CHAPTER- I

INTRODUCTION
The term 'value' occupies a predominant place in the study of social science subjects. While dealing with values, it is also necessary to know norms another of its kindred. To begin with a notion, the sociological interpretation, every culture contains a large number of guidelines which direct the conduct of its constituent members in particular situations. Such guidelines are popularly known as norms. A norm is a specific guide to action by individual members which defines acceptable and appropriate behaviour in particular situations. Unlike norm, a value is a belief that something is good and desirable. It defines what is important, worthwhile and worth striving for. It is a preferred course of action. The array of rules and regulations dealing with human behaviour are concerned with the functioning of any society. Many sociologists believe that shared norms and values are essential for the operation of human society which maintains social order. There are a number of values in a given society and all values are not equally important. However, there are some values which are very dominant than the others in a society. These dominant values are discussed in this discourse by reviewing the works of different sociologists and social anthropologists. Since human being are bound by unlimited desires and sometimes become violent due to its non-fulfillment, their behaviour must be guided and regulated. Without shared values, members of a society would be unlikely to cooperate and 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 which has been analyzed in later sections. “At this more philosophical level, the issues for sociology would be seemed to be two fold. First, since society itself is partially constituted through values, the study of sociology is in the part of the study of values, second, since sociologists themselves are the members of a society and presumably hold values (religious, political and so forth) sociological work may become embroiled in matters of value”. (Gordon Marshal: 1994: 553)

Value - a word with quite complex and different meanings in specific subjects and circumstances is different from society to society, individual to individual and group to group which puts a lot of questions while dealing with it. First of all it is essential to know, what is values? Secondly, who creates values? And thirdly, how and why there is value formation taking place in a society? The answers to such questions
are very comprehensively discussed in the forthcoming chapters. However, briefly speaking, values are standards for desirability, a socially accepted behaviour. The answer to the second question is that, it is the individual in the society who creates different values as per their interests, attitudes and desirable standards. And the answer to the third question is that, the value formation in any society is due to an interactive process among the constituent members of society. There are some major factors like culture, polity, economy, technology, education, knowledge, time and space in a suitable environment and situation influences on value formation. As society is not static and social change is inevitable to society, new value formations takes place in the society so as to cope with the changing culture and the dynamic social systems. According to Yogendra Singh, “cultural changes begin with changes first, in instrumental values, such as economy, technology, patterns of consumption and living styles, etc.” (Y. Singh: 2000: 12)

As we know, social change including value change is unavoidable to any society. The much talk about breakdown of tradition in different parts of the world as well as in Indian society and the shift of tradition to modernity in other sense indicates the changing aspects of values. The modern society today witnesses a faster change in various aspects of social life. With the change of social institutions and socio-cultural values of a particular society, it also adapts the new system so as to adjust with the socio-cultural change. Human history is strewn with the wreckage of individuals and society, which adapt to change. Moreover, history today is measured in hours and days – not in years and decades. However, the process of social change has occupied the dominant place in the study of sociology.

While discussing social values in the context of Indian society, it is better to have a brief idea about contemporary Indian society. India is a plural society characterized by its ‘unity in diversity’. A grand synthesis of cultures, religions, and languages of people who belong to different communities has upheld its unity. Hinduism, Jainism, Buddhism, Islam, Sikhism, and Christianity are the major religions, practised by the Indians. There are 22 scheduled languages besides several hundred regional dialects. There is also diversity not as regards regional, religious, and linguistic distinctions but also in terms of racial composition, pattern of living, life styles, caste
relations, land owning system, occupational structure and practices and rites related to birth, marriage, death etc.

While studying values, the difficulty indeed arises enormously at the macro level, when dealing with a vast, diverse, stratified and complex society like India. In traditional Indian society, its social structure and value system enjoyed a great deal of inter-structural autonomy based on continuity with change. In the recent trend of social change, particularly in the era of modernization and globalization, the structural features of the traditional Indian society, comes under the influence of new external values and institutions that have varying degrees of impact on its cultural, political and economic spheres. The process of democratization, urbanization, economic reformation, rising of political institutions and agencies, and politicization of issues and problems have brought about many changes in the traditional culture and value system. Sociologists like Yongendra Singh has pointed out that, the traditional institution of social stratification in the form of the Varna hierarchy which was functioned almost autonomously through caste panchayats under the network of Jajmani System and its self-governing guilds brought a significant change in recent years in its structure and functioning. Moreover, the recent trend of cultural interaction across societal boundaries also brought many changes. Again, he says that integrative changes in our culture and cultural values are taking place. The newness in modern Indian society is that, the culture tracts are shared irrespective of differences in caste, class and religion. It signifies expansive growth in cultural interaction among the people of different linguistic religions through migration, trade exposures and socio-cultural mobility of people. The changes in cultural value system have introduced new dimensions to the rural and urban patterns of economic arrangement, social and political life of people. As and when there is increased emphasis on individualism, consumerism contract and market relationship rapidly taking place, it simultaneously jeopardized the family and many other social values both in rural and urban areas.

