CHAPTER-VII
CONCLUSION
7. Values are standards for desirability, a socially accepted behaviour and a desired course of action. Value formation in a society is an interactive process and the constituent members of the society create different values as per their interests, attitudes and desirable standards. There are some factors like culture, polity, economy, science & technology, education, knowledge, time and space in a suitable environment and situation influences on value formation. The new values formations are taking place in the society so as to adjust with the changing culture and the dynamic social systems. There are number of values in a given society and all values are not equally important but some values are very dominant in nature. Some of these dominant values are discussed in this study referring the works of Indian sociologists and anthropologists. Since human being has unlimited desires and if fail to fulfill, sometimes they become violent, therefore, their behaviour must be guided and regulated. Perhaps, due to this attributes of human being, every society is guided by some type of values and normatively designed. Without shared norms and values, members of society would be unlikely to cooperate and it would lose its stability. In other words, the conflicting values would lead to chaos and destabilize the society. In general sociology is concerned with value issues and many of the classical writers discussed values at length that have been analyzed in this study.

This study is formulated on the basis of historical and textual accounts that have been left by some Western and Indian scholars in the different spheres of socio-cultural life. Historically speaking, in Indian society people have a great respect for human values. It is learnt from the literature that, the spiritual values in Indian society were developed and preached in early Hinduism by the monks who were living across the country. These values have been enriched in India through the Vedas, Upanishads and other Sanskrit literatures, Jains and Buddhist literatures etc. The reform of Sankar in the eight century A.D. encouraged Hindu temples or monasteries as spiritual centres of sacred learning, meditation and quest for salvation. The monks and priest were entrusted with the creation and propagation of Hindu values. The promotion of the spiritual values also found among the Buddhist and the Jains. Medieval India also witnessed the spread of spiritual values associated with Islam. The spiritual values in India enriched during the Bhakti resurgence when many individuals like Sant Kabir, Guru Nanak, Sant Tukaram, Sant Namdev and Ravidas gained momentum among their
followers through their spiritual teachings and personal conducts. Their principal target was to liberate the manifested human mind from ritualistic or caste restrictions in Indian society. Widely recognized spiritual leaders like Ramakrishna, Swami Vivekananda and Aurobindo have come from the spiritual background and have left an indelible imprint on the collective psyche of India and its progress towards modernity. The spiritual values like universal brotherhood, love, peace, social harmony, non-violence, meditation, help, co-operation etc. are taught by all major religions in the world. It is interesting to note that, major religions of the world are practiced by the people in India. In the course of its socio-cultural and economic transformation, there has been the large-scale socio-cultural dynamism took place in India during the nineteenth century. Many changes in administration, transport, communication economy and the promotion of the Christian spiritual values took place during the British rule. It was at this juncture that Raja Ram Mohan Ray in Bengal, Dayananda Saraswati in Punjab, Jyotirao Phule in Maharashtra have introduced reforms in education and socio-religious pursuits which provided a perspective on India’s mainstream social life. These reforms and spiritual teachings have strengthened the Indian modernity which has accelerated human society and reached to the present stage. World has witnessed an unimaginable erosion of values in the society which began to be felt with the beginning of the World War - I. Towards the last quarter of the 20th century and the beginning of the 21st century, the entire world community has experienced erosion of socio-cultural values in all spheres of social life. There is a phenomenal increase in crime, corruption, violence, war terrorism and environmental degradation. Besides this, the consumerism, individualism and the material aspiration among the people have deteriorated the basic fabric of human relationship. The social values have been reduced to the survival of fittest principle in this fast growing materialist society because of its long established traditions and customs. The modern days witness a change of trend in traditional socio-cultural values and its practices. The last century has accounted for a significant change and has put into disarray the main stays of traditional social control like custom, ethics, morality, law and the main systems of conventional status quo of organized social living.

In traditional Indian society, its social structure and value system a great deal of inter-structural autonomy based on continuity has come under an amicable change.
Because of the recent trend of social change and economic developments in the era of globalization, the structural features of the traditional Indian society came under the influence of new external values and institutions that have varying degrees of impact on their cultural, political and economic activities. In addition to it, the process of democratization, urbanization, economic reforms, rising of political institutions and agencies and politicization of issues and problems have brought about many changes in the traditional culture and value systems. These changes in culture and value systems have introduced new dimension to the rural and urban pattern of economic arrangement, socio-cultural and political life of people. Indian society is gradually becoming result-oriented emphasizing on individualism, consumerism, contract and market relationship and simultaneously it has jeopardized the family and many other social values both in rural and urban areas.

The twentieth century human civilization has witnessed tremendous changes and new values have emerged due to the scientific & technological advancement. Dramatic revolutions are also seen in the world economy, polity, culture and other areas in the process of globalization. With the improved network systems to a wider range of places, the process of globalization has been strengthened in many spheres of our society pushing forward in the direction of more interdependence among the nation states and gradually becoming irreversible. At this critical juncture of global history, the disciplines of an ideal life of traditional Indian society were disappearing due to the impact of material pursuits with these increasing global relations. Values like consumerism and the quest for material pursuit became an ideal social life in this modern society.

Value changes are taking place both at the micro as well as macro levels due the various factors like legislation, education, reform movements and contradictions within the existing system. Besides this, the cultural contacts such as enculturation, foreign invasion, transfer of scientific and technological devices from other countries, international trade and commerce, migration, urbanization, industrialization etc also cause value change. The other measures of value change are taking place due to economic, political, legal, cultural, and geographical factors. Nevertheless war and aggression, cultural interaction, migration, famine, natural disaster, science & technology etc. are less responsible for the new value formation and value changes.
None can deny that knowledge and information became major sources of creating new values in the modern world. As far as the Indian society is concerned, it is one in which traditional socio-cultural standards are deeply engrained in its different social institutions like family, marriage, religion, caste, education etc. Religion has always been the core of Indian culture and religious ideas occupied a significant place in the Indian way of life. However, India is unique because of its multicultural, multilingual, and multi-ethnic, multi-religious phenomena. The term “globalization” is basically used in the early 1980s in economic sense as a process of integrating world economy in a free market conditions. It was believed that, in a growing free market like situations, market envisages free flow of goods and produces, trade and capital, science and technology and movements of persons along with their respective values. But this has not fulfilled the desirable requirements as it was earlier expected. Along with the economic globalization there have been many changes in the area of culture, polity and society. Like postmodernism—the dominant concept of 1980s, globalization also rejects the notion of society as a totalizing concept. The present trend of economic development has pushed forward as the market friendly phenomenon of liberalization and globalization policies sown the seeds of many upheavals like the deterioration of socio-cultural values along with rise of unbridled consumerism and dangerous display of ecological insensitivity. It has also resulted in the weakening of human ties, disintegration of joint families, lack of care and concern of the aged and an uninhabited contempt for all taboos, restraints and traditions. Moreover, in this market friendly economy, markets are not noble as they do not allocate resources on the basis of the justice rather they simply operate on the basis of price and profit. Seeking profit through business has become the principal driving force behind this new phase of globalization and there have been motivational changes in corporate thinking, strategy and structure along with increasing competitiveness within the global economy. The successive lowering of trade barriers across the globe has made easier for individual firms to contemplate and develop a corporate strategy transcending the national market with an effort to maintain their competitive position without bothering the socio-cultural values. Above all, the present form of globalization process is producing inequalities and will sharpen more inequalities for states, regions, gender and ideas. It became problematic in India to cope up with the globalization process due to the
already existing social inequalities. But, there is a consensus and believe that, simultaneously the globalization process will produces opportunities to challenges and overcome them with reformative state policy.

7.1. Summary of the Findings

It is mentioned in the beginning that values possesses two broad aspects i.e. positive and negative. Keeping in view the positive and negative aspects of values, the discontent and consensus of tradition, modernity and post-modernity has been discussed in this study. Similarly globalization as a value in itself involves two aspects as mentioned above. If we perceive globalization within the value premises, it is a fact that globalization process has not yet resolved some of the basic contradictions in the realms of culture, economy and human relationships and in some cases it is supposed to have contributed to internal social conflicts which goes only to lend credence to such ideologies. The established traditional values of Indian society started to change with the beginning of trade, political and intellectual relations between India and the Arab countries. By that time like the Jain and Buddhist ideology, the Islamic ideology also caused inequality based on caste system. Like Hindus, Islam also propagates the concept of God. During the medieval period, the syntheses in thoughts of Sufi and Hindu saints have influenced religious leaders like Kabir and Nanak despite the religious conflicts. Buddhism disappeared from India by 12th century A.D. Hinduism and Islam was remained as the two major religions practiced by people in medieval India. During the period of Muslim rule, the principles of Islam was strengthened and connected with the important places like Delhi, Agra, Ajmer, Lucknow, Hyderabad and Jaipur. In the case of Hindu religion, the Bhakti tradition has emerged in medieval India with many reformatory aspects of socio-religious life.

