UNIVERSAL HUMAN VALUES – II

HS201

Module 1

Basic Human Aspiration and Its Fulfilment

Questions with Answers

Lectures 1 to 6

Section A · 41 questions of 2 marks
Section B · 25 questions of 5 marks
Section C · 16 questions of 7 marks

Answers prepared from the Teachers' Manual (Lectures 1–6), the Module 1 notes, the Module 1 question sheet and the assignment.

How this paper is arranged

This paper covers the whole of Module 1. Each section carries the complete topic list of the module, so any one section can be used on its own as a revision set. Answers follow the terminology of the Teachers' Manual and the module notes, and are written to the length a 2, 5 or 7 mark question expects.

Section	Marks	Questions	Answer length	Topics in the section
A	2	41	40–50 words	Complete Module 1 topic list
B	5	25	120–150 words	Complete Module 1 topic list
C	7	16	200–250 words	Complete Module 1 topic list

The topics covered

Need for value education · the value domain and the skill domain · guidelines for value education · basic human aspiration · happiness and prosperity · excitement versus happiness · right understanding and right feeling · self-exploration and natural acceptance · animal and human consciousness · the four levels of living · holistic development · education and sanskar.

Section A · 2 Marks

Short answer — about 40 to 50 words each. 41 questions.

Q1. Define the value of an entity and illustrate it with one example.

Ans. The value of an entity is its participation in the larger order of which it is a part. A piece of chalk is a unit, and the classroom is its larger order; the chalk's value lies in writing on the blackboard so that the classroom functions as intended.

Q2. What should be the content and scope of value education?

Ans. The content has to be all-encompassing. It must cover all dimensions of the human being — thought, behaviour, work and realisation — and all levels of living — individual, family, society, nature and existence. Accordingly it studies the human being, human aspiration and happiness, the goal of life, the other entities in nature with their interconnectedness and harmony, and finally the role of the human being in existence.

Q3. What are the two domains of education? State what each one addresses.

Ans. The value domain addresses 'what to do' — it develops clarity about our aspiration and what is truly valuable. The skill domain addresses 'how to do' — it develops the competence, science, technology and management skills needed to fulfil that aspiration. The two are complementary, with values first in priority.

Q4. Distinguish between 'what to do' and 'how to do' in the context of education.

Ans. 'What to do' concerns the goal — understanding what is truly valuable and worth pursuing. It belongs to the value domain and is addressed by value education. 'How to do' concerns the means — the competence and skills needed to reach that goal. It belongs to the skill domain and is addressed by skill development.

Q5. Why is value education needed in the present-day education system?

Ans. The present system is largely skill-biased: it develops science and technology without a base of values. Skills can supply the means but cannot decide what is truly valuable. The result is visible as crises at the individual, societal and environmental levels. Value education supplies the missing clarity of aspiration.

Q6. List the five guidelines that the content of value education must satisfy.

Ans. Universal — applicable to all human beings, at all times and places; Rational — open to reasoning, not dogma; Natural and verifiable — naturally acceptable and checkable in one's own experience; All-encompassing — covering all dimensions and levels of life; Leading to harmony — within the individual, among people and with nature.

Q7. What is meant by the basic human aspiration?

Ans. Every human being aspires for continuous happiness and prosperity — not happiness for a moment, but happiness that continues, together with the feeling of having more than the required physical facility. This aspiration is the same for all people, at all times and in all places.

Q8. Define happiness.

Ans. Happiness is to be in a state of harmony — to be in a state or situation that is naturally acceptable to us. Unhappiness is to be forced to be in a state of disharmony or contradiction, which is not naturally acceptable. In short, happiness is harmony and unhappiness is disharmony.

Q9. Define prosperity.

Ans. Prosperity is the feeling of having more than the required physical facility. It rests on two things: a right assessment of how much physical facility is actually needed, and ensuring the availability or production of more than that quantity. It is a feeling of sufficiency, not mere accumulation.

Q10. Is excitement the same as happiness? Give one example to support your answer.

Ans. No. Excitement is a short-lived high produced by a favourable sensation or by favourable feelings from others, and it cannot continue. Happiness is a harmonious state within, which can be continuous. A new phone gives excitement for a few days; it does not give lasting happiness.

Q11. What are the four stages through which a sensation from physical facility passes?

Ans. Tasty and necessary; tasty but unnecessary; tasteless and unnecessary; and finally intolerable. A favourite sweet, a new phone and a favourite song all follow the same sequence, differing only in how long each stage lasts. No sensation can stay in the first stage, which is why continuity of happiness cannot be built on one.

Q12. Differentiate prosperity from accumulation of wealth.

Ans. Prosperity is the feeling of having more than the required physical facility, and it needs a right assessment of what is required. Accumulation is merely piling up physical facility without that assessment. A person may accumulate a great deal and still feel deprived, while a person with modest but sufficient facility feels prosperous.

Q13. What is right understanding?

Ans. Right understanding is knowing correctly — understanding oneself, one's relationships, society and the whole of existence as they are. It is the clarity that comes from self-exploration and experiential validation rather than assumption. It is the first requirement for happiness and the basis of right feeling.

Q14. What is right feeling? How is it related to right understanding?

Ans. Right feeling means having the naturally acceptable feelings in relationship — trust, respect, affection, care, guidance, reverence, glory, gratitude and love. It grows out of right understanding: when relationship is understood correctly, the right feelings follow naturally. Without right understanding, feelings rest on assumption.

Q15. Why is physical facility necessary but not sufficient for a human being?

Ans. Physical facility is needed for the body — food, clothing, shelter and other instruments — and without it living is difficult. But human beings also need relationship and right understanding, which no amount of physical facility can supply. Most unhappiness in families comes not from shortage of facility but from lack of fulfilment in relationship.