Over the course of the twentieth century, human civilization has witnessed a tremendous change in their life style but the new values of merit, competition, transparency, efficiency, skill, good governance etc. emerged due to both the technological advancement and government policies that have led to a dramatic revolution on interconnectedness of government, societies and private sectors in the
world economy, polity, culture and other areas in the process of globalization. As the network systems have opened up to a wider range of places, the process of globalization has been strengthened in many spheres of our society. At this critical period of global history, the disciplines of an ideal life that was considered once upon a time in traditional Indian society were disappearing due to the impact of material pursuits with these increasing global relations and interdependence. The new values like consumerism and the quest for material pursuit became an ideal social life in a modern society. With the increasing global relations, new problems have emerged, for instance, terrorism, drug trafficking and other anti-social activities are now moving easily across the borders. Faxes and Mc Donald products are now becoming increasingly global, Ozone layer is under depletion, CNN broadcast and visa credit cards are little restricted by territorial places, distance or borders. With the technological revolutions a kind of uniformity is taking place across borders in the formation of new values in such a multicultural, multi-national world.

In the recent trend of economic development that is being pushed forward as market friendly phenomenon of liberalization and globalization policies carries in its womb the seeds of many upheavals like the weakening of socio-cultural values, rise of unbridled consumerism, the dangerous display of ecological insensitivity 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 for the aged and an uninhabited contempt for all taboos, restraints and traditions. Moreover, in this market friendly economy and society, markets are not noble. They do not allocate resources on the basis of justice rather it simply operates on the basis of price.

This research work strives to analyze the engagement of values by some selected Indian sociologists and anthropologists who have contributed to the study of values through a comparative discourse analysis by referring to Western sociological tradition. Before giving a brief account of values that has been dealt by the Indian sociologists and anthropologists, let us try to understand the meaning and uses of the term “discourse” in the sociological analysis. The notion of “discourse” as method of analysis refers to the study of language, its structure, functions, and patterns in use. The word discourse is derived from the Latin word *discursus*, which means running to and
The literary meaning of discourse is a written or spoken communication or debate or a formal discussion. It was Michel Foucault who eventually provided a conception of the additional structures that determine language use (and, indeed, although this is far less often acknowledged, of the sociological constraints upon them), which sits happily alongside the positive and non-reductionist conception of the ideological realm that commands wide support today. (Gordon Marshal: 1994:125) A discourse, moreover suggests a group of statements in so far as they are made possible by the same discursive formation. According to Foucault, discourse tends to mean social institutions, the discipline and language. (S. L. Doshi: 2003: 210) S. L. Doshi attempted to define and elaborate Foucault’s discourse analysis. According to him, “discourse can be seen as controlled systems for the production of knowledge. Though regulated, they are completely closed systems and have to allow for change and limited dissent. For instance, literary critics will disagree over the quality of a particular poem or the meaning of a particular play, but this will not threaten the discourse of literary criticism itself. Indeed such internal disagreements are crucial in keeping the discourse up and running. Nevertheless, discourse put a limit on what is sayable at one time, they define what counts as ‘legitimate’ or ‘illegitimate’ statements.” (Ibid: 2003: 210-211)

For any discourse, there has been some analytical reasoning and logical thinking on the subject for its scientific analysis. Similarly, this research study is an attempt to deal with some thought processes involved by the selected Indian sociologists and anthropologists while dealing with the subject of socio-cultural values.

1.1. Study of Values in Indian Sociology

The pre-sociological Indian society reflects the Indian philosophy, consists of six schools of thought namely Yoga, Sankhya, Nyaya, Vaisheshika, Vedanta and Mimamsa. These have been considered as understanding the important sources of Indian thoughts. The medieval India witnessed the impact of Islamic tradition, which gave rise to the Sufi cult and had a wide ranging influence on the life style and values in Indian society. The Sikh religion is a very good mixture of Hindu and Islamic thought. In due course of time, Indian society has been changing and adopting itself to new conditions. The Indian social thought in pre-modern times was the articulation of a multi-ethnic society. The eminent sociologist Yogendra Singh says that, “sociology, before it took its place
as a teaching discipline in the Indian academic institutions, it has emerged as a
generalized social ideology which viewed the social institutions of the societies from a
scientific evolutionary view point at a global level particularly in the case of many
colonial countries including Indian sociology became an ideology of revolutionary
social and political movement for emancipation from the foreign rule. In the Indian
case this is illustrated by the publication of a journal, *Indian Sociologist* by Shyamji
Krishna Verma, a non-resident Indian political and social revolutionary in Britain, in

