to see that the needs of physical facilities is limited and that, we can have more than what we need. We are only talking about how to generate wealth. 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 power. 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, in the hope that more and more competence for war will lead to peace.

**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, to subjugate the entities in nature and to disrupt nature's cycle, in pursuance of our whims and fancies. We even have disregarded the truth that nature is our basic support systems and disturbing its balance will result in our own destruction

**6B) Explain what are the five dimensions of Human Endeavour? How are they helpful in achieving the comprehensive human goal? ( CO2-L2) 7M**

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

1. Education - Right Living

2. Health - Self Regulation

3. Justice - Preservation

4. Production - Work

5. Exchange - Storage

**Education - Right Living:** Education refers to understanding hormony at all four levels of living. While right living refers to commitment and preparedness to live in harmony at all four levels of living.

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

**Justice - Preservation:** Justice (nyaya) refers to harmony in the relationship between human beings, while preservation (suraksha) refers to harmony in the relationship between human being and the rest of nature.

**Exchange - Storage:** Exchange (vinimaya) refers to the exchange of physical facilities between the members of the society, while storage (kosa) refers to the storage of physical facilities that is left after fulfilling the needs of the family. We can now see how these five dimensions of humanistic society are able to ensure the human goal

**UNIT-IV**

**7A ) Organize mutual fulfillment among the four orders of nature. (CO3-L3) 7M**

Combination of all that is in solid, liquid or gas state, or the aggregate of all the mutually interacting units - big or small, sentient or insentient together can be called nature. We can categorize all these units into four distinct orders.• Material order• Animal order• Pranic order• Human order

In the nature, all the units are connected to each other and fulfilling each other. Human being is related to all other human beings. On this basis, we have feelings and emotions for everyone. Human being is connected to all the material units in the existence and gets aware of it as he starts exploring it.

**Material Order and Plant/Bio-Order:** The material order provides the nutrients to the plant/bio order in the form of soil, minerals, etc while the plant/ bio order decays and forms more nutrients, thus enriching the soil. The plant/bio order also decays to substances like oil and coal, which are stored deep within the earth as protection against the heat from the molten core inside the earth as well as the heat from the sun Plants help move the nutrients through the various layers of the soil. The roots of the plants hold the soil together and prevent the soil from erosion. Plants produce oxygen/ carbon dioxide and thus help in the movement of the material order. There is a mutual interdependency and co-existence we can see here.

**Material Order, Plant/Bio- Order and Animal Order:** The material order provides the basis for movement of all animals, birds and fishes. Water, oxygen and other gases are necessities for both plants and animals. At the same time, the animal order helps enrich the soil with its excreta and this excreta helps the plants with nutrients. The plant/bio order provides food for animals, birds and fishes. The animal Order helps in pollination of the flowers of the pranic order.

**Material Order, Plant/Bio- Order, Animal Order and Human Order:** We humans also have a natural acceptance to be mutually fulfilling to these three orders. However, we are not able to ensure this mutual fulfilment. We are dependent on the material order for soil and minerals and metals, but only end up polluting the soil and depleting the fossil fuels; we are dependent on plants for our food and holding together the larger ecosystem, but we have destroyed forests and destroyed multiple species of plants and herbs; we are dependent on animals to carry out our production and transportation activities, but have made many species of animals extinct, and are today known for our cruelty towards animals. We can see that there is interconnectedness and mutual fulfilment in all the orders of nature except human order.

**7B )** **Explain the Harmony in Nature? (CO3-L2) 7M**

The aggregate of all the mutually interacting units - big or small, sentient or insentient together can be called nature. These units are infinite in number and we could easily observe that there exists a dynamic balance, self regulation among all these units. This self regulation is harmony or balance in nature. The law of nature has a unique cause and effect system which must be understood in order to be in harmony with the natural law of things

Natural harmony is necessary for the following reasons:

1. Natural harmony is necessary to solve the problem of global warming and depletion of non-renewable natural resource can be aboided.

2. Natural harmony with trees cure all problems like - reduction of wind velocity, energy savings, doing companion planting, development of an eco-subsystem in terms of establishing a forest garden, reduction of building heat.

3. It is possible to achieve natural harmony in the establishment, maintenance and management of educational institution like schools, colleges and universities.

4. One can understand the depths of harmony and alignment in natural by contemplating and reflecting upon the natural order. It is possible to unravel the mystery of the natural systhesis in the midst of ongoing chaos at the material plane.

**(OR)**

**8A ) Identify the differences between material units and consciousness units. (CO3-L3) 7M**

Material units recognise and fulfil their relationship with other units their conduct is definite. Consciousness units recognise and fulfil their relationship on the basis of assuming without knowing or assuming based on knowing the conduct of the human being is definite if it is operating

on the basis of assuming based on knowing; and it is indefinite if it is operating on the basis of assuming without knowing. All material units are composed of other (simpler) material units. The smallest or fundamental stable material unit is the atom. An atom may combine with another atom to form a molecule. These molecules further combine to form molecular structure. Molecular structures can exist either as lumps, or fluids. Fluids provide nurturing of cells and such cells combine to form plants, the animal body and the human body.

Coming to the domain of consciousness, there is just one type of unit which we have referred to as the Self. We can classify all the units in existence into four orders. Material units can be classified into two orders physical order and bio order. The animal order is the co-existence of consciousness (Self) and the animal body (material). The human order is also the coexistence of consciousness (Self) and the human body (material).