Q16. State the three requirements for the fulfilment of human aspiration in their correct priority.

Ans. Right understanding in the self is the first priority; fulfilment in relationship with other human beings is the second; ensuring physical facility with the rest of nature is the third. All three are necessary and none can substitute for another, but their order matters.

Q17. What happens when physical facility is treated as the primary aim of life?

Ans. Relationship and right understanding are then neglected. The person remains unhappy in spite of abundance, cannot judge how much is enough, and lives with a continuing feeling of deprivation. This drives exploitation of other people and of nature, and produces crises at individual, societal and environmental levels.

Q18. Define self-exploration.

Ans. Self-exploration is the process of seeing reality on one's own right — through one's own investigation, observation and analysis — instead of accepting things because someone else says so. It begins as a dialogue with a teacher and finally becomes a dialogue within oneself.

Q19. What is natural acceptance?

Ans. Natural acceptance is what we naturally and unconditionally accept as right and desirable within ourselves — our inner voice or conscience. It is innate, not created by conditioning, and it does not change with time, place or person. It is the touchstone for verifying any proposal.

Q20. Mention any two characteristics of natural acceptance.

Ans. It does not change with time, place or individual, and it is unconditional — uncorrupted by our likes, dislikes, beliefs or preconditioning. It is also innate rather than acquired, and it is definite, that is, the same for all human beings.

Q21. What are the three marks by which right understanding is recognised?

Ans. It is assuring; it is satisfying; and it is universal — it holds good for all time, at all places, and for every individual. If an outcome fails any of these three tests it is not right understanding; it may be a preconditioning, and the exploration has to continue.

Q22. What is meant by experiential validation?

Ans. Experiential validation means living according to a proposal and checking the result in one's own experience — whether behaviour with human beings leads to mutual happiness, and whether work with the rest of nature leads to mutual prosperity. A proposal that passes this test is accepted as right understanding.

Q23. Why is self-verification necessary in value education?

Ans. Because values cannot be imposed from outside; each person has to see them to be true. Verification on the basis of natural acceptance and experience turns value education from indoctrination into understanding, and gives the confidence and commitment needed to actually live by it.

Q24. Distinguish between animal consciousness and human consciousness.

Ans. In animal consciousness one lives only for physical facility, without right understanding and right feeling in relationship; the result is unhappiness and a continuing feeling of deprivation. In human consciousness one lives with right understanding, fulfilment in relationship and physical facility in the right priority, giving mutual happiness and mutual prosperity.

Q25. What are the four levels of living of a human being?

Ans. The individual human being, the family, society, and nature or existence. Harmony has to be understood and ensured at each of these four levels, and the programme for continuity of happiness runs through all of them.

Q26. Define holistic development.

Ans. Holistic development is the development of the human being in all dimensions together — right understanding, right feeling in relationship, and the competence to ensure physical facility — so that one lives in harmony at all four levels. Development of one dimension alone, such as skills or physical facility, is partial.

Q27. Why is correct identification of goals necessary for a human being?

Ans. Because the whole effort of life is directed by the goal. If the goal is wrongly identified — for example, treating physical facility as the aim — effort, education and skills all get misdirected, and the result is unhappiness in spite of achievement. Right identification of the goal is therefore the first step.

Q28. How does a misunderstanding of aspiration lead to conflict?

Ans. When happiness is assumed to come from physical facility alone, people compete for it, feel deprived and try to accumulate at others' cost. In the family this shows up as conflict and stress, in society as corruption and exploitation, and in nature as over-exploitation and environmental damage.

Q29. What is meant by 'education' and what is meant by 'sanskar'?

Ans. Education is the development of right understanding — a holistic perspective about oneself and the whole of existence. Sanskar is the commitment, preparation and practice of living according to that understanding; it is the set of acceptances we have accumulated and by which we live.

Q30. How does sanskar differ from education?

Ans. Education develops understanding, while sanskar is the practice and the accumulated acceptances that shape our living. Education is facilitated by others; sanskar is formed by oneself through what one accepts and lives by. Education without sanskar remains information, and sanskar without education may be mere conditioning.

Q31. Why is the present education system described as skill-biased? State one consequence.

Ans. Because its prime emphasis is on science, technology and management — the means — with little input on what is truly valuable. One consequence is that highly skilled people pursue wrong goals, producing stress, broken relationships, corruption and environmental damage.

Q32. Why can science and technology not decide what is truly valuable?

Ans. Science and technology deal with the means — how to do a thing efficiently and reliably. Whether the thing is worth doing at all is a question of values, which lies in the domain of the self, not of technology. That is why a skill base without values misdirects effort.

Q33. What are the two questions every human being asks about life?

Ans. What is my aspiration — what do I really want, that is, what to do? And how do I fulfil it — that is, how to do it? The first question belongs to the value domain, the second to the skill domain.

Q34. What is meant by an all-encompassing resolution? Name its four components.

Ans. An all-encompassing resolution is a complete commitment covering every aspect of living at once, rather than one aspect in isolation. Its four components are right understanding, relationship, physical facility, and participation in the larger order. Together they give a balanced way of living.

Q35. What is meant by mutual happiness?

Ans. Mutual happiness is the happiness of oneself and of the other together, arising from right feeling in relationship. When both are able to recognise and rightly evaluate the feelings in relationship, their fulfilment gives happiness to both — that is mutual happiness.

Q36. Why are values said to be universal?

Ans. Because they are naturally acceptable to every human being, irrespective of sect, creed, nationality, gender, time or place. Values do not change from person to person; only our assumptions and conditioning differ. This is what makes value education possible as a universal subject.