Shyamji Krishna Verma was an ideologist and a scholar of distinction in
Sanskrit, appointed as a teacher of Sanskrit, Marathi and Gujarati at the Oxford
University. But according to Yogendra Singh, his journal the *Indian Sociologist* did not
focus upon sociology either as a social and cultural issue within the frame of reference
of sociological categories. “The orientation in sociological contributions in India
continued during the first two to three decades of the nineties. Many Indian academics,
trained in the universities of England, France and Germany, contributed to sociology
directly and indirectly through their commentaries and exegeses on the writings of the
European sociologist and social anthropologists, particularly with reference to their
views on Indian society and culture. In a way, this tradition had its basis during the
middle of the 19th century.” (Ibid: 137) In this context the contributions of Ram Mohan
Ray, Ishwar Chandra Vidyasagar, Swami Vevekananda, Swami Dayananda Saraswati,
Swami Sradhananda, Dadabhai Naoriji, Lala Lajpat Ray, J.G. Phule, and M.G. Ranade
and several others created intellectual and social self-awareness in India about its
cultural and civilizational strength through their writings. The initial writings of B.K.
Sarkar and B.N. Seal are worth while contributions to Indian Sociology.

Sociology being a scientific approach to social problems and it’s related issues,
it is required to see how far empirical approach can be regarded as the only scientific
method to understand Indian reality. Indian sociology has its own value premises and
Indian sociology, in its very nature of ‘Indian sociology’ has to be somewhat different
than the western sociology. Values cannot be excluded as pure abstractions from our
sociology. For example, “according to positivists, science is the only valid mode or
recognition. But the validity of values and other super-empirical ideas cannot be proved
by science. Therefore, values have no ontologic status. This conclusion takes two

6
forms, one moderate, and the other radical. The first conclusion is that one must of necessity be agonistic concerning the ontologic status of values, since any reality, which is scientifically unknowable, cannot be talked about. The second conclusion presses its logical attack harder and simply categorizes all statements about value and other super-empirical ideas as nonsense. But it remains a sociological fact that religion promotes social unity and conformity in four ways. First, it offers an explanation of origin and validity of group ends. Second, it provides a ritual reaffirmation of these ends. Third, through sacred objects, it offers a concrete reference for the values. And finally, it is a source of reward and punishment. Thus, there is always the need for ultimate values and the validity of these values must always rest on a super-empirical foundation.” (R.N. Sakesna: 1966: 249)

1.2. Sociology as a Subject in Indian Universities

The history of Indian sociology as a separate discipline in Indian Universities is a relatively new discipline. The substantial impact on Indian sociology during the first half of the twentieth century was made at Bombay and Lucknow Universities (L.U.). The introduction of sociology as an academic discipline began at Bombay University (B.U.) in the year 1919 when Patrick Geddes joined as a professor of civics and sociology. With his contribution the formalization of sociology in terms of methods and conceptual framework began at B.U. “Geddes extensively used the technique of constructing ‘property space’ (in diagrammatic boxes) for generation of concepts and methods for sociological investigation. He emphasized the need for ethical, regional and communitarian sensitivity in sociological studies, but his primary emphasis was upon practical outcome and social engineering.” (Ibid: 139)

Geddes’ teaching at the B.U. was of a very short duration and his sociological approach had a strong blend of empirical methods with philosophical orientations which could not get time enough to be institutionalized. However, he was instrumental in his successor G.S. Ghurye, a scholar of Sanskrit and eminent Indologist, who contributed his skill in the curricula for the teaching of sociology and anthropology at the B.U. His sociological writings reflect a creative blend of historicity with Indology, particularly, where studies of social structure such as caste, religion, occupation and race is concerned. “Ghurye contributed to sociological writings over several decades
and his works cover 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, cultural styles (dress and fashion), and traditional social formations and sects such as the sadhus and sampradayas. He also made use of multiplex of methodologies in these studies, ranging from diachronic historical observations of rural changes to empirical surveys and uses of historical materials and traditional Indological texts.” (Ibid: 140)

In north India, the pioneering role was played by Radhakamal Mukerjee along with his two distinguished colleagues, D.P. Mukerji and D.N. Majumdar for the early growth of teaching and research in sociology and anthropology at the L.U. It was in the early 1930’s the teaching of sociology introduced as a part of Economics at the M.A. level in the department of Economics in L.U. However, the teaching of sociology was not imparted exclusively as it was blended with civics at B.U. and with economics at L.U. “The contributions of Radhakamal Mukerjee like that of Ghurye are stupendous and multidimensional. Radha Kamal, unlike Ghurye, however, showed greater sensitivity to issues of sociological theory and methodology. Indeed, he is one of the earliest sociologist-economist in India to not only integrate the western theoretical and methodological paradigms in the studies of social and economic problems and issues in India but also the one who clearly lays down the foundation of a distinctive Indian sociological paradigm and theoretic structure. His contributions range from the study of slums and industrial labour problems of peasantry and agrarian economy, study of social stratification and caste, particularly using scalar methodology to measure social distance, study of the social structure, values and social ecology to a comparative philosophical treatment of civilizations.” (Ibid: 141) D. P. Mukerji and D. N. Majumdar, both colleagues of Radhakamal Mukerjee, contributed richly to the teaching and research in sociology and social anthropology.