A new trend of social thought and value orientation has begun in India as a result of influence of the Western thought which developed through the trade and commerce with countries like France, Holland, Portugal and England. However, the intellectual contact between India and Europe began in the 17th century. Another aspect of the European influence was revealed by the social reform movements initiated during that period by some renowned personalities like Raja Ram Mohan Ray, Iswara Chandra Vidya Sagar, Devendra Nath Tagore, Dayananda Saraswati, Mahadev Govind
Ranade etc. The important aspect of social value and intellectual streams of thought has emerged from the interplay of factors viz. beginning of the University level teaching, impact of seminars organized by the Govt., independent thinking, expressed opinion, published news papers on social issues, socio-economic questions linked with nations life like industrialization, urbanization, immigration, family, marriage, influence of natural and social science etc. Besides this the Western and then the current social, intellectual, cultural and political movements in India have reflected the social values in their various forms. Indologist were engaged in explaining social institutions described in scriptures, Indian religion, family, marriage, political system and social philosophy etc. a section of intellectual showed keen interest in those issues. From amongst this intellectual current modern sociology in India emerged and its subject matter was carved out. Ananda K. Coomaraswamy, Benoy Kumar Sarkar, Patric Geddes, G.S. Ghurye, Radhakamal Mukerjee, D.P. Mukerji and A.R. Wadia made important contribution in giving it a definite rational direction.

Before coming up of sociology in Indian universities, though Coomaraswamy was a art historian, some of his sociological works strengthened the discipline. Sociology as a discipline began at Bombay University in the year 1919 when Patrick Geddes joined as a Professor of Civics and Sociology. His student G.S. Ghurye, a scholar and eminent Indologist became the successor of Geddes. Ghurye contributed to sociological writings over several decades and his works covered a vast range of themes relating to the study of concrete structures such as rural and urban communities, social stratification, comparative cultural behaviours, processes of social change and social conflict, castes and tribes, cultural styles (dress and fashion), and traditional social formations and sets such as the sadhus and sampradayas.

In north India, the pioneering role was played by Radhakamal Mukerjee along with his two distinguished colleagues, D.P. Mukerji and D.N. Manjumdar for the early growth of teaching and research in sociology at the Lucknow University. The contributions of Radhakamal Mukerjee like that of Ghurye are stupendous and multidimensional. But Radhakamal, unlike Ghurye, however, showed greater sensitivity to issues of sociological theory and methodology. Indeed, Radhakamal is one of the earliest sociologist-economist in India who not only integrated the western theoretical and methodological paradigms in the studies of social and economic
problems and issues in India but also clearly laid down the foundation of a distinctive Indian sociological paradigm and theoretic structure. His contributions range from the study of slums, industrial labour problems of peasantry and agrarian economy, study of social stratification and caste, particularly uses scalar methodology to measure social distance, study of the social structure, values and social ecology to a comparative philosophical treatment of civilizations. D.P. Mukerji and D.N. Majumdar other two eminent scholars, both were the colleagues of Radhakamal Mukerjee who contributed richly to the teaching and research in sociology and social anthropology.

A new phase for the growth of the Indian sociology was ushered in following India's independence. With the pioneering efforts, sociology is now being taught in various universities and colleges as an independent subject and full-fledged sociology departments were set up in the colleges and universities. After independence, Bombay University established the first Indian sociology in 1965 which was concentrated at the University of Bombay, Delhi, Agra, Baroda and Lucknow with neither Calcutta nor Madras Universities offering such programmes. Even today most of the Indian Universities are still lacking honours courses leading to a sociology degree.

In this study the traditional and modern values have been analyzed with reference to socio-cultural changes and economic development that has taken place in a given period of time. The discourse on traditional values in Indian society in the context of modernity has been very comprehensively analyzed in the work of sociologist like D.P. Mukerji, N.K. Bose, S.C. Dube, Milton Singer, M.N. Srinivas, S.C. Dube, T.N. Madan, Yogendra Singh, Andre Beteille, T.K. Oommen, Dipankar Gupta, Avijit Pathak and some others.

Many sociologists viewed that, in India modernization came with the processes of urbanization and industrialization. In India, industrialization processes began with the British rule and during those days majority of the people were living in the villages leading their customary traditional life. Many Indian sociologists have argued that, with the modernization process, there have been changes in the caste system and simultaneously emerged class system cutting across the line of caste, religion and region. In the wake of modernization and arrival of globalization, the process of social mobility, the nature of social relations in terms of economy, polity, culture and demographic composition and increase in urbanization and industrialization have
brought significance structural changes in Indian social values. Once upon a time modernization process is considered as a new set of values and role structure in the sociological analysis of social change now shifted its notion to the process of globalization.

It is clearly understood from the works of Prof. T.K. Oommen that he emphasizes on the existence of multiple traditions. Yogendra Singh speaks about the structural, cultural, technological, political, economic and psychological modernization. He also speaks about the modernization of multiple traditions. In other words, what S.L. Doshi pointed out that, Y. Singh speaks about the multiple modernity. Though Dipankar Gupta is of very critical to the concept ‘multiple modernity’ and emphasizes on the single form of modernity and says that multiple modernity as the manifestations of single form of modernity. S.L. Doshi has further says that Dipankar Gupta and some other sociologists have argued about the multiple existence of modernity. However, they justify their argument and emphasize that, the socio-cultural changes along with modernity are not uniformly taking place in India. The modernization comes in contact with the local processes where tradition plays a vital role. As a result, in India so far the categorical values in different culture zones have not changed in accordance with the set of values and role structures of modernity. Analyzing its socio-cultural complexities, sociologists in India hold the view that India is different than that of the west in terms of its historical past, cultural heritage and plurality of traditions. In his critique to modern development, A.K. Saran argues that, the very activities of modern men have threatened the web of social life on this earth. Men are acting as if they are the last generation of humanity on this earth, participating with feverish pitch in an endless but futile activity which in the name of emancipating human sufferings is also endangering the whole fabric of life which supports us as living beings on this earth.

Now all over the world, modernity along with globalization is increasingly becoming the ideology of techno-economic development which resulting in the new components of values in democracy, consumerism, capitalism, free market economy, rationality, logical reasoning, empiricism, universalism, secularism, individualism, science, progress, toleration, freedom and uniform human nature that began to shape up western society. Democracy as one of the components of modern values gradually strengthened when it spread all over the world. Because of its rational principles or in
other words 'value rationality' in the twentieth century, many non-western societies began to embrace the ethos of modernity. The modern values have emerged in the process of modernization, urbanization, industrialization, liberalization and globalization processes keeping in view preserving the national cultural identity. These are some of the universal values which became popular by incorporating awareness of human rights combined with a sense of social responsibility, value of social equity and democratic participation in decision making, understanding and tolerance of cultural differences and pluralism, spirit of caring, co-operation enterprising, creativity, gender equality, open-mindedness to change, sense of obligation to environment protection and sustainable development. However, even during the modern days, the attainment of spiritual value has been considered as the highest value, which is the ultimate objective of the all religions.

Theoretically speaking, the present trend of democracy heralded the freedom of thought and expression, rationalism, and science-based industrial, technological and global human civilization. Democracy, being a powerful tool of modernization process becomes a global value. In democracy, the nature of polity determines its basic values and culture which determine and provide social foundation of the rights, duties and responsibilities of citizens, of the civil society and of the state, respectively. But when we come to the practical aspects of Democracy, there we find problem on its manifestations of core values and its challenges varies among different nation states.

Nowadays secularism as a value has been universally accepted and Prof. Oommen has also discussed on it. Avijit Pathak says that, without secularism, it is argued, there is no way one can retain order in a plural society because, beneath it lies a notion of justice that is inherently universal and rescues man from the boundaries of religious traditions. In modern India, secularism has been influenced by a distinct feature of the European communities which opposes the traditional religious authority and pleads for secular knowledge. The works of T.N. Madan, Y. Singh, T.K. Oommen on secularism clearly reflects these difference. But in the day to day life, there are many people who still believe in illogical meanings associated with religious practices all over the world. In these circumstances seeking values of secularism among the diversified world community has a long way to go. But there are some influential and dominant values associated with humanism, rationality, modernity, equality, liberty;
human rights and social justice etc. which are universally accepted. Despite resilience, there have been constant changes taking place in the emergence and practice of such modern values replacing traditional values.