Q37. What is meant by saying that value education is the missing link in the present education system?

Ans. The present system develops skills but leaves the question 'what is truly valuable?' unanswered. Value education supplies exactly that clarity about aspiration and about right feeling in relationship. Hence it is described as the crucial missing link.

Q38. How are values and skills complementary to each other?

Ans. Values decide what to do; skills decide how to do it. Values without skills leave good intentions unfulfilled, and skills without values can be turned to wrong ends. Together, with values in priority, they enable a fulfilling life.

Q39. What is the programme for continuity of happiness?

Ans. It is to understand harmony and to live in harmony at all four levels — within oneself, in the family, in society, and with nature or existence. Continuity of happiness comes from this harmony, not from continuous sensation or continuous approval from others.

Q40. What is meant by living in harmony at all levels of being?

Ans. It means living with right understanding and right feeling at the level of the individual, the family, society and nature or existence, so that one's thought, behaviour and work are in order at every level and no level is neglected.

Q41. What is the difference between a temporary feeling of pleasure and continuous happiness?

Ans. Temporary pleasure is produced by a favourable sensation or by favourable feelings from others; it ends when the sensation or the other's behaviour changes, so it has to be repeatedly renewed. Continuous happiness is a state of harmony within, based on right understanding, and does not depend on external conditions.

Section B · 5 Marks

Medium answer — about 120 to 150 words each. 25 questions.

Q1. Explain the need for value education in the present scenario.

Ans. Every human being aspires to a happy, fulfilling life, which raises two questions: what is my aspiration, and how do I fulfil it? Understanding what is truly valuable is the value domain, addressed by value education; learning the competence to actualise it is the skill domain. The present system, however, has become skill-biased. Its emphasis on science and technology without a base of values produces skilled people who pursue wrong goals, and the result is visible as crises at the individual, societal and environmental levels. Skills can only supply the means; they cannot decide what is worth achieving. Value education is therefore the missing link. Its prime purpose is to help us understand our aspiration, discover what is truly valuable, and work out the programme for its fulfilment, so that education produces not just skilled persons but happy, humane and responsible ones.

Q2. Describe the two domains of education and explain their complementarity with examples.

Ans. Education has two domains. The value domain answers 'what to do' — it clarifies our aspiration and what is genuinely valuable, and it is addressed by value education. The skill domain answers 'how to do' — it develops the science, technology, management and other competences needed to actualise the aspiration, and is addressed by skill development. The two are complementary and both are necessary, with values taking priority: first understand what to do, then develop the skill for how to do, then check whether the result is a fulfilling life. A doctor needs surgical skill, but also the value of care for the patient; an engineer needs technical competence, but also clarity about what is worth building. Skill without value gives efficient means to wrong ends; value without skill leaves good intentions unfulfilled. Values supply the direction, skills supply the capacity.

Q3. Explain the five guidelines that the content of value education must satisfy.

Ans. First, it must be universal: applicable to all human beings, for all time and all places, not varying with sect, creed, nationality or gender. Second, it must be rational: open to reasoning and questioning rather than resting on dogma, sermons or do's and don'ts. Third, it must be natural and verifiable: naturally acceptable to human beings, with provision in nature for its fulfilment, and checkable in one's own experience rather than accepted on assumption. Fourth, it must be all-encompassing: covering all dimensions of living — thought, behaviour, work and understanding — and all levels, from the individual through family and society to nature and existence. Fifth, it must lead to harmony: within the individual, among human beings, and with the whole of nature. Content failing any of these tests — beliefs that differ by culture, or claims that cannot be personally verified — does not qualify as value education.

Q4. "Values and skills go hand in hand." Discuss with suitable examples.

Ans. Values decide what to do; skills decide how to do it. Both are needed, and there is an essential complementarity between them, but the priority is values first and skills next. A person with values but no skill can only wish well; a person with skill but no values can do great harm efficiently. A doctor who has the value of care but no diagnostic skill cannot help the patient, while a doctor with excellent skill but no care may prescribe unnecessarily. An engineer who understands what a village actually needs will design a low-cost water system; one without that understanding may build something impressive and useless. After acquiring both, the final check is whether the result is actually a fulfilling life. Values give direction, skills give capacity, and together they make the aspiration achievable.

Q5. Explain the basic human aspiration and the three requirements for its fulfilment, indicating the correct priority.

Ans. When we ask whether we want to be happy, whether we want to be prosperous, and whether we want this to continue, the answer is always yes. Continuous happiness and prosperity is therefore the basic aspiration of every human being, the same for all people at all times. Three things are required to fulfil it, and none can substitute for another. Right understanding in the self is the first priority, because it is what allows us to assess our needs and feelings correctly. Fulfilment in relationship with other human beings is the second, based on naturally acceptable feelings such as trust and respect. Ensuring physical facility with the rest of nature is the third. Pursued in this order, the outcome is mutual happiness through right feeling and mutual prosperity through right assessment and production. Reversing the order — physical facility first — gives animal consciousness, unhappiness and a sense of deprivation.

Q6. Distinguish between happiness and excitement with examples from daily life.

Ans. Happiness is a state of harmony — being in a state or situation that is naturally acceptable to us. Excitement is a short-lived high produced by a favourable sensation or by favourable feelings from others. The difference is continuity and dependence. A new phone, a party or a favourite dish gives excitement; the sensation passes through being tasty and necessary, then tasty but unnecessary, then tasteless and unnecessary, and finally intolerable, so we switch to another sensation in search of the same high. Similarly, praise from a friend gives excitement, but it lasts only as long as the friend keeps expressing it. Both depend on something outside us that is not guaranteed. Happiness, by contrast, comes from right understanding and right feeling within, so it can continue and does not depend on the sensation or on others' approval.