“Sociology was not introduced as a course in an Indian University until 1917 when it was offered in the economics department of C.U. with nearly 100,000 students (including those in affiliated departments) does not have an independent department of sociology. B.U. established the first Indian sociology in 1965 was concentrated at the University of Bombay, Delhi, Agra, Baroda and Lucknow with neither Calcutta nor Madras Universities (M.U.) offering such programmes. Most Indian Universities still
lack honours courses leading to a sociology degree. (International Encyclopedia of Social Science: 1968: Vol-15:15)

A new phase for the growth of the Indian sociology was ushered in following India's independence. The teaching of sociology and anthropology began to expand as new universities and colleges were set up contributing to the increase in the number of teachers and researchers. Sociology was now taught in various universities and colleges as an independent subject and full-fledged sociology departments were set up in the colleges and universities all over the country. The growth of sociological research have broadened and deepened the national and international concerns of the Indian sociologists towards many sociological issues which may range from the theoretical and methodological to those of choices of themes of relevance in teaching and research.

1.3. Pre-Sociological Thought in India

India is known for its long tradition of thought on various aspects of society like family, marriage, varnashrama, ethics, philosophy, morality, science, religion, literature and polity. In ancient Indian thought the tradition of religion, philosophy and empirical knowledge are intertwined. The diversity of Indian thought has its roots in its geographical vastness, ancient civilization, diverse ethnic tradition and the clashing ideologies of various religions. However, the main aspects of the ancient Indian thought are mainly based on speculative thinking and logic. One another aspect is mainly connected with varna, ashrama, religion, marriage, family, gotra, etc. but the varna and ashrama occupy an important place in vedic and post-vedic thinking.

In that age of expansion of intellectual horizon and the deepening of spiritual insight Buddha discouraged philosophical speculation of Vedic thought. He did not express himself on the existence or non-existence of the God. The core values of Buddhism was the four noble truths, these are the truth of pain, the cause of pain, cessation of pain and the way that leads to the end of men. He also spoke about the middle path to attain salvation. This could be followed by right faith, right aspiration, right speech, right action, right livelihood, right effort, right mindfulness, and right contemplation, which is different from the Vedic ideology. Because of the rational features of Buddhist ideology it was popular in the East Asian countries.
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 is also caused to the inequality based on caste system. Like Hindus, the Islam also propagates the concept of God. “During this period the synthesis in thoughts of Sufi and Hindu saints influenced Kabir and Nanak despite the religious conflicts. Buddhism was disappeared from India by 12th century. Hinduism and Islam were the two major religions practiced by people in medieval India. The principle of Islam was connected with places like Delhi, Agra, Ajmer, Lucknow, Hyderabad and Jaipur etc. The Bhakti tradition has emerged in medieval India with many reformative aspects of socio-religious life.” (For more details see Kapila Khemundu, 2002, *Changing Values in Indian Society in the Era of Globalization: A Socio-cultural Perspective*, Jawaharlal Nehru University (JNU), (M. Phil. Dissertation), New Delhi, pp. 09-11)

A new trend of social thought and value orientation began in India as a result of influence of the western thought which developed through the trade interested countries likes 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 personalities like Raja Ram Mohan Ray, Iswara Chandra Vidya Sagar, Devendra Nath Tagore, Dayananda Saraswati, Mahadev Govind Ranade and some others. The important aspect of social value and intellectual streams of thought 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 in the west and then the current social, intellectual, cultural and political movements in India which reflect the social values in their various forms. Indologist were engaged in explaining social institutions that has described in scriptures, Indic 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. The eminent sociologist and social anthropologist like Benoy Kumar Sarkar, Patric Geddes, G.S.
Ghurye, Radhakamal Mukerjee, D.P. Mukerji and A.R. Wadia have made important contributions in giving it a definite rational direction.