The analysis of sociological works reflects that the Indian values have been developed through the ages with its accumulation of history. The major part of literature on Indian values comes from the sources of Vedas, Upanishads, Puranas, Epics, Mythologies, work of Indian Philosophers and Thinkers, Buddhist and Jain literature, Social Reformers and Social Activists. Besides these, Indian values can also be studied from Arts, Architecture, Paintings, Sculpture, Folklore, Music and Dance etc. There are values of distinctiveness like truth, nonviolence, compassion and sympathy, tolerance and its synthesis are basically of Indian origin. The values related to composite culture, culture of comprehensiveness and ‘unity in diversity’ is also unique to Indian tradition. ‘Peace’ is considered as another such Indian value, the importance of which has been recognized globally. The values like human dignity and equality have been highlighted in the Indian classical literature especially in Vedas and Smritis. The individual and social values such as fearlessness, purity of mind, establishing oneself in the yoga for knowledge, charity, control of the senses, sacrifice, austerity, uprightness, non-injury, truth, absence of anger, renunciation, tranquility, compassion, gentleness, humanity, boldness, forgiveness, fortitude, absence of hatred, absence of pride, spiritual quest, critical intellectuality, ethical and artistic expression are also considered as basically Indian. The other popular Indian value is the social harmony and tolerance, because of which the diversified Indian communities exist together and are well known for their united stand as a nation state.

Consumerism developed by competitive capitalism in western countries is considered as one of the modern values which have now developed in India. Dipankar Gupta argues that, the volatile Indian middle class is largely responsible for encouraging consumerism in India. Consumerism as an aspect of capitalistic development and modern values has become a prime indicator of modern social change. Consumerism gradually became popular and irreversible practice among the diversified communities. For instance, if we carefully analyze the traditional Indian society with reference to modern values like consumerism, it is no more limited to particular one community or middle class only. Consumerism has not only increased
among the urban communities gradually, it has also spread to rural areas. Even the scheduled tribes and scheduled castes have taken to consumerism in a broader way. There have emerged elite and middle classes among these people and their level of consumerism are very high.

Values being a desirable social behaviour is seen in various forms in traditional, modern, postmodern society and as well as in the present era of globalization. For instance, the availability of Chinese, Japanese or American foods in Indian markets is no more a strange phenomenon o people. Practicing Chinese Martial Arts in different parts or practicing Yoga in European and American countries or celebrating Valentine Day in India are the examples of globalized values. Apart from this, values like trade, commerce, and fashion show, Hollywood movies, BBC broadcasting etc. are reaching worldwide. The co-operation and sympathy shown among the world community during disasters or natural calamities has a global-concern. It is observed that, now in the era of globalization the traditional/local values are being felt its presence at global level. These global and local links are termed by Roland Robertson as ‘Glocalization’. Yogendra Singh found that, people are keeping busy with traditions and sometimes are engaged in conflicting situations in the name preserving their identity.

The traditional values and modern values are differentiated with reference to socio-cultural changes and economic development that has taken place in a brief period of time. The Oxford Dictionary of Sociology defines the term tradition as a set of social practices which seeks to celebrate and inculcate certain behavioural norms and values, implying continuity with a real or imagined past, and usually associated with widely accepted rituals or other forms of behaviour. Similarly the modern values refer to the behaviours associated with the present or recent time or having or using up-to-date techniques or equipment. It is learnt from the sociological analysis in the field of family, marriage, society, culture, economy, polity, art, architecture, painting, and music with reference to socio-cultural changes marked by a significant break from traditional value. D.P. Mukerji, in his sociological analysis on values and social change through a historical-dialectical approach refers to Indian tradition. The influence of values in class analysis and social mobility with reference to tradition has been understood in a way, that, the class analysis tradition starts from the rather different assumption that individuals are born into distinct social classes, membership of which
tends to be of life-long, and to have clear consequences, life-chances, values, norms, life-styles, and patterns of association. However, in the case of India, class analysis in the context of tradition and social mobility is something different from the Western Society because of the notion of social mobility is very much determined by the core values of caste relationships among the diversified traditional Indian society. D.P. Mukerji states, the value of Indian tradition lies in the ability of their conserving forces to put a brake on hasty passage. Social mobility and social change is a process of movements through conflicts and contradictions. The contradiction in the Indian society is between its traditions, culture and value systems which are holistic or devoid of the atomistic principle and ramifications of class interests that have successively emerged through the changing material conditions and modes of productions. Mukerji mainly focuses upon the encounter of the Indian tradition with that of the West which on the one hand, unleashed many forces of cultural contradiction and, on the other, gave rise to a new middle class. According to him, the rise of these forces, generates a dialectical process of conflict and synthesis which must be given a push by bringing into play the conserved energies of the class structure of Indian society.

S.C. Dube offers six fold classifications of traditions for socio-cultural analysis in Indian reality. These are: the classical tradition, the emergent national tradition, the regional tradition, the local tradition, the western tradition and the local sub-cultural traditions of social group. However, in contrast to tradition, modernity implies the impact of the Western ideals of rationality, freedom, liberty, equality and social justice etc. Avijit Pathak argues that, modernity is often endowed with a positive meaning. It is seen as development, progress, affluences, prosperity – an effective weapon to fight the 'backwardness of our cultural tradition. It is learnt from the literature that, the forces of enlightenment and renaissance initiated the modern society. Modernity is characterized by reason, empiricism, science, universalism, progress, individualism, tolerance, freedom, uniformity of human nature and secularism. In the wake of modernization and arrival of globalization, the process of social mobility, the nature of social relations in terms economy, polity, culture and demographic composition and increase in urbanization and industrialization have brought significant changes in Indian social values.
Post-modernity is a body of knowledge and became popular towards the second half of the 20th century as a movement in the area of arts, culture, economics and politics. The first half of the 20th century was dominated by the movement of modernism rejecting legacy of the past. Due to the technological progress in modern period it has devalued and rejected traditional hold over on different spheres of social life. Modernism as a movement has reflected its impact that has already seen in the European and American societies. Its experience also spread very rapidly in many parts of the world including India. The post modern means the social conditions that have taken place after the movement of modernity especially in the advanced capitalist societies. Sociologists has been largely concerned about the existence of post-modern conditions from the arguments of some post-modernist like Jean Francois Lyotard, Michel Foucault, Jacques Derrida and several others. Following Lyotard, Jacques Derrida says that knowledge is always limited by the institutions in which it is created. There are several key ideas associated with the post-modernity. The postmodernism argues and challenges the entire foundation of knowledge. They reject the values associated with the grand theories propounded by pioneer sociologist like Emile Durkheim, Max Weber, Karl Marx, and some others like Talcott Parsons, R.K. Merton and several others. According to postmodernist everything in this society is superficial and provisional. The world communities/societies are fully fragmented with varying degrees of cultures, ethnicities, pluralities and diversities. There exist inequalities in terms of conflicting knowledge, ideologies, philosophy and identities among the world community. In this juncture thinking of a big family by taking account of the entire human race is nor possible nor desirable. It is believed that, people in the capitalist societies had been living in a post-modern world since at least in the early 1960s, which made post-modernism a topic of sociological interest.

Apart from modernity, drawing from the Western experience, the Indian sociologists like Yogendra Singh, T.K. Oommen, Dipankar Gupta, Avijit Pathak and some others have done a substantial work on postmodern conditions in Indian society. Post-modernity argues that with the notion of plurality and fragmentations, a large number of social groups have emerged at the local level of society. These groups are very actively engaged in micro level politics. The rise of feminism, neo-social movements like environmental, human right movements etc. are seen in different parts
of the world. In developing countries, with the arrival of information age, the labour movement became very much prominent. In India, of new social movements, focus on the problems of scheduled caste/tribes, human rights, environment, women and other minority groups. The new social movements like ecology movements, women's movements, dalits movements and autonomy movement have been frequently seen in Indian society and are well responded by the Indian sociologists. These movements basically deal with the plural-ethnic and local political struggles of the new groups locating them into postmodern social theory. The postmodern conditions in India are different from its Western experience. For instance, in India there is no complete denial of history, there is no complete rejection to the works of Indian Marxists, and there is no such challenge to the basic foundations of knowledge in India. It is true that the pioneers of Indian sociology were very much influenced by the pioneers of Western sociology. But the basic theoretical approaches, concept and the foundations of knowledge have not been completely rejected by the Indian sociologists. The values associated with the Indian tradition are still very much relevant.