Q7. Distinguish between prosperity and accumulation of wealth.

Ans. Prosperity is the feeling of having more than the required physical facility. It requires two things: a right assessment of the need for physical facility and its quantity, which comes from right understanding, and the actual availability or production of more than that quantity, which needs skill and a mutually enriching production process. Accumulation is simply piling up physical facility without that assessment. The two are easily confused. A person may accumulate a great deal and still feel he does not have enough — a continuing feeling of deprivation that drives him to exploit others. Another with modest but sufficient facility feels prosperous and therefore thinks of nurturing others rather than extracting from them. Prosperity is thus a state of feeling based on right understanding, not a quantity of things.

Q8. Explain the process of self-exploration with its two steps.

Ans. Self-exploration is seeing reality on one's own right through investigation, observation and analysis, rather than accepting things because someone said so. Its content has two parts: desire — what is my basic aspiration — and programme — what is the way to fulfil it. It begins as a dialogue between teacher and student, and becomes a dialogue within oneself between 'what I am' and 'what is naturally acceptable to me'. The process has two steps. First, verification: whatever is proposed is treated only as a proposal, and is checked against one's own natural acceptance. Second, experiential validation: living according to the proposal and observing the result — whether behaviour with human beings leads to mutual happiness, and work with the rest of nature leads to mutual prosperity. A proposal that passes both is accepted as right understanding, because it is assuring, satisfying and universally valid.

Q9. Explain the dialogue within, and the two things it is a dialogue between.

Ans. The dialogue within is between ‘what I am’ and ‘what is naturally acceptable to me’. ‘What I am’ has to do with my desires, my thoughts and my expectations — all that is going on in my imagination, including the way I feel, how I make decisions and what I expect from others. It is my current competence, on the basis of which I live. ‘What is naturally acceptable to me’ is what I really want to be — my natural acceptance, which is my intention; a basic reference that is part and parcel of every human being, whether or not we refer to it. When the two are in harmony we are in a state of happiness; when they are in contradiction we are in a state of unhappiness. Through this dialogue we discover our natural acceptance, become aware of what we are, and make effort to bring the two into line.

Q10. Distinguish between acceptance and natural acceptance.

Ans. An **acceptance** is what we have absorbed from family, society, culture and education — our likes and dislikes, assumptions, preconditionings, beliefs and world-view. It changes with time, with place and from individual to individual, and it may or may not be naturally acceptable to us. **Natural acceptance** is what we naturally and unconditionally accept as right and desirable: it does not change with time, place or individual, it is uncorrupted by likes and beliefs, it is innate, and it is definite. The practical difficulty is that both speak in the first person, so the skill of self-exploration lies in telling them apart. It should be added that all acceptances are not wrong — passing them through natural acceptance validates them and contributes to our self-confidence.

Q11. Explain the six implications of self-exploration.

Ans. Self-exploration is (1) a process of knowing oneself and, through that, knowing the entire existence; (2) a process of recognising one's relationship with every unit in existence and fulfilling it; (3) a process of knowing human conduct and living accordingly; (4) a process of being in harmony within and in harmony with the entire existence; (5) a process of identifying our innateness and moving towards self-organisation and self-expression; and (6) a process of self-evolution — evolving as a human being. Taken together, these six show that self-exploration is not a technique for solving problems but the method by which a human being grows; and the tangible outcome of the whole process is right understanding, recognised by being assuring, satisfying and universal.

Q12. Explain natural acceptance and its role in self-verification.

Ans. Natural acceptance is what we naturally and unconditionally accept as right and desirable within ourselves — the inner voice or conscience. It does not change with time, place or individual; it is not corrupted by our likes, dislikes, beliefs or preconditioning; it is innate rather than acquired; and it is definite, the same for all human beings. Its role in self-verification is central. Because it is unconditional, it can serve as a touchstone against which any proposal can be checked: do I really accept this for myself, or have I merely assumed it from family and society? The crucial skill is to distinguish natural acceptance from preconditioning, which often speaks in the same inner voice. When a proposal is verified against natural acceptance and then confirmed by living it, the result is not belief but understanding, and it carries the confidence needed to live by it.

Q13. Explain the four levels of living of a human being with examples.

Ans. Human living has an expanse at four levels. At the level of the individual, harmony means the Self and the Body are in order — right understanding within, and a body kept healthy through self-regulation; disharmony shows as stress, confusion and illness. At the level of the family, harmony means fulfilment of relationship through feelings such as trust and respect; disharmony shows as conflict and distrust. At the level of society, harmony means the comprehensive human goal is worked towards through its five dimensions — education-sanskar, health-self-regulation, production-work, justice-preservation and exchange-storage; disharmony shows as corruption, unemployment and fear. At the level of nature and existence, harmony means mutual fulfilment with the other three orders; disharmony shows as pollution and resource depletion. The programme for continuity of happiness must be ensured at all four levels together.

Q14. Explain holistic development and the role of education in it.

Ans. Holistic development is development of the human being in all dimensions together, so that one lives in harmony at all four levels. It is not merely economic growth or skill acquisition; it includes right understanding, right feeling in relationship, and the competence to ensure physical facility, along with participation in the larger order. Education has the central role here. Its purpose is to facilitate clarity about aspiration and the competence to actualise it — that is, to develop right understanding and, on that base, the skills needed for living. Education-sanskar develops the understanding, the commitment, the preparation and the practice of living in harmony. Where education develops only skills, development remains partial and produces the crises we see today. Where it develops understanding along with skills, it enables the transformation from animal consciousness to human consciousness, which is the real content of holistic development.