1.4. Study of Values in Sociology: Some of its Specialized Areas

Keeping footstep on the works of pioneer Indian sociologists, today Indian sociology is enriched with the wider range of subjects and varieties of specialization both in research and teaching in many Indian Universities. Now Indian Universities have developed and established the independent discipline of studies in Sociology with well trained and efficient faculties. Unlike most of pioneer Indian sociologists who were trained in western countries, it became possible for young aspirants those who desire to pursue their studies in sociology in India. Each area of studies reflects the specific values that are concerned with the subject and what is desirable to the society. One can go on listing the numbers of such specialized areas from where value preferences could be systematically analyzed in the present discourse. Some of these specialized areas listed as follows:

1) study on social structure and function, 2) study on rural sociology, 3) study on urban sociology, 4) study on general sociology, 5) study on social anthropology, 6) study on social psychology and psychoanalysis, 7) study on political sociology, 7) study on social ecology and eco-tourism, 8) study on economy and society, 9) study on social demography, 10) study on sociology of education, 11) study on sociology of art and literature, 12) sociological approach to the study of history, 13) study on culture and society, 14) study on sociological theories, concepts and methodology, 15) study on religion and society, 16) study on civilization, 16) study on gender issues, 17) study on technology and society, 18) study on industrial sociology, 19) study on medical sociology, 20) study on social movement, 21) study on social change and development, 22) study on sociology of law and legal profession, 23) social mobility and stratification, 24) study on SC, ST, OBC & Labour class, 25) study on crime and society or criminology, 27) study on ecology, environment and society, 28) study on social service, 29) study on leisure and work, 30) study on human rights, peace and violence, 31) study on peasant society, 32) study on religion and society, 33) study on philosophical and social foundation of thought, 34) study on tradition and modernity, 35) study on displacement and rehabilitation, 36) study on mass media and
communication, 37) study on Indian diaspora, 38) study on ethnicity, 39) study on family marriage and kinship, 40) study on terrorism, 41) study on communalism, 42) study on nationalism and regionalism, 43) study on liberalization, globalization and privatization. (To know some of the new area of specialization see Indian Sociological Society (ISS), News Letter that highlights different areas of specialization with its Research Committee)

Apart from the above list, the new areas of research are always given priority among the sociologists both in teaching and research in various Indian universities.

1.5. Background of the Study

The present study is formulated on the basis of historical and textual accounts that have left by the many Indian scholars in the different sphere of social life. Since long period, the human values have a great respect in Indian society. Especially, the spiritual values in Indian society were developed in early Hinduism among the monks scattered across the country. The importance of the spiritual values have enriched in Indian society through the Vedas, Upanishads and other Epics. Since the reform of Sankar in the eight century A.D. Hindu temples or monasteries have operated as spiritual centres where sacred learning, meditation and quest for salvation are encouraged. The monks and priest are 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/Muslim religion. During Bhakti resurgence, lots of great persons like Kabir, Nanak Tukaram, Namdev and Ravidas achieved reorganization among their followers through their examplary personal conduct. They aimed at the liberation of the human mind from ritualistic or caste restriction. Many reformers in Hinduism have come from spiritual and ascetic backgrounds. Renowned figures like Ramakrishna, Swami Vivekananda and Aurobindo, who have left an indelible imprint on the collective psyche of India and its progress towards modernity. It is important to note that, the spiritual values like universal brotherhood, love, peace, non-violence, meditation, help, co-operation etc. are taught by all major religions. In nineteenth century, India has witnessed large-scale socio-cultural dynamism. The British rule in India has brought far-reaching changes in administration, transport, communication economy and the promotion of the Christian
spiritual values. It was at this juncture that Rammohan Ray in Bengal, Dayananda Saraswati in Punjab, Jyotirao Phule in Maharashtra introduced reforms in education and socio-religious pursuits and also provided perspective on national life. These reforms and spiritual teachings have geared up the Indian modernity and accelerated human society which we witness today. The unimaginable weakening of values in the society felt with the beginning of the World War - I. Towards the last quarter of the 20th century and the beginning of 21st century, the entire world has witnessed the weakening of values in all sphere of social life. There is the phenomenal increase of crime, corruption, violence, war, terrorism and environmental degradation etc. The social values have been reduced to the survival of the fittest principle in this fast growing materialist society. But the modern days witness a change of trend in traditional values and its practices and long established traditions and customs in the society due to the impact of different forces of social change.

Since the beginning of studying sociology as a separate discipline in Indian Universities, starting from the pioneer Indian sociologist to till date, they were always attempted to reflect the newness in the area of social change that was taking place. Changes were occurred throughout the human history, but the last century has accounted for a phenomenal change in human society which has had a revolutionary impact of human thought, life and many social institutions. It has generated a revolution in human aspirations, needs and demands, and has also accelerated potentialities of more material progress in future. It 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 (family, clan, tribe, and nation). As a cumulative result of cataclysmic changes, we are witnessing today a kind of crisis in contemporary civilization which lies in a disequilibrium between the values and norms inherited from the past and the drastically changed societal reality of our times.