In this study, values have been understood through their positive and negative meaning and discussed with reference to both the theoretical approaches from Western and Indian sociological traditions. The works of selected Western and Indian sociologists who have nurtured the discipline of sociology through their works have been discussed briefly to have an insight on the subject values. It is learnt from the Western sociological tradition that, sociology emerged as a distinct science in the 19th century Europe when the entire Europe who passing through a period of many changes that had set in after the French and the Industrial Revolutions. The social conditions with new outlook and the values of rational principles set a background for the emergence of sociology. British sociologist T.B. Bottomore has pointed out; the intellectual conditions of the eighteenth century have contributed to the rise of sociology. The central concept of society, namely, religion, community, power, wealth, prestige status etc. were all taking on new bearings and new implications. These have been dealt by pioneer sociologists with a theoretical framework in relation to individual and society. Some of their works in the context of value relations and value preferences have been discussed in the Chapter – III.

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The first Sociological theoretical perspective known as functionalism emerged as a reaction against utilitarianism which is a classical economic idea dominated by the values of open competition in free markets. Many people still view social life as a kind of market place where people buy and sell their qualities in hopes of making a psychic profit. But in present society, social life is a competitive game of people rationally pursuing their interests, with social order somehow emerging out of these classes of self interest. The structural functional approaches of sociologists like Auguste Comte, Herbert Spencer, Emile Durkheim, Max Weber, Talcott Parsons and R. K. Merton are discussed to understand the study of values in Indian society. However, this study could not reflect the structural-functional approaches of Malinowski and Redcliff Brown in the view to restrict the limitation of the study.

The conflict of theory came to the academic debate as a critic to the functionalists for their positivistic approaches to understand the social reality/phenomena. During the 1950s the essential of the Parsonian scheme were unfolding and one body of criticism was taking place. Simultaneously the functional theory in sociology especially the Parsonian variety was seen as underemphasizing the conflict has nature of social reality. David Lockwood pointed out that Parsonian systems in equilibrium maintain social order but it also produces systematic disorder and change. Lockwood has argued that there are mechanisms in society that make conflict inevitable and inexorable. There are two distinct traditions of conflict theory in the classical works. First is, the power relations tradition of political philosophy in which Machiavelli, Bodin, Hobbes, Pareto and Mosca have analyzed conflicts in the polity in terms of power relationships and have treated the state as the central object of analysis. The sociological theory is largely a synthesis of these two traditions with primary focus on the unequal distribution of rewards in society. Karl Marx is known as its leading architect. Some other sociologists like C. Wright Mills, Ralf Dahrendorf, Lewis Coser, Georg Simmel etc, are well known for their conflict approach in the study of contemporary sociology.

The conflict theories tend to be very specific and restricted to the interrelationship between two or more units within society. Racial tensions, ideological differences, class war, religious conflicts, strikes protests, students' movements, revolutions, environmental movements and peasant uprisings etc often become subjects
of analysis. But in the context of India caste conflict is one of the central issues of conflict. Karl Marx and Ralf Dahrendorf represent macro-level conflict theories. C. Wright Mills theory of the power elite is also a general theory but its frame of reference is limited to American society. Georg Simmel viewed conflict as an innate biological make up and hostile instincts of human actors. And Lewis Coser deals with conflict functionalism and distinguishes between two types of conflict- realistic and non realistic, whereas, Mosca and Mitchels are identified as other pioneers of conflict theory. There are different areas of conflicts existing in the society but here the basic concern is the conflict of values, which is briefly discussed below.

Sociology in India has not developed along the particular theoretical orientation like the Western sociology. But the study of social phenomena has been always a central theme among the Indian scholars in different forms and orientations. Strictly speaking, the development of sociology in India, from the view point of theory, methodology, and research interests, has been significantly influenced by that in the Western countries. In the beginning many Indian sociologists were trained in western countries and they have developed western theoretical orientation while carrying out field studies or any research work in India. They are simply adding collected data from the field along the line of Western theoretical framework in their studies.

The structural and cultural differences between the Indian and Western society is not always adequate/sufficient to understand Indian social reality through Western theoretical orientation. Yogendra Singh pointed out that; the theoretical directions in Indian sociology can be analyzed through the basic tensions which have existed in this discipline since its inception. These tensions are theoretical as well as ideological. Theoretically, the important tension in sociology exists, on the one hand, between the 'master theory' or 'general theory' and 'conceptual schemes' and on the other, between 'universalism' of concepts and propositions and their 'particularism' or contextuality.

Yogendra Singh argues that, the sociological tradition gathered strength after independence in India and the debate on various ideologies of the notion of Indian social structure become intense. The Structuralists, Ethno-Sociologists, Marxists, and Historicists have come increasingly under criticism. It is usually difficult to assign a specific theoretical label to any particular work on social structure.
It is easily noticeable from the colonial administrators who began the sociological writings on Indian reality especially in the works of C.H. Hutton and W. Wiser, the elements of early functionalist orientation found the tendency of Western functionalism. However, some of the pioneer Indian sociologist despite their Western functionalist inclination, made monumental efforts to understand India's socio-cultural complexities. It is very difficult to locate who falls in which theoretical tradition. This section is an attempt to understand how the Indian sociologists were engaged with values in both structural-functional as well as conflict mode of social analysis. The approaches of the works of Ananda K. Coomaraswamy, Benoy Kumar Sarkar, Louis Dumont, G.S. Ghurye, Rdhakamal Mukerjee, N.K. Bose, Mysore Narasimhachar Srinivas, S.C. Dube and Yogendra Singh are discussed in the frame of structural-functional approaches in Chapter-III. Unlike the Western sociologists, these Indian sociologists have also reflected conflicting tendencies in Indian society based on inequalities, castes principles and ideological differences in their works.

Like the Western sociology, the structural functional approach has established a dominant mode of sociological analysis among the Indian sociologists. Nevertheless, the conflict approach in studying Indian social phenomena was loose theoretically and empirical investigation point of view. However, there are several conflict approaches which seek to explain specific aspect of social phenomena. Beginning with Kautilya's 'Arthasastra' which was written in the third century B.C. provided a comprehensive account of conflict as a major fact of a society. Every society has its own nature of conflict and every society has persons who face conflicting situation in their day to day life. Even the great epic such as the 'Ramayan', the 'Mahabharat', and many Hindu mythologies focuses on conflicts in a colourful manner. If we turn the pages of Indian history, the beginning of the 'Indus Civilization' conflict was one of the major components of the Indian society. There are enough evidences about kings, princes and the influential persons who were engaged in territorial occupation leading to several war and aggression. The historians have left an indelible account on loss of life and property due to such war and aggressions. This study has also made an attempt to explore how the Indian sociologists were engaged with the conflicting values in their mode of sociological analysis. It is difficult to locate the works of sociologist who fall under conflicting traditions as some sociologists have left integrative approaches on
Indian social reality in their theoretical orientations. However, some of the sociologists who advocate conflict tradition are falling under the Marxian or historical dialectical tradition. The approaches of Sociologist like Dhurjati Prasad Mukerji, Ramkrishna Mukherjee, A.R. Desai and Andre Beteille are discussed in Chapter-III to understand the conflicting values in Indian society.

Chapter- IV deals with the pioneering efforts made by scholars like Ananda K. Coomarswamy, Radhakamal Mukerjee, G.S. Ghurye, D.P. Mukerji, N.K. Bose, D.N. Majumdar, A.K. Saran, and Ramkrishna Mukherjee whose views are mentioned below. Ananda K. Coomarswamy concerns with the associated values of religion, arts, crafts aesthetics and philosophy of life. With referring Brahmin values he spoke about the status of Indian Women. In the dance of Shiva, he reveals religious and aesthetics values. He also spoke about the functional values of arts and sculpture, songs and music. He revealed the inherent meanings and values associated with Buddhist, Jain and Rajput paintings. He also dealt with the issues of nationalism and ideology.

Radhakamal Mukerjee states evolutionary aspects of values that are derived from life, from environment, from self, society and culture, and beyond all, from the ideal, transcendent dimension of human existence and experience. He differentiated man with animals on the basis of values attribute to behaviour and experiences. His study on civilization concerned with the integration and wholeness of persons-values-and-cosmos. Values and norms are represented by knowledge, art, morality and religion. By nature man is a value-seeking, value-fulfilling, concept-forming animal. Values are essentially social products, and at the same time involve the individual’s assumption of certain common goals and purposes of the social milieu that have become a part of him. He spoke about the disvalues with referring biological instincts.