Q15. Distinguish animal consciousness from human consciousness and bring out its implications for education.

Ans. In animal consciousness a being lives mainly for physical facility, without right understanding and without right feeling in relationship. For animals this is adequate, since physical facility is both necessary and sufficient for them. For a human being it is not: the person remains unhappy in spite of abundance, cannot judge how much is enough, and lives with a continuing feeling of deprivation that drives exploitation of others. In human consciousness one lives with right understanding, with fulfilment in relationship, and with physical facility in the correct priority, giving mutual happiness and mutual prosperity. The implication for education is direct. An education that trains only skills reproduces animal consciousness in highly capable form. Education must therefore develop right understanding and right feeling along with competence, so that the student becomes able to live in relationship and to assess and produce physical facility rightly.

Q16. Explain how a misunderstanding of aspiration creates problems at the individual, family, societal and environmental levels.

Ans. The misunderstanding is the assumption that happiness comes from physical facility alone. At the individual level it produces continuous dissatisfaction: however much is acquired, the feeling of deprivation remains, along with stress and inner conflict. At the family level, effort goes into acquiring things rather than into fulfilling relationship, so trust and respect decline and conflict increases, even in materially comfortable homes. At the societal level it produces competition rather than cooperation, corruption, exploitation of the weak, and the measurement of development by consumption alone. At the environmental level it produces over-exploitation of the other three orders — deforestation, pollution, depletion of water and soil — because nature is treated only as a source of resource. All of these trace back to a single error about what a human being really wants, which right understanding corrects.

Q17. Explain the programme for continuity of happiness.

Ans. Happiness is harmony — being in a state that is naturally acceptable to us. Continuity of happiness therefore requires harmony to be ensured at all four levels of living, not a continuous supply of sensation. At the individual level it means right understanding within and a body kept in order through self-regulation. At the family level it means fulfilling relationship through the naturally acceptable feelings, beginning with trust and respect. At the societal level it means working towards the comprehensive human goal through the five dimensions of human order, so that fearlessness and mutual trust prevail. At the level of nature and existence it means living in mutual fulfilment with the other orders rather than exploiting them. The programme is thus an educational and experiential one: understand harmony at each level, verify it in your own living, and gradually bring your living into line with it.

Q18. Explain the concept of 'value' of an entity and how the value of a thing can be determined.

Ans. The value of an entity is its participation in the larger order of which it is a part. To determine it, we identify three things: the unit in question, the larger order it belongs to, and the role it plays in the functioning of that order. A piece of chalk belongs to the larger order of the classroom, and its value lies in being used to write on the blackboard so that teaching can take place. A seed's value lies in its participation in the soil and the cycle of growth. The same method applies to human beings: a person's value lies in participation in the family, society and nature. Two clarifications follow. Value is not the same as price or utility to me personally; it is participation in the larger order. And an entity that does not participate rightly in its larger order is of no value, however impressive it may appear.

Q19. Explain the relationship between right understanding, right feeling and right thought in living.

Ans. Right understanding is knowing correctly — understanding the self, relationship, society and existence as they are, which comes from self-exploration and experiential validation. Right feeling is the naturally acceptable feelings in relationship that follow from it: trust, respect, affection, care, guidance, reverence, glory, gratitude and love. Right thought is the imagination and planning that flow from these two, in which desire, thought and expectation are in line with what one has understood. The three form a sequence. Understanding is the root; feeling is its expression towards other human beings; thought and behaviour are its expression in work and daily living. Where understanding is missing, feelings rest on assumption and thought on preconditioning, and the result is contradiction between what one says, feels and does. Where understanding is right, thought, behaviour and work fall into harmony with it, and the person is self-organised.

Q20. Explain the role of education and sanskar in the development of the Self.

Ans. Education is the development of right understanding — a holistic perspective on oneself and the whole of existence. Sanskar is the commitment, preparation and practice of living according to that understanding; it is the accumulated set of acceptances by which we actually live, and it includes learning the skills and technology needed for living in harmony. Their roles are complementary and sequential. Education supplies the clarity; sanskar converts clarity into habit and disposition. The relation can be stated simply: sanskar at a given time, together with the environment at that time and self-exploration at that time, produces the sanskar of the next moment. This is why education without sanskar remains information that does not change behaviour, and sanskar without education may be mere conditioning. Together they enable the transformation from animal consciousness to human consciousness, which is the development of the Self.

Q21. Why is value education essential in technical and professional education? Discuss.

Ans. Technical education develops the skill domain — the capacity to design, build and operate. It does not, by itself, answer the question of what is worth building, or for whom. A civil engineer can design a dam that displaces a valley or one that serves it; a software engineer can build a system that protects privacy or one that invades it; a manager can organise production that enriches or that exploits. The competence is the same; the direction comes from values. Value education supplies that direction, along with the understanding of one's social responsibility and a holistic vision of technologies, production systems and management. Without it, technical education produces capable people who pursue wrong goals efficiently, and the result is visible in corruption, unsafe products and environmental damage. With it, professional competence becomes a means for mutual happiness and mutual prosperity.

Q22. Explain how right understanding leads to harmony in individual and societal living.

Ans. At the individual level, right understanding gives clarity about aspiration — that happiness comes from harmony, not from accumulation. On that basis the feelings in the self become right, imagination is guided by natural acceptance rather than preconditioning, and the person becomes self-organised instead of enslaved. The Self and the Body come into order, and health follows from self-regulation. At the societal level, the same understanding expresses itself as right feeling in relationship — trust and respect — which leads to mutual happiness in the family, and then to justice and fearlessness beyond it. Because needs are assessed rightly, physical facility is produced and shared without exploitation, giving mutual prosperity. And because the human being sees itself as a part of nature, participation in the larger order becomes mutually fulfilling. In this way one root — right understanding — expresses itself as harmony at every level.