**8B ) Explain the innateness of material and animal order in nature. (CO3-L2) 7M**

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

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

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

**UNIT-V**

**9 A) What is ethical human conduct? Explain in terms of values, policies and character with appropriate examples?(CO4-L2) 7M**

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. **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 (Mulya):

2. Policy (Niti):

3. Character (Charitra):

**1. Values (Mulya):** Competence of living in accordance with universal human values or the participation of a unit in the larger order- its natural characteristics or svabhava. The values of a human being can be enumerated as thirty, which are listed below:

A) Values in self (Jivan Mulya):

Happiness (Sukha): Definitiness of expectation (selecting/ tasting) based on definitiness of thought manifests as happiness.

Peace (Shanti): Definitiness of thought based on definitiness of desire manifests as peace.

Satisfaction (Santosh): Definitiness of desire based on understanding manifests as satisfaction. Bliss (Ananda): Understanding based on realization manifests as bliss.

B) Values in Human - Human Relationship (Sambandh Mulya):

**Established - Values Expressed - Values**

1.Visvasa (Trust) Saujanyata (Complementariness)

2.Sammana (Respect Sauhardra (Compliance) 11 3

3. Sneha (Affection) Nistha (Commitment) 12 4

4. Mamta (Care) Udarata (Generosity) 13

5 Vatsalya (Guidance) Sahajata (Spontaneity) 14

6 Shraddha (Reverence) Pujyata (Obedience) 15

7 Gaurava (Glory) Saralata (Ease) 16

8 Kritagyata (Gratitude) Saumyata (Self-Restraint) 17

9 Prema (Love) Ananyata (Unanimity) 18

What we need to have is the established value; the expressed value is a natural outcome.

C) Values of a Human Being in its Participation in Universal Human Order (Manav Mulya):

Perseverance (Dhirata): After understanding the system, patiently participating in it.

Bravery (Veerta): Helping other in understanding and participating in system. Generosity (Udarta): Using our mind, body and wealth in system.

Kindness (Daya): To give opportunity or thing to a person who have ability

Beneficence (Kripa): To give ability to a person who have opportunity or thing Campassion (Karuna): Providing both ability and thing to a person.

D) **1. Values of Human Being** in the Interaction with the Rest of the Nature (Vastu Mulya):

Utility Value (Upyogita Mulya): To prepare a physico-chemical object for nourish and protection. Artistic value (Kala Mulya): To ensure the long lasting utility of the object.

 **2. Policy (Niti)**: The decision (plan, program, implementation, results, evaluation) about the enrichment, protection and right utilization of the resources (self, body and wealth - mana, tanaand dhana). Have three parts:

A) Economic Value (Artha Niti): enrichment of self, body and wealth

B) Political Value (Rajya Niti): protection of self, body and wealth

C) Policy for Universal Human Order (Dharma Niti): right utilization of self, body and wealth

**3. Character (Charitra)**: The definiteness of my desire, thought and selection gives definiteness to my living.

**9 B) Interpret the term ‘Competence’ in professional ethics.(CO4-L2) 7M**

Professional ethics means to develop professional competence with ethical human conduct. Developing ethical competence in the individual (profession) is the only effective way to ensure professional ethics. The development of ethical competence is a long term process to be achieved through appropriate value education. As profession is only a subset of the life activities, the competence in profession will only be the manifestation of one's right understanding. The salient features characterizing this competence can be summarized as follows:

1. Clarity about comprehensive human goal: Samadhan - Samridhi - Abhay - Sah-astitva, and its fulfilment through universal human order.

2. Confidence in oneself: Based on the right understanding of oneself and the rest of existence.

3. Mutually fulfilling behaviour: Clarity and confidence in ethical human conduct and its correlation with sustained personal as well as collective happiness and prosperity.

4. Mutually enriching interaction with nature: Self-sufficiency in fulfilment of physical needs; ability to assess the needs for physical facilities for the family and their fulfilment through production systems ensuring harmony in the nature. In the light of the above, one acquires the ability to identify and develop appropriate (people-friendly and eco-friendly) technologies, production systems etc.

**(OR)**

**10 A)** **Explain the four levels of value-based living pragmatic implications ? (CO4-L2) 7M**

The implications of value based living can be understood in the following terms:

1. **At the level of the individual** - Achive happiness, peace, contentment and bliss in the self, perseverance, bravery and generosity in living of the individual. The individual get rid of the tensions, frustrations, depression, and other such situations

2. **At the level of the family** - Mutual fulfillment in relationships, prosperity in the family, sustenance of joint families, family as the building block of societal order in place of law enforcing bodies, respect for all without differntiation on the basis of age, gender, caste, race, money, post, creed, etc.

3. **At the level of the society** - Fearlessness in the society, holistic systems for education, health, justice, production, exchange and storage, harmony between nations, world growing as a family. Differentiations on the basis of body, physical facilites and beliefs will be reduced.

4. **At the level of nature** - Co-existence of all units in nature, earth getting more and more suited for sustenance of all entities on the globe, balance of seasons, proper development. The problems of pollution and resource depletion can be solved.

**10 B ) Identify the differences between Ethics and professional Ethics. (CO4-L2) 7M**

This definitiveness of human conduct in terms of values, policies and character is termed as

ethics. 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.

Professional ethics may be defined as a form of applied ethics that examines ethical principles and moral or ethical problems that arise in a business environment. Professional ethics concerns the moral issues that arise because of the specialist knowledge that professionals attain, and how the use of this knowledge should be governed when providing a service to the public.