G.S. Ghurye says that, the classical literary and religious works of India are an important source of Indian values. His ethnographic sketch on tribes and castes of India reflects that, in Indian society the Brahmanical ideas and values performed the central role in the past and Brahmanical culture relates to the realm of Indian values. Ghurye’s kinship analysis is nothing but a reflection of part of a family values prevailing during those days in the society. He is concern with the various problems and cultural traits of the tribes and provided substantial literature on tribal values. He made a comparative study on the rising of cities and civilization all over the world with
its historicity and mentions about its associated values. He understand religious values by referring to popular deities such as Shiva, Ganesha, Skanda, Rama, Krishna and Devi and their many regional manifestations. He also understood values through the megalithic accounts.

Besides studying values in sociology, D.P. Mukerji deals with values in the study of economic theories. He pointed out that, India has a separate norm of values with the hidden assumption that values determine conduct. He says India’s cultural heritage and cultural values rooted in its tradition. He has analyzed the social change in India with reference to the associated spirit of nationalism. Mukerji says India entered into a new lease of social life in the nineteenth century that came from the west through various channels like commerce and trade, increased facilities for communication, western learning, administrative unity, etc. and created new values.

Nirmal Kumar Bose dealt with the nature of culture and society, and their sources of stability and change in the context of Indian sociology that reflects Indian values. He has highlighted the tribal values associated with their economy, culture and absorption of tribes into the Hindu caste system, and the roots of tribal separatist movements. He wrote about the Juangs, Kharias and Savaras basing himself on observations he had made. He pointed out that villages are emerges based on the values associated with the traditional occupations and were never been attained cent percent self-sufficiency. He has carefully observed certain values that are associated with the caste based hereditary occupation in different parts of the country and pointed out that some of the Indian values were influenced by spirituality and derived from the natural objects. He has reflected the differential social values associated with the temple constructions in different parts of India. Drawing from the Hindu text books he says that some values are associated with human qualities such as Satva, Raja, Tamas and Dharma, Artha, Karma and Moksha and it may be utilized in the classification of cultures. He has mentioned four distinct categories of behavior that may be identified in any culture. These are material object, habitual action, social grouping, and knowledge.

Dhirendra Narayan Majumdar made extensive anthropological and sociological surveys of many tribes. and castes in Bihar, M.P., Uttar Pradesh, Gujarat and Bengal. Though he has not used the term values in his whole range of village study but his works reflect various socio-cultural values associated with the village community. His
ethnographic accounts on “Mohana” village are an empirical analysis of socio-cultural values. He says religion plays a vital part in the village life and many people are guided by religious values. An Indian village is not a way of life, it is also a concept – it is a constellation of socio-cultural values. He made an attempt to study the social and economic life of some of the principal criminal tribes and caste that reflects mainly the negative values that has been associated with different castes and tribes all over India. He says that the erosion of purely Indian values taking place due to contact with other civilization and has disorganized and disintegrated primitive life. The primitive people in India have been detribalized to an appreciable extent in recent times.

A.K. Saran concerned with the tradition, modernity, sociology of knowledge, religious and moral values. His perception on values is of theoretical and philosophical in nature and based on Hindu Scriptures i.e. Vedas and Upanishads. He argues that a study of the impact of science and technology on cultural values and the quality of life is largely a study of the Euro-American paranoia working in India and other countries round the globe. The traditional cultures and value system on them constitute the factor for social harmony, and give a special cultural identity to the members of community needs for endogenous development. He considered that the attainment of salvation in the hierarchy of cardinal ends of human life is the principal values in human life.

In the study of sociology Ramkrishna Mukherjee has classified some of the pioneer Indian Scholars like A.K. Coomaraswamy, B.N. Seal, B.K. Sarkar, G.S. Ghurye, D.P. Mukerji, Radhakamal Mukerjee, S.V. Katker, B.N. Dutt and K.P. Chattopadhyya in a value frame and explains about their engagement with value preferences, theoretical approaches and methodological orientation in their studies. He has systematically explained values and valuation of value based objects in social science research He has broadly spoken about four cardinal human values that applicable to all humans, namely, survival, security, prosperity, and progress. He states, social science is not value-free.

Chapter-V deals with the works of A.R. Desai, M.N. Srinivas, S.C. Dube, T.N. Madan, Yogendra Singh, Andre Beteille and T.K. Oommen. Their views are briefly discussed here. A.R. Desai has reflected the economy and culture in pre-British India and pointed out that, the self-sufficient village, based on agriculture carried on with the primitive plough and bullock power and handicrafts by means of simple instruments,
was a basic feature of pre-British Indian society. He says about the conflicting values and very critically analyzed the capitalist pattern of economic development through various plans and programmes in India. He has pointed out inequality in distributions of available resources and monopoly over the capitalist class in their economic activity. This sharpens the existing tensions among the different groups in India. Assessing the conditions of marginalized groups, he reveals further deterioration of economic conditions and growing social oppression of the overwhelming majority of the population. In his analysis on the social values of capitalist developed societies, he pointed out that these developed societies are themselves ridden with tensions, conflicts and are historically experiencing mighty contradiction and strife which are leading them to various types of debacles. He differentiated capitalist and socialist type of society and deals with rural social structure, rural economic arrangement, caste, culture, mobility and the social conditions of peasant communities and reflects some of the values, which were governing in rural Indian society. In the context of caste and value system of the Indian rural community he says, caste consciousness is stronger among the rural people than among the urban people.

M. N. Srinivas says the caste principles and religious practice plays an important role among the Indians in their social life. It is not possible to understand Indian social values without reference to the structural framework in which value formation takes place. He says that Indian social structure and cultural pattern is characterized in terms of its unity as well as diversity. He says values are a difficult subject to discuss with respect to any people but the difficulty increases enormously when dealing with a country as vast, diverse, stratified and complex as India where values vary from one section of the people to another on the basis of region, language, religion, sect, caste, class and ethnicity. In his village studies he emphasizes the importance of values and norms in defining social relationship and argues that values and norms varies from group to group. India has been accommodative to numerous ethnic groups of immigrants from different parts of Asia and Europe, and the culture of each group has undergone many changes over the centuries and became an integral part of the present day mainstream Indian society. In course of time social values have undergone many changes due to the impact of external as well as internal forces of social changes. He believes whatever changes taking places today in Indian society has
its own historical roots. He pointed out that corruption has grown phenomenally and no area of life is free from it. Referring social change he spoke about sanskritisation, westernization and modernization. Analyzing social conditions in India, he says, there has been tremendous increase in all kinds of violence against the state, inter-group violence, intra-familial violence, and an increase in the general climate of violence and finally, as in the case of corruption, a tacit acceptance of violence and a growing insensitivity of murder, bloodshed, gang wars and rape.

S.C. Dube speaks about the origin and growth of modern social science in India. In his views on value-neutrality in social science research, he has stated that the case for value-neutral social science represents at its worst, unashamed hypocrisy at its best, it provides an example of misplaced emphasis. Value-neutrality often manifests itself as a disguised apology for an uncritical acceptance of the established order. Discussing on different value bearers in the society, he has stated that humanity has been evolved from lower forms of life. Men have animal ends, but realize them through cultural means. The micro-sociological views on values have been analyzed in the framework of Dube’s studies on Indian village which is an ethnographic study on Shamirpet village. This study provides all possible details covering important aspects of the culture and values of the village community. He has pointed out that exploitation and discrimination have existed for centuries in the villages. He has explained about the structural changes, changes in family, politics in the villages. Consumerism has proved to be a senseless, futile, and undesirable philosophy in the developing world. He says science and technology cannot and must not be rejected, but they should not be allowed to generate problems that pose a major threat to humanity. He has pointed out that, the notions of good, satisfying and desirable lifestyles are implicit in the normative structures, schema of value and cultural emphasis societies of larger scale and civilization-small and large have been more explicit in this regard.

T.N. Madan pinpointed India’s religious values and says that, India is the home of many world religions. The followers of major world religion are present among the people of India. In Hindu religion some of the values like dharma, karma, kama, varna, guna, artha and makshya plays a very dominant role in many sphere of social life. He spoke about social status, stage of life, and inborn qualities. For every person there is an appropriate mode of conduct defined by his or her caste, gender, age, and temperament.
Religious values are being diluted or displaced by secular values, and religious practices are being abridged or abandoned. He studied kinship values in Kashmir and pointed out the characteristic groups include 'brotherhood', lineages, clans, tribes, castes, or caste-analogues, and socio-economic, classes. It was Islam religious values and ideologies that have constructed different types of social organization and shape up the Kashmiri society. He says modernity is generally regarded as a practical necessity and a moral imperative, a fact and value. Modernity for Madan does not mean a complete break with tradition. Tolerance is indeed a value enshrined in all great religions of mankind, but he has not underplayed the historical roots of communal antagonism in South Asia. Giving emphasis on secularism Madan says secularism must be put in its place finding the proper means for its expression.