Q23. Explain the three states of a human being described in the manual.

Ans. The manual describes three states. In the first, a person lacks physical facility, and is unhappy and deprived. In the second, a person has physical facility and is yet unhappy and deprived — because right understanding and right feeling in relationship are missing, and because without right understanding the need for physical facility cannot be assessed, so no quantity ever feels enough. In the third, a person has more than the required physical facility and is happy and prosperous. What we naturally want is the third state; what we generally are is the first or the second, and our effort is directed at the second. What is called development today largely takes a person from the first state to the second, and stops there.

Q24. Explain right understanding and resolution as activities of the Self.

Ans. The syllabus asks where right understanding and resolution take place, and the answer is that both are activities of the **Self**, not of the Body. The Self is the domain of consciousness — the entity that desires, thinks, expects, understands, decides and experiences. Right understanding is the clarity that results when its activities are brought in line with natural acceptance; resolution is the commitment to live by that clarity. Three consequences follow. No amount of physical facility can produce either, which is why a comfortable Body with an unclear Self is the second state of the manual. No amount of skill can produce either, since skill makes the Body more capable while saying nothing about what the Self should want — which is the skill-biased system in one sentence. And both can be developed, but only from within: a teacher can place proposals before the learner, while the verification has to be done by the learner in the Self.

Q25. Why is the Self central to human existence?

Ans. It is the Self that experiences happiness or unhappiness, and the Self that decides how to live; the Body is only an instrument. The possessives show it exactly — we say *my* body, *my* hand, *my* mind, and the Body is ‘mine’ rather than ‘me’. Because everything that matters to a human being happens in the Self, understanding the Self is the starting point for understanding relationship, society, nature and existence; if the Self is not understood, every later level is built on a wrong foundation. This is why the course begins with the human being rather than with society, and why the syllabus calls the Self central to human existence rather than merely important.

Section C · 7 Marks

Long answer — about 200 to 250 words each. 16 questions.

Q1. Describe the process of value education.

Ans. Human values are not to be implanted from outside; they are potentially present in every human being as natural acceptance. The task of value education is therefore to discover and become aware of them, and the process for this is self-exploration — seeing reality on one's own right through investigation, observation and analysis. This is why value education proceeds by dialogue rather than by sermon. It begins as a dialogue between teacher and student, in which proposals are offered for the student to examine, and matures into a dialogue within the student's own self between 'what I am' and 'what is naturally acceptable to me'. When these two are in harmony there is happiness; when they contradict, unhappiness. The content explored has two parts: desire, meaning what is my basic aspiration, and programme, meaning the way to fulfil it. The method has two steps. First, verification: every proposal is held as a proposal, not assumed true or false, and checked against one's own natural acceptance. Second, experiential validation: living according to the proposal and observing whether behaviour with human beings yields mutual happiness and work with nature yields mutual prosperity. What passes both tests is right understanding — assuring, satisfying and universally valid — and it carries the confidence to live by it.

Q2. Explain the basic human aspirations and the requirements to fulfil them. Indicate their correct priority and support your answer with two examples.

Ans. Ask yourself three questions: do I want to be happy, do I want to be prosperous, and do I want this to continue? The answer to each is yes. Continuous happiness and prosperity is thus the basic aspiration of every human being, identical for all people at all times. Three requirements follow, and their priority matters. Right understanding comes first, because without it we cannot judge what is truly valuable or how much physical facility is enough. Fulfilment in relationship comes second, since happiness is largely a matter of right feeling towards other human beings. Physical facility comes third, necessary for the body but unable to supply either of the other two. Two examples make the order clear. A family with a modest income but trust and respect among its members is happy, while a wealthy family in which members suspect one another is not — showing that relationship cannot be bought. And a person who has understood what he needs stops accumulating and feels prosperous, while one who has not keeps acquiring and still feels deprived — showing that prosperity depends on right understanding rather than on quantity.

Q3. Why is right understanding required for ensuring physical facility? How does it result in mutual prosperity? Illustrate with two examples.

Ans. Physical facility is necessary for the body, but the question of how much is required cannot be answered by production or technology; it can only be answered by right understanding. Without it, need is judged by comparison and by sensation, so no quantity ever feels sufficient. With it, one assesses the actual requirement and then ensures production of more than that — which is exactly the definition of prosperity, the feeling of having more than the required physical facility. Because the assessment is right, the production is also right: it does not over-exploit nature, and it does not deprive others. This is mutual prosperity. Take a farmer who understands his family's actual need: he produces enough and more, keeps soil and water healthy, and shares the surplus, so he and his neighbours both feel prosperous. Take a household that buys on comparison instead: it over-consumes, borrows, and feels poor throughout. The first is prosperity, the second is accumulation with deprivation.

Q4. When do we say that development is holistic? What is the role of education in it? Explain briefly.

Ans. Development is holistic when it develops the human being in all dimensions together and enables harmony at all four levels of living — individual, family, society and nature. It is not holistic when it develops only one dimension: economic growth without relationship, or skills without understanding, is partial development and produces imbalance elsewhere. The dimensions to be developed are right understanding, right feeling in relationship, physical facility ensured rightly, and participation in the larger order. Education is the primary instrument here, because its stated purpose is to facilitate clarity about aspiration and the competence to actualise it. That means education must develop right understanding first, and on that base develop skills. This is the role of education-sanskar: education supplies the understanding, and sanskar converts it into commitment, preparation and practice. Where education is confined to the skill domain, development remains partial. Where it includes the value domain, it enables the transformation from animal consciousness to human consciousness, and only then is development holistic.