1.6. Relevance of Studying Values Today

The term *values* are altogether a different subject to be discussed with reference to Indian society. Why do we study values in contemporary society? What is its significance? These are some of the important questions strike on mind while dealing with values. However, the answer to these questions are attempted to seek in this study.
The relevance of values in the current juncture becomes an important aspect of the society particularly in the context of globalization and the issues related to identity. It is mentioned earlier that, our traditional social structure and value system enjoys a great deal of inter-structural autonomy based on continuity with change. The changing process however, accelerated with the contact of western cultural tradition especially through colonial rule. Furthermore, this has taken a new dimension due to the current trends of globalization and liberalization. The traditional institutions of social stratification in the form of the Varna hierarchy through caste principles which functioned almost autonomously under the network of the Jajmani System has brought a significant changes in recent years in its structure and functioning. Moreover, globalization policy expands the scope and speed of cultural interactions across societal boundaries. It signifies expansive growth in cultural interactions amongst the people of different linguistic regions through migration, trade, communalization, exposures and socio-cultural mobility of people. Previously it is discussed that, the changes in cultural value system have introduced new dimensions to the rural and urban pattern of economic arrangement, social and political life of people. As a result there is increased emphasis on individualism, consumerism, contracted and market relationship which jeopardize the family and community value. In this current juncture of global crisis, the study of values has greater relevance to promote universal brotherhood, peace and harmony in this material world.

Social change is inevitable to any society and it is known from the available literature on social change that the pace of change accelerates constantly. Be quick or be dead is how an individual/society put it when talking about the need to adapt to change. But, to adapt to change; one most understand what change and must know how to recognize it. Change is nature’s greatest challenge to men rewarding those who do and punishing those who resist. Understanding the simple concept of the nature of change has propelled some individuals/society to the heights. Failure to understand has frequently brought despair and destruction to other men and society. Thus, it is not an easy task to keep up with the tremendous technological changes in today.

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 religion all these factors have become a cause of deep anxiety and universal concern. Modern democracy and science and its application of technology have contributed enormously to the betterment of the quality of human life as dominant principle 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. The unprecedented spreading and triumph of democracy and of science, particularly during the last five decades of the last century, has accounted for a phenomenal change in human society, which has had a revolutionary impact of human thought, life and institutions. Freedom of thought and expression, rationalism, and objectivity are at the very bottom of the dynamics of modern democratic, and science-based, industrial and technology driven human civilization. It has generated a revolution in human aspirations, needs and demands, and has also accelerated potentialities of more material progress in future. The phenomenon of unprecedented change is revolutionary in the sense of being drastic in methods, conditions and results. It 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 the form of family, clan, tribe or nation. Though human society as a whole has progressed towards better conditions of earthly living and remarkable technological development, but the higher goal of peace, harmony and inner happiness has conspicuously eluded man. Apart from growing disillusionment with all the time-honored ideals, ideologies, values, institutions, the symbolic heraldic and talismanic spectacle of modernity like democracy and science have in their negative aspects become a cause of increasing disquietude. Dysfunctionality and abuse of democracy in practice, as well as perverse ventures or misuse of science and technology, have raised dismaying question regarding democracy, science and technology, which had been looked upon considerable with hope as the great instruments of human welfare. Both have failed to fully achieve and guarantee, (in the same way as have the institutionalized religions and other ideologies) their lofty ideals of peace, good will, harmony, and universal happiness to the extent they have failed to stand the test of actual reality.
There are certain values associated with present trends of globalization that has discussed in the Chapter-II. One of the principal motivations for changes in corporate thinking, strategy and structure has been increasing competitiveness within the global economy. 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 has so far produce inequalities for states, regions, genders and ideas. It became problematic in India to coup up with the recent trend of globalization due to the already existing social inequalities. But, simultaneously globalization is also producing opportunities to challenge and overcome them.

1.7. The Sources of Value Change

When values starts changing, human changes - when man changes, culture changes - when culture changes society changes - when society changes, nation changes - when nation changes, than the situation like new world order emerges and we enter into a new phase of human civilization just like the present era of globalization. And it is difficult to predict what will be the next phase of our social transformation.

No society is free from problems, and society must bring change in its value system to cope up with the changing problems. Because of change in value system, there has been change in society. Any type of social change does not take place with an overnight, the changes took place through certain process and certain factors are responsible for such changes. The studies regarding the changing values by sociologists say that, values changes very slowly but one can draw the conclusion regarding value change by reviewing these studies. However, the sources of value change may be both internal as well as external. Changes take place at the micro as well as macro levels. The internal factors are may be legislation, education, reform movements and contradictions within the existing system. The external factors may be including as culture contact such as enculturation, attack by foreign countries, transfer of scientific and technological devices from other countries, international trade and commerce, where as new roles, migration, urbanization, industrialization etc. are contextual or micro changes.
Other factors of value change may be economic, political, legal, cultural, and geographical factors. That would be included as both internal as well as external factors of value change. Apart from this there are other internal as well as external factors that may be war and aggression, cultural interaction, migration, famine, natural disaster, science and technology etc. No one can deny that knowledge and information became major sources in formation of new values in the modern world. However, this change of paradigm does not necessarily mean a loss of established values. It means that values and attitudes have acquired a different meaning. Values could be reinforced through the same processes through which values changes. Value change is inevitable but it does change automatically. One can asses the value change in following manner.