Yogendra Singh discussed about values in the context of social change with reference to tradition and modernity. He pointed out that the distinction between modern values and traditional values may be maintained on the ground that modern values, like science, being evolutionary universal, might not be typical to any one particular cultural tradition, whereas traditional cultural values may be particularistic and typical. Tradition, by which we mean value-themes encompassing the entire social system of Indian society prior to the beginning of modernization, was organized on the principles of hierarchy, holism, continuity and transcendence. These four value-themes were deeply interlocked with other elements of Indian social structure. The organization of tradition based on these value-components could not be called typical only of the Indian society, since at one level similar phenomenon also existed in the traditional West. Historically, social structure and tradition in India remained impervious to major elements of modernity until the contact with the West began through colonization. He says that the Hindu and Muslim Community are different in their value components and took time to shape up as mainstream Indian society. Despite these dissimilarities in value-themes, there took place a synthesis between them which reinforced the traditional character of Indian society without significant breakdown in its organization. The changes occurred were confined to differentiation within the framework of traditional social structure and values. He says that each cultural system tends to integrate culture traits into a configuration, which is guided by its cultural values, and these values impose logic of selectivity, which defines the limits

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of acceptance or rejection of alien cultural traits. The new forces of social change, politicization and media exposure have changed youth’s values and social psychology throughout the country, from the village to the town and to the metropolis. The rural youth wish to migrate to the cities, whereas the urban youth wish either to seek employment in lucrative jobs or migrate outside the country. He has also pointed out that the traditional family values of loyalty towards parents, parental support to children or the traditional values concerning marriage and customary rites or rituals have withered away. Through selective incorporation of the western values, ideas, technologies and institutions, etc., the Indian tradition itself under went transformation. He says that cultural patterns in each society are historically conditioned and comprise values at two levels i.e. instrumental and categorical. He has pointed out that, cultural changes begin with changes first in instrumental values like economy, technology, patterns of consumption and living styles, etc. but changes in the core values of the culture which belong to the independent or categorical structure of values of a society, and constitute cultural identities of its people, do not undergo total transformation. It changes slowly as it adapts itself to new values.

Andre Beteille has identified some of the major values associated with “caste structure”, “class structure” and “power structure” of Sripuram village in Tanjore District in south India. With reference to values he has differentiated between the traditional agrarian and modern industrial capitalist society according to their organizational pattern. He has pointed that the particular modes of social organization along with their characteristic patterns of socio-cultural values. Referring social change and development he states that any attempt to bring socio-economic change will not be effective unless brought change in values. Traditional societies place a high values on 'personal' relations in the sphere of work, but the bureaucratic organizations which are the major instruments of planned rural development require a certain commitment to impersonal values and norms. Despite several reformations, the traditions of inequality continue to exist in Indian society. He also focuses on the conflicting norms and values in Indian society and argues that diversity in ideas, beliefs, and practices was encouraged by the system of values, and the tolerance of diversity had an ethical basis in Hinduism. Beteille says the turbulence that is endemic in contemporary India is often attributed to the decline of moral values or their displacement by the pursuits of narrow
personal or sectional interests. In Hindu society, caste divisions play a part both in actual social interactions and in the ideal scheme of values. Members of different castes expected to behave differently and to have different values and ideals.

T. K. Oommen differentiated traditional and modern values. He speaks about the evolutionary aspects of multiple modernity and its various stages to come up globality. His views on insider and outsider debate, language and religious ideological orientation in nation building, social movements, ethnicity and pluralism deals with conflicting tendency in Indian society. In his opinion, apart from ethnicity, language and religion, the major problem associated with nation building in India is the conflict between the traditional and modern values. In the context of nation building he says, in traditional Indian society was anchored to the values of hierarchy, holism and pluralism, whereas, in modern Indian society, polity is wedded to the values of socialism, democracy and secularism.

7.2. Challenges Ahead

Human species by nature loves to live in a good (value based) society with comfortable life. Who does not want prosperity, property, wealth and money in life? There are very few people who do not possess material aspirations in this fast growing consumer society. What do we mean by good society? Is it a value-based society? Is it the society where there is phenomenal increase in crime, corruption, all forms of violence, degradation of morality, weakening of family and social bonds, and loss of faith in governance? Of course Indian society is different than the Western society or any other society that exists in different subcontinents. But, certainly no society exists with absolute values based rational principle. In this case India is not an exception. Is it the society we divide across the line of race, religion, language, region, gender, occupation and class, and caste ideology? Certainly not, but this is the fact that, the World Economic Forum Survey ranked India 45th out of 49th countries on the honesty of its official. The Corruption Perception Index of Transparency International ranks India 83 in the list of least-corrupt countries in the world. The corruption cases like Operation Duryodhan, Petrol Pump, Jain Hawala Case, HDW Submarine, Churhat Lottery, Fodder Scam, Bitumen Scam, Tansi Land Deal, Jharkhand Mukti Morcha Scandal, Urea Scam, Sugar Scam etc. reflect how badly India is affected with the corruption.
These issues differentiate the very concept of traditional and modern values. In traditional society the accumulation of wealth was not given that much due importance than the modern society. In both the society the accumulation of wealth is a basic value. But the way of accumulation is certainly different and exploitation in one or another form is continued to exist. Besides this, it is the pathology of the modern development that, there has been an increase in the number of poverty affected people, unemployment among youth, increase in child labour, periodical outbreak of diseases like Dengue, Chukungunya, Bird flu, increase in HIV aids affected people, greater influence of criminal elements in politics. Social inequality is gradually sharpening in the Indian society in different forms. Affirmative actions aiming at social reformation are creating new identity and reorganising caste, religion and ethnic identities.

If we look at these issues in a value frame in a conflicting approach, needless to mention about the increasing tendency of all forms of violence including various criminal activities, bomb blasts, terrorist attacks, increasing rate in domestic violence, rape, murder, suicide etc. that we see after turning the pages of daily news papers and as well as beamed by different TV channels. If we think of present problems of Jammu & Kasmir and North-East India, and about 14 Naxal affected state we can imagine India as a nation state and Indian society as a whole, where we are heading. The violent movements in these areas will not cease to exist until and unless there is the popular internal or external support. Shall we call these people as sectarian groups who support such violent movements? If yes, what type of ideal society these sectarian groups want to establish at the cost of loss of innocent lives and hard accumulated wealth and property? Here we face difficulties to describe these social problems in a value frame, and find difficult to its solution along any single ideological construction. Perhaps, pluralism is the fitting rebuff to these problems. If these problems are not tackled carefully, obviously they will pass on to the future generations. Of course, as per the functionalist perspectives some sort of crime, inequality and hierarchy are essential for the smooth functioning of the society, but the conflict theorists advocate that conflicting tendency is one of the integral part of the society which brings some revolutionary changes. Indeed, it is not possible to have a Marxian concept of egalitarian society in our time. It may not be wrong to give a proposition that social harmony and conflict is an integral part of the society and for the peaceful co-existence
both the approaches require some sort of consensus to carry forward the saga of ideological constructions. Thus, it is important to know why there are such anti-social tendencies in the society and who is responsible for such type of developments. Is the Marxian thesis, i.e. fight for limited resources is the sole cause for such conflicting tendencies? The Marxian thesis may remain as an ideology but is it right to say that, various forms of conflict like caste, class, race, gender, region, language and religion are based on economic activities centering round the issues related to social inequality? Alas! Marx is no more to stand with his argument, if he is alive he would have stated that, well, there are some major conflicts in the society which are based on the economic activities but there are some activities like religious practice, ideological orientation, individual choices, weak morality, certain desire like rape and murder are not necessarily linked with the economic activities. Perhaps, Marxists does not want their ideal type of society i.e. egalitarian society, as the various forms of inequality sharpening in the society even in the land where the communists or Marxists continues to posses their strongholds. What about the others view to establish a good (value based) society? Whosoever it may, the Marxists or Functionalists, Socialist or Capitalist, Critical Theorists or Pluralists or of from any ideology, today wanted to design their own surroundings and have their notion of good (value based) society according to their self vested interest.

There have the significant contributions by the critical theorists in the field of arts, music, language and literature, and culture, etc. The globalization era has resulted in the kind of culture, music, architecture, life style and language used in India are not purely Indian. Many of its components are borrowed from the different corners of the world in the wake of increasing pace of the globalization process. The process of globalization is very much conducive for modernization as well as post-modernization. In the beginning there were only few sociologists who gave attention to the globalization process in India and its impact on society and culture. But, now the concept of globalization has become an important sociological issue among the academicians. India has a plural character in terms of language, geography, ethnicity, religion and culture. The caste system and its related kinship structures have shaped the profile of the culture, economy and power structures within the local communities.
Yongendra Singh pointed out that globalization has made the local culture more assertive in demanding its identity.