Q5. Four levels of living have been proposed in the course. What are these levels? Can you see that you live at all these levels? Explain with examples from your life.

Ans. The four levels are the individual human being, the family, society, and nature or existence. Every person lives at all four simultaneously, though we rarely attend to them consciously. As an individual I live with my own self and body: when I am clear about what I want and my habits are in order, I am in harmony; when I am confused or sleeping badly, I am not. As a member of a family I live in relationship: when there is trust and respect at home I am at ease, and when there is suspicion the same house feels heavy. As a member of society I depend on and contribute to its systems — the college I study in, the transport I use, the governance that keeps order; when those systems work, I benefit without noticing. As a unit in nature I breathe air, drink water and eat food produced by the other orders; when I waste or pollute, I disturb a harmony I depend on. Seeing that all four are active at once shows why harmony has to be ensured at each level, not just one.

Q6. Discuss the programme for continuity of happiness.

Ans. Happiness is harmony — being in a state that is naturally acceptable to us. Continuity of happiness therefore cannot come from a continuous supply of sensation or of others' approval, since neither can be guaranteed or sustained. It can only come from harmony ensured at all four levels of living. At the individual level the programme is to develop right understanding, to become aware of one's imagination and its sources, and to bring desire, thought and expectation in line with natural acceptance, so that the self is self-organised; the body is kept in order through self-regulation — right intake, routine, labour, exercise, balancing and timely treatment. At the family level it is to understand relationship and ensure the naturally acceptable feelings, beginning with trust and respect, so that there is mutual happiness. At the societal level it is to work towards the comprehensive human goal through the five dimensions of human order, so that fearlessness and mutual trust prevail. At the level of nature it is to live in mutual fulfilment with the other orders. The programme is educational and experiential: understand, verify in living, and gradually align living with understanding.

Q7. Critically examine the prevailing notions of happiness and prosperity in society. What are the consequences of these notions?

Ans. Society holds two dominant notions of happiness. The first is that happiness comes from physical facility and favourable sensation: a thing contacts the body, produces a sensation, and if the taste is favourable we feel happy. But every such sensation moves from tasty and necessary, to tasty but unnecessary, to tasteless and unnecessary, and finally to intolerable; so people keep switching from one sensation to another in search of continuity. The second notion is that happiness comes from receiving favourable feelings from others — praise, attention, respect. This too lasts only as long as the other chooses to give it. Both are actually excitement, not happiness, and both depend on conditions outside us. Prosperity is similarly confused with accumulation: more is assumed to be better, without any assessment of what is actually required. The consequences are serious. The individual remains dissatisfied however much he has, and lives with a feeling of deprivation. The family substitutes things for relationship and loses trust. Society becomes competitive and corrupt, measuring development by consumption. Nature is over-exploited as a mere resource. All of this follows from a single mistaken premise about where happiness comes from.

Q8. Why is right understanding required in relationship for mutual happiness? Illustrate with two examples.

Ans. Relationship is between one self and another self, and it is fulfilled through feelings — trust, respect, affection, care, guidance, reverence, glory, gratitude and love. These feelings are in the self, and they can be right or wrong depending on whether they rest on understanding or on assumption. Without right understanding, we assume the other's intention from their behaviour, and behaviour depends on competence, which varies. A person of good intention but poor competence is then judged as badly intentioned, and the relationship breaks. With right understanding, we evaluate intention and competence separately, so trust survives the other's mistakes. Two examples make this clear. A father who understands relationship sees that his son's poor marks reflect lack of competence, not lack of care, and responds with guidance rather than accusation. A friend who understands relationship does not conclude from a delayed reply that he is being ignored. In both cases, right understanding converts a possible reaction into a response, and mutual happiness is preserved.

Q9. Describe the guidelines for value education in detail.

Ans. For any content to qualify as value education it must satisfy five guidelines. It must be universal: applicable to all human beings, for all time and all places, not varying with sect, creed, nationality or gender — values do not differ from person to person, only our assumptions do. It must be rational: open to reasoning, questioning and discussion, rather than presented as dogma, sermons or a list of do's and don'ts. It must be natural and verifiable: naturally acceptable to human beings, with provision in nature for its fulfilment, and checkable in one's own experience rather than accepted on the authority of others. It must be all-encompassing: covering all dimensions of living — thought, behaviour, work and understanding — and all levels, from the individual through the family and society to nature and existence, so that no part of life is left outside. And it must lead to harmony: within the individual, among human beings, and with the whole of nature. These guidelines are also a test. Content that varies by culture, or that cannot be verified by the learner, or that addresses only one dimension of life, fails the test and is not value education, however well intentioned.

Q10. Examine the present education system as skill-biased and suggest the way ahead.

Ans. The present education system is overwhelmingly skill-biased. Its prime emphasis is on science, technology and management — on the means of doing things — with almost no input on what is worth doing. The assumption behind it is that material prosperity will follow from technical competence, and that questions of value are private or sentimental. This assumption is false. Skills can only provide the means to achieve what is considered valuable; it is not within the scope of science and technology to decide what is really valuable. The consequence is visible in the form of serious crises at the individual, societal and environmental levels: stress and inner conflict among capable people, corruption and exploitation in institutions, and ecological damage on a large scale. The way ahead is not to reduce skills but to restore the missing base. Value education should be integrated at every level of the curriculum, from school to higher education; teachers should be oriented to it; and research and material should be developed so that the content is universal, rational and verifiable rather than sectarian. Skills should then be developed on that foundation, with values in priority. Education would then produce clarity of aspiration along with competence to fulfil it.

Q11. Explain self-exploration as the method of value education — its content, process and outcome.