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 are occupied a significant place in the Indian way of life. However, India is unique in the sense because of its multicultural, multilingual, and multi-ethnic, multi-religious phenomena.

Globalization has brought many changes that include technological, ecological, socio-economic, and political aspects, which in turn affects the traditional culture, its styles, forms, ideologies, consumerism and non-material culture, values, beliefs, religious and ritual practices. Now these days, the global relations are social connections and therefore the territorial location, territorial distance and territorial borders do not have a determining influence on globalization process and in Global space, place is not territorially fixed.

1.8. Objectives of the Study

Since this proposed study is based on only the secondary sources of information. Keeping in view the complex nature of the study the following objectives are formulated to seek in this study.

1. To find out what are the indicators of the social values.

2. To clarify how some of the selected Indian sociologists have attempted to understand values in their studies.
3. To reveal the different dimensions of values that has been dealt by the Indian sociologists.

4. To understand the Indian orientation of values and its challenges ahead.

1.9. Review of the Literature

The values could be understood through the number of studies of varying length of ethics, law, religion, politics, art, philosophy, etc. Even a simple transaction like taking food, wearing dress or greeting others was value based or normatively conditioned. Thus, values could be understood from the diversified areas. In the study of Indian values, a major part of literature came from Puranas, Epics, Vedas, Upanishadas, Religious scriptures and scholastic literary works of ancient and medieval scholars like Kalidas, Kautilya, Huensa, Buddhist and Jain literature, works of British civil servants, orientalists, early Indian sociologists, economists, political scientists, voluntary groups and social activist. The realm of values are more evident as we rise above the sense-mentality and dive deep into the silent waters of life in this mysterious world. Since long period human values has a great respect in early Hinduism among the monks who were scattered across the country. The importance of the spiritual values enriched in Indian society through the Vedas, Upanishadsh and other Sanskrit literature, Jains and Buddhist literature etc.

In the study of values, the contribution of Swami Vivekananda cannot be neglected. Because, he is the only person who stands as a golden link between India and the Western world and promises to be such a link between India and the rest of the world as well. It is an extraordinary link, forged in the consciousness of the spiritual unity and solidarity of humanity for the first time in our history of the past thousand years, our country has produced a great teacher in Swami Vivekananda who took India out of its isolation of countries and brought her into the mainstream of intellectual life. “For centuries together, we had put in up a wall of custom around ourselves, never allowing ourselves or our ideas to go out and never allowing outside ideas to come in. Vivekananda who pointed out to us that this was responsible for most of the ills of our body politics, arising from long stagnation of our national life.” (Swami Ranganathanand: 2003: 649)
Before Swami Vivekananda's mission to the west in the modern age India never sent her own accredited cultural or spiritual emissaries to the western world throughout these five thousand years of history. India's own activity in the field of active dissemination of ideas was confined to the eastern half of the world, including western Asia. (Ibid: 653) The Vedic literature was the principal form of the development of the spiritual culture of the people of India. It is the Vedas that which provides the first records of the ancient Indian problems of history, economics, religion, philosophy, ethics and many other subjects. The literature on the Vedas both old and new contains widely varying data on its origin and development. However, many valuable scholarly works reflects that the Vedic literature covers about 5th and even 6th to the middle of the first millennium B.C. The Vedic literature was the principle form of the development of the spiritual values and culture of the people of India. The thousand years in which the Vedic literature took shape are characterized by essential changes in the structure of the social life of ancient India. The Vedas are religious rituals or hymns to the Gods. As a result in India ultimately a society emerged that was dominated by religion unlike the secular societies of ancient Greece and Rome.

Indian civilization like the other ancient civilizations of Egypt, Greece, Rome and China has inherited rich mythological traditions. Indian mythology has some proto-historical elements. It serves as a symbol of national identity. It documents the struggle between deities and demons, right and wrong etc. The traditions of Indian mythology are mentioned in Vedic myths, epic related myths and twenty one Puranas which centers around Vishnu, Shiva and Shakti. "The ancient India's social value and mythological tradition has also been kept alive through the projections of serials or episodes based on the Ramayan and the Mohabharat in Hindi and other languages. The Mohabharata is a story of wars leading to the creation of vast empire under hero Krishna but the narrative is frequently interpreted by discussions of right conduct and proper beliefs. The best known section of the epic is a religious poem called the "Bhagavata Gita" which closes with a strong affirmation of beliefs in the immortality of the soul through transmigration." (Joseph R. Stayer & et.all: 1969: 125) Besides this the other popular epic, the "Ramayan" has a remarkable impact on Indian values which was written about 200A.D. It also discusses the relation between religious beliefs and
right conduct but its principal theme is the devotion of a faithful wife to the hero Rama who is “trying to regain his rightful position as a ruler.” (Ibid: 126)