The major challenge is that, with the globalization process there is an increased migration to cities, the collapse of urban life, fragmentation of joint family replacing the traditional hold over of family bond and predominantly occupied by material gain are the basic concern of humanity. In a country like India, a large section of people are being deprived of the access to education, health and nutrition, providing space and facilities mainly to the most privileged groups in the society. Like India the other developing countries with their increasing population are suffering from the risks of employment opportunities and deprived of securing jobs in this globalized capital intensive market. In the case of India, whatever jobs are available in the market, the wages paid to the employee at the current market prices is very low. The failure to create such employment opportunities has undermined the prospects for poverty eradication and other plans and programmes to improve their better living conditions.

Globalization has brought inequalities to such an extent that even in the developing country like India the rich can easily adjust in an emerging new environment leaving behind the poor to remain poorer. The globalization process has resulted in increase in terror network, human trafficking, drugs and other criminal activities which are now moving more easily across the borders just like an infectious disease. As a value in itself, the recent trend of globalization all over the world does not have a cakewalk. There are many challenges ahead before the Indian values as globalization process has given to it are by no means ordinary. The major concern however remains with a fear that the traditional Indian society along with nation state would loss its identity. There is yet another fear that the gap between the poor would increase. It can also be argued that globalization is nothing short of a cultural bombardment on the developing countries by the western modernity with the ideology of capitalism, industrialism, consumerism and the nation state system.

The conflicting values exist even in modern western society in terms of class, race, ideology, age and gender relations. It is observed that even today the entire human society is sharply divided in the form of rich versus poor, black versus white, socialism versus capitalism, tradition versus modernity and other such binary oppositions. Despite such differences, somehow it is the value of social harmony and pluralism
which has bound together world community. The value bound communities come to the rescue during the difficulties and extend cooperation to each other. In modern society, unity is created through interdependency and growing social relations. On one hand, the increasing economic, cultural and political interactions and exchanges in the era of globalization have been strengthening the interdependence among the world community. On the other, with the present trend of globalization process, it is feared that, human values are under threat. Human values like love for all living things, compassion, friendship, camaraderie and pity, regard for truth, and brain-washing repugnance of anything that seeks to take advantage of those that are handicapped socially, economically or politically. In recent times they have taken a terrible beating from imperialists and neo-colonialists of the west, who have followed mainly three categories to uphold capitalist market values. These are promotion of ‘limited wars’ amongst poor third world developing countries and forcing them to war/weaponry race, promotion of consumerism to earn enormous profits through Multi National Corporations or Trans National Companies (MNCs or TNCs), monotonous principles of World Bank, International Monetary Fund (IMF) and the World Trade Organization (WTO) on the one hand and NGOs on the other create a climate in academic and intellectual circles towards foreign interests, which begin to dominate every sphere of economic, political, social and cultural life, inflicting wounds upon the national psyche that causes its near paralysis, and a near total loss of national identity and human self-respect. Above all the recent trend of globalization process is relatively new in its principles and has miles to go but so far it has produced inequalities for states, regions, genders and ideas in various forms.

Globalization, which is generally seen in economical terms, needs to be propagated properly in the form of peace, brotherhood and togetherness. India has been experiencing a wave of spiritualism since last 25-30 years. In fact, the source of this spiritualism is inspired much before by Swami Vivekanand’s thought. The present society is continuously witnessing loss of “moral values” and in this critical juncture Swami Vivekanand’s philosophy is very much relevant in existing social scenario.

There are certain natural phenomenon remained static and the laws of Nature have not changed. The seasons are not on fast-forward. There are still 24 hours in a day, 365 days in a year and it still takes nine months for a human baby to be born.
Individuals get born in the society and die after passing through the different stages of life. Earth and moon take their same time to complete their respective rotations. But science and technology has conquered the distance. But there are certain men made changes took place which had significant impact on human society. Verbal and symbolic communication can be sent anywhere on earth to anywhere on earth within the fractions of few seconds. Men have begun to produce test tube babies; biotechnology has taken the human civilization to a new destination. The genetic engineering is thinking of the continuation of human life after the destruction of the world after several million years. Scientists are looking forward for possibility of human life beyond our own planet earth. None can deny that the nuclear spillout, the war and weapons race among the different nations presently become more intense. Our earth could be destroyed several times as per the present stocks of nuclear and hydrogen bombs. The development of science & technology has brought significant changes in the western developed countries and has become an irreversible process. The newer technologies will sooner or later penetrate the societies of the Third World and along with them will also enter values associated with them. How many of us today are getting fresh air, safe drinking water, the dietary intake free from pesticides and living with good sanitation? If these issues strike in our mind, we think of sustainable development that can safely carry the saga of human life in this planet. Development, based on its existing value system may keep the ship of society on an even keel and enable it to move faster, but it will still have to move along with the global current and not against it.

The consumer driven 21st century is taking the human civilization in a new environment where cataclysmic changes are inevitable. The technological revolution and recent trend of economic growth have brought amazing changes in the life style of people. Today we are living at this critical moment of global history when the modern view of man, now spread all over the continents, has created humanity which has become a danger to global survival. It is justified on the ground that, as a result of modern development, the resultant pains like spread of pollution (land, water, air), deforestation, rise of unbridled consumerism, dangerous display of ecological insensitivity, displacement of people from their ancestral homes and lands carry in its wombs the seeds of many upheavals like the weakening of moral values in the society.
It is felt that, the very activities of modern man, his very existence, threatens the web of life on earth. We are acting as if we are the last generation of humanity on earth, participating with feverish pitch in an endless but futile activity which in the name of alleviating human civilization but also endangering the whole fabric of life which supports us as living beings on this earth. World has already witnessed the adverse effect of science and technology on ecosystem due to increasing intervention of human activities. There has been Ozone layer depletion, rise in temperature, irregular monsoon, adverse climatic effects in the form of drought, flood and cyclone, etc. These issues have been discussed by some of the sociologists who are the very critical to modern development.

Society must consider human needs as the determinant of changes in the technological order but not at the cost of ecosystem. Science and technology form part of systems of knowledge that man, at different times in history has inherited. Technical activity is the most primitive activity of man, there was the technique of hunting, of food gathering, fishing; and later of weapons, clothing and building. And there we face a mystery. Ecosystem has greater impact in formation of culture and culture determine the way in which individuals identify and recognize one another within their own social sphere of action and the traditional cultures and value system. These constitute the factor for social harmony, and give a special cultural identity to the members of community which, in itself is one of the needs for endogenous development. But the material aspiration among the people with the view to economic growth has neglected the notion of sustainable development. The economic growth has certainly improved living standard of the people but subsequently contributed to phenomenal increase in crime, corruption, various form of violence including terrorism, drug and human trafficking etc.

The scientific paradigm which has been responsible for bringing about technological revolution and economic development is under attack today. This paradigm is found unsuited for a globally connected world. In a value frame scientists now argue in favour of a more holistic and ecological perspective, if the world is to be saved. This paradigm shift, has quite naturally, affected the thinking of scientists about the appropriate model of development. The existing paradigm of development equates development with modernization or a set of values which are consistent with the values
of the industrial societies in the western world. Emphasizing the ecological perspectives the new development paradigm calls for increasing the capacities of developing societies to organize around their own values and objectives and support endogenous development.

There are some good features of development that cannot be ignored. The applications of science & technology have contributed enormously to the betterment of the quality of human life and have become dominant principles of human thought. Both are looked upon as a panacea for solving the age-old problems of oppression and social and economic exploitation of the individual, human groups and masses, their poverty, hunger, disease, backwardness, and pervasive insecurities of all kinds. But non can deny that, in the recent trend of economic development that pushed forward as market friendly phenomenon of liberalization and globalization become a major concern for weakening of values along with rise of consumerism and the crudities of middle class mass culture. The present form of development also results in the weakening of human ties, disintegration of joint families, lack of care and concern of the age and an uninhabited contempt for all taboos, restraints and traditions. Moreover, in this market friendly economy, markets are not noble. It does not allocate resources on the basis of the justice rather it simply operates on the basis of price.

In traditional society, if we look at social life in a value frame, those were the days when people got married when their parents were ready, had children whenever they came along, adjusted to their spouses and families, and took all life's joys and sorrows in the company of joint family or extended family and friends. Now in these modern days, parents have to decide about children's career soon after their admission in the schools and what their children are going to be at the age of 25 or 30. It is also found that, when their life doesn't follow as per their normative behaviour, they are frustrated, and are bitter by the derailed. They have neither the flexibility to alter their goals not the support systems to deal with the disappointments. They struggle harder to force events to come form to their pre-written script. They become tense, stressed, and physically ill. Their personalities alter, their attitudes change; and, somewhere along the line, their value systems are abandoned. Often this happens to people so imperceptible that they don't even realize it. Now these days the human life becomes very hectic and
the pressure to achieve something which was once merely local or regional and easy is today not just national but positively became global and difficult.