Ans. Self-exploration is the method of value education because values cannot be imposed; they must be seen by the learner to be true. It is the process of seeing reality on one's own right through investigation, observation and analysis rather than accepting things on authority. Its content has two parts: desire — what is my basic aspiration — and programme — what is the way to fulfil it. Answering these two answers practically every question of life. Its process takes the form of dialogue: first between teacher and student, then within the student between 'what I am' and 'what is naturally acceptable to me'. When the two agree there is happiness; when they contradict there is unhappiness. Methodologically it has two steps. Verification: a proposal is held as a proposal and checked against natural acceptance. Experiential validation: living by it and observing whether behaviour with human beings gives mutual happiness and work with nature gives mutual prosperity. Its outcome is right understanding — not belief but clarity that is assuring, satisfying and universally valid — together with the confidence and commitment to live by it. That is why self-exploration, not instruction, is the process of value education.

Q12. Explain how natural acceptance and experiential validation together establish the validity of values.

Ans. Natural acceptance is what we naturally and unconditionally accept as right and desirable within ourselves — the inner voice. It does not change with time, place or individual; it is not corrupted by likes, dislikes, beliefs or preconditioning; it is innate; and it is definite, the same for all human beings. Because it is unconditional, it can serve as a touchstone: any proposal can be held up against it and asked, do I really accept this for myself, or have I merely assumed it? This is verification. But verification alone is not enough, because understanding can remain theoretical and because natural acceptance can be confused with preconditioning. Hence the second step, experiential validation: live according to the proposal and observe the result. In behaviour with human beings, does it lead to mutual happiness? In work with the rest of nature, does it lead to mutual prosperity? A proposal that is both naturally acceptable and experientially fulfilling is established as a value. The two together make values self-validating rather than dependent on authority, which is exactly what the guidelines of universality, rationality and verifiability demand.

Q13. Explain the all-encompassing resolution and its four components, with examples.

Ans. An all-encompassing resolution is a complete commitment about how to live, covering every aspect of life at once rather than one aspect in isolation. It arises once a person has right understanding, and it has four components. Right understanding is knowing the truth about oneself, relationships, society and existence. Relationship is living in harmony with other human beings through trust, respect and the other feelings in relationship. Physical facility is using the resources of nature for the right purpose — a comfortable body — rather than for over-accumulation or display. Participation in the larger order is contributing to the family, society and nature of which one is a part. Examples make the balance clear. A student with this resolution studies to understand rather than only to score, keeps trust with classmates, uses his resources sensibly, and contributes to his college and locality. A professional with it chooses work that is useful rather than merely lucrative, deals honestly with colleagues, lives within his means, and takes his social responsibility seriously. Because all four components are held together, no dimension of life is neglected, and the resolution remains stable.

Q14. Explain the role of value education in resolving the crises at the individual, societal and environmental levels.

Ans. The crises we face are usually treated separately, but they share one root: the assumption that happiness comes from physical facility, pursued without right understanding and right feeling. At the individual level this shows as stress, inner conflict, addiction and a persistent feeling of deprivation even amid comfort. At the societal level it shows as corruption, crime, exploitation, unemployment and the breakdown of trust in institutions. At the environmental level it shows as pollution, deforestation, water scarcity and climate stress. Value education addresses the root rather than the symptoms. It develops clarity that happiness is harmony, not accumulation, so the individual becomes self-organised. It develops right feeling in relationship, so trust and mutual happiness return to the family and extend to society as justice and fearlessness. It develops the right assessment of need, so production and consumption stop over-exploiting nature and become mutually enriching. It also develops the understanding of participation in the larger order, which makes social responsibility natural rather than imposed. Because it works on the cause, its effect is not a temporary correction but a lasting change in the direction of living.

Q15. "The purpose of education is to facilitate clarity of aspiration and the competence to actualise it." Discuss.

Ans. This statement identifies two things education must do, and their order. Clarity of aspiration means understanding what a human being really wants — continuous happiness and prosperity — and what is truly valuable; this is the value domain. Competence to actualise it means the skills, science, technology and management needed to fulfil that aspiration; this is the skill domain. Both are necessary and complementary, but the priority is clarity first, competence second, because competence directed by a wrong aspiration only makes the error more effective. A society of highly skilled people chasing physical facility alone produces exactly the crises we see. The statement also implies a third element: after acquiring both, one must check whether the result is actually a fulfilling life, which keeps education honest. Understood this way, the purpose of education is not employment alone, nor information alone, but the development of a human being able to live in harmony at the individual, family, societal and natural levels. Education-sanskar — understanding plus commitment, preparation and practice — is the means by which that purpose is realised, and value education is its indispensable first half.

Q16. Explain how problems are solved in the light of the all-encompassing resolution.

Ans. The all-encompassing resolution is not only a statement of how to live; it is a diagnostic instrument, and it works because it holds four components together — right understanding, relationship, physical facility, and participation in the larger order. Faced with any problem, the question to ask is which of the four has been neglected. A quarrel repeated in the family usually shows a neglected relationship: feelings are not being recognised, and intention is being judged by competence. The feeling of never having enough shows neglected right understanding, because the requirement has never been assessed and prosperity is being sought as a quantity. Corruption in an institution shows neglected right understanding again, with incentives built on accumulation. Pollution and water scarcity show neglected participation in the larger order. Because the resolution covers all four together, it also prevents the common mistake of solving one problem by creating another — buying peace at home with things, or buying prosperity by exhausting the soil. The instrument does not tell us that everything is someone's fault, nor that everything will be fine; it tells us where to look, which is what a student needs in an examination and what a person needs in living.

End of Module 1 — 82 questions answered. The companion papers cover the remaining modules in the same format.