7.3. Value Related Problems in Contemporary Indian Society

In the study of values in sociology it is found some major value related problems after carefully analysing the works of different sociologists. Though, the structural functional theorists looked at values in functional bases of society, in a large scale fails to address the issues of conflicting tendencies in the society. However, Durkheim's anomie and Merton's deviant behaviour reflects one another form of conflicting values that has negative impact in the society and not desirable as per the prescribed normative behaviour. From the works of conflict theorists it is found that how conflicts in the society continue to exists in one or another forms. Similarly, the critical theorists approach reflects to emancipate human suppression and domination as per their science i.e. a form of knowledge.

If we locate these issues in the context of India, as a nation state, has encountered several numbers of value related problems in its social reconstruction. Most of the sociological studies by pioneer sociologists and anthropologists reflect the value related problem in Indian society. Besides this, especially the works of M.N. Srinivas, Yogendra Singh T.K. Oommen, and Andre Beteille reflects the value related problems in Indian society. The question of identity, nationality, inequality, democracy, socialism, secularism, rationality and tradition vs modernity, and globalization dialogue etc. reflects the major value related problems in Indian society. As it is mentioned by renowned sociologist M.N. Srinivas, as well as by Yogendra Singh, and Andre Beteille and T.K. Oommen, that, undoubtedly, there is the decline of values and behaviour pattern in the society at a large scale is responsible for the decline of professions and institutions in the state. There is the evidence that, the weakening of values in all sphere of human life, alarming deterioration of moral and mental health of the individual and the society, the rising spate of crimes, violence, and terrorism, the cancerous growth of corruption and drug abuse, the alarming trend of disintegration of traditional institutions of family, nation, civil society and religious practices have become a cause of deep anxiety and universal concern. If it is not taken care of, these above factors will easily transform among the coming generation and worsen the basic
fabric of established social life. In modern democratic society, the applications of science & technology have contributed enormously to the betterment of the quality of human life and became dominant principles of human thought without taking much attention on its adverse effects.

In our present society, business has become the principal driving force because of the globalization process which has subsequently influenced on our educational system. One of the principal motivations for changes in corporate thinking, strategy and structure has been increasing competitiveness within the global economy. This is subsequently pushing the individual and society as a whole towards accumulation of wealth and profit. The successive lowering of trade barriers across the globe over the same period has made it easier for individual firms to contemplate and develop a corporate strategy that transcends the national market in an effort to maintain their competitive position. Above all, the globalization process produces inequalities for states, regions, genders and ideas. It became problematic in India to coup up with the globalization due to the already existing social inequalities. But, simultaneously globalization also produces some opportunities to challenge and overcome them.

7.4. Dire Need of the Hour

Values are of different types like cardinal values, ordinal values, instrumental values, humanistic values, traditional values, modern values, constitutional values, educational values, etc. In broad sense values may signify positive or negative meanings in its contextual uses. There are many numbers of values and sub values that can be identified, and reinforced among the people which enable to establish people's notion of desirable and good (value based) society. Children are the future of the nation and they require all possible means of value education so that they can grow into a good citizen in the future and emerge as a leader in the respective field of their interests. Children imitate their elders, learn values in the family, peer groups and society. Imparting value education in the schools and colleges and in the institutions of higher education in order to establish an ideal type of society in the process of our social reformation and social reconstruction is not the sufficient remedial measures, it requires reinforcement of social values for different categories of people that has been discussed in this study. Besides imparting value education in educational institutes, the
specific value orientation to the politician, policy makers, bureaucrats, academicians, army, police, industrialist, businessman, corporate groups and social workers etc. and some others including general public as a whole require reinforcement of the values.

Politicians require value based politics, our policy require value based policy, bureaucrats require value based governance, academicians require to develop value oriented literature, army and police require value based reformation related to patriotism, valour, adventure, honest in rendering their service, co-operation with each other during the need of the hour, moral strength, obedience to superiors, learn to maintain secrecy related to national security, not to harass ordinary citizens. The corporate groups require value based strategy, business man, industrialists, social workers and general public require values like truth, scientific attitude, open mindedness, tolerance, love, sympathy, compassion, logical enquiry, rational thinking, duties, responsibility, accountability, justice – economic, social and political, equality, liberty, freedom, fraternity etc. Besides these, some of the social values like cooperation, friendliness, cleanliness, team work, compassion, love and affection, fellow feelings, etc are highly essential for social reconstruction and to establish a good society.

The current system of education prepares the student for a career geared primarily to living. But, value oriented education is the type of education which expends individuals getting education remain committed to some specific social values, i.e. idealistic beliefs, feelings, propositions, opinions and convictions which have social desirability, acceptance and stability. In traditional Indian society, value education-imparting knowledge of values was earlier considered functional both for an individual and for a society. But with the process of globalization Indian educational system is now gradually moving towards the direction of commercialization and privatization. However, in this era of globalization the recent trend of educational system seems to be deviating from value-oriented education or reinforcing new values among the students. The growth in population size have resulted the increasing demands of students in our schools and colleges and subsequently responsible for booming up of private institutions whose fundamental aim is to gain profit out of it, hardly takes care of value-oriented education. Various training institutes providing training to secure job in a place like Business Processing Outsourcings (BPOs) or call centre jobs and different food processing industries run by MNCs for their profit motives have neglected the
basic ethos of Indian social values. These firms have failed to take care of the physical and mental health of its employs which subsequently deteriorated the moral values of the workers and became an instrument of exploitation. In this critical juncture our educationists and policy maker must require attention for the larger interest of the public. The purpose of education is to culture the mind of a man so that he can accomplish all his aims in life. Education to justify itself should enable a man to use the full potential of his body, mind and spirit. It should also develop in him the ability to make the best use of his personality, surroundings and circumstances so that he may accomplish the maximum in life for himself and others. There are tremendous latent possibilities which are never explored by young people during their student life. What is lacking is a complete system of education which will give depth to a curriculum and enable students to become responsible citizens, fully grown in all the values of life, established in higher consciousness and understanding.

As like Western countries, India also started to shape its education as a perception in the race for consumer goods and the productive jobs in this race. Today education means income, which is necessary for consumer goods. Education means expertise to produce more and more efficient. In western countries, the dominant view of life and of man is still materialistic and reductionistic. Current professional educational system is too much involving in a kind of grade point cult and a rat for certificates and diplomas, rather than in holistic development of young people. The introduction of professional education, vocational education etc. through private institutions as well as government institutions is deviating to shape national character of the students. Though a significant achievement has been done so far in the field of science and technology but future oriented education does not mean education of science and technology. But in present society only value education can enable young students to be knowledgeable and initiators of action, to fight injustice, intolerance superstitions, crime and corruption and to become liberal and open minded.

The inculcation of values has been visualized as one of the important objectives of state and society. Universal values are considered as essential for the progress of the individual and society. The goal of value education in this specific area of contemporary life must be to identify, enumerate, explain, and highlight the core values and the culture of democracy and science with a view to creating understanding,
awareness, and a sense of conviction about the imperativeness of assimilation of the concerned values, and a rational as well as emotional commitment to a healthy value-based life of democratic and humanistic technological culture.

If we leave our mind to do some brain-storming exercise and find out the remedial measures for such anti-social actions in the society in this critical juncture, perhaps it is the dire need of the hour to reinforce social value among these deviant people through various process such as political, legal, economic development, cultural activities, education and intervention of science & technology etc. to establish our ideal type of society. The value-based educational policies in imparting knowledge in our educational institutions will help next generation to grow into well cultured individuals which ultimately lead to a desirable type of society where people can peacefully co-exist.

The culture and values of modern civil society, democratic vibrant polity and of welfare-oriented science and technology as a tool for sustainable development can alone guarantee the foundation of a better quality of life. The better quality of life will subsequently lead to a better society. To a large extent this paper is concerned with all about relevance of value education beyond educational institutions and among the different category of people with a view to establish a good society. In this era of globalization, education in a wider sense can play a more potential and significant role, not only in creating awareness and promoting higher noble values and culture, but also, in equipping man with the requisite knowledge of modern values, conviction and commitment as well as the wisdom to meet the challenges of our rapidly changing human society, and to make democracy healthy and functional, and scientific ventures more beneficial for the ultimate goal of common good.