Even today the audiences watching a myth not only relieve the mythical times but also draw messages from them in terms of their own existential conditions. Apart from these, the Vedas, Puranas the ManuSmriti are the leading work on the sacred law (Dharmasastra) of ancient India. “Manu’s ‘Arthasastras’ is a treaties dealing with the art and science of social relations, propounded by Manu the archetypal man for the guidance of being endowed with the faculty of mind or reason.” (Deepali Bhargav: 1989: 07)

One of the pioneer sociologist Benoy Kumar Sarkar’s scholarly works on The Positive Background of Hindu Sociology (1914) is based on sound and advanced idea is well calculated to impart valuable stimulus to the diffusion of culture in the country. Professor Sarkar’s notes on medieval and modern history on economics and on politics show wide knowledge of the subject matter and are evidently the outcome of a mind trained in habits of clear, patient and accurate thinking.

Since long the principles of caste are seen in every area of Indian social life. Louis Dumont presented his study of caste in a “structurallist” framework. The value of caste in India reflected in the sociological writings which come with the category of historical-social, structural-functional or functional approach. Sociologist and social anthropologist like G.S. Ghurye, M.N. Srinivas, Irawati Karve, Andre Beteille, K.L. Sharma, Dipankar Gupta, and others have contributed enormously in the study of caste. Non-Indian writers, such as J.H. Hutton, T.B. Bottomore and D. Mandalbaum have studied the caste brilliantly. The historical-Indological approach was followed by G.S. Ghurye and N.K. Bose to understand religion in Indian society. They used the data from historical records, cultural sources, etc. to provide a comprehensive view of Indian society. M.N. Srinivas has studied religion and ritual in the Coorg society in Karnataka. L.P. Vidyarthi has studied the sacred centres of Gaya and Kashi. The Indological approach has been broadly inclusive of some sociological studies of Indian society. “Apart form Sanskrit texts it has drawn from history, anthropology, and oral tradition. In the earlier days, outstanding works were written by Max Muller (Rig Veda), P.V. Kane (Dharma Shashttra) and R.G. Bhandarkar (Religious Text).” (C.N. Venugopal: 1998: 93)
The book written by N.K. Bose namely *The Structure of Hindu Society* (1975) refers to the abiding cultural unity of India through religious beliefs and practices. He also mentioned the inter-linkages among the tribes, castes and regions through the sharing of common Hindu values. Trained social anthropologist G.S. Ghurye in his work *Agastya and Skanda* (1977) shows the acculturation of south by two legendary figures from the north: (1) Agastya, a ‘rishi’, who enriched the Tamil culture especially its literature and (2) Skanda known as Subrahmanya or Muruga in Tamil Nadu provided an integrative symbol to the Tamils in the sphere of religion.” (Ibid: 94-93)

The first two decades of the 20th century marked as the beginning of studying sociology in India. In these initial days, the study of values in Indian sociology set out several of its orientations, such as descriptive and evolutionary studies of caste, social customs, folklore, land systems and the village community etc. It was less professionalized most of its portions are from outside this discipline and was not initiated into its logic or methodology. Sociologists like Radhakamal Mukerjee and B.K. Sarkar constantly refuted the western interpretation of Indian society. They found the sociological categories of the west inadequate for the interpretation of the Indian reality. From the year 1920 onwards, sociology slowly became a teaching discipline in Indian universities. As a result the professional character of Indian sociology began to emerge. “At the beginning of the fifties in Indian it was this domains tradition of sociology with its theoretic package and empirical style which had made headway in the tradition of Indian sociology.” (Yogendra Singh: 2004: 97) With the objectives of the systematic planning for economic group through various forms of social development, a series of empirical studies have been initiated in the villages, cities, and tribal areas. The villages, cities and tribal areas initiated series of empirical studies.

Apart from religious and philosophical works of ancient India, the Indian values have been reflected in cultural heritage and literary works on Indian languages such as Sanskrit, Pali, Prakrit and other regional languages in the medieval period. Being a complex, Indian society has reflected a unique tradition due to its multi religious and ethnic groups. Thus, the Indian social thought in pre-modern times was the articulation of a multi-ethnic society. The age-old traditional Indian values began to decline due to the new social and economic forces. Moreover, the British has brought important changes in Indian society by introducing Railways, Posts and Telegraph etc.
Benoy Kumar Sarkar, an eminent sociologist, says that the values and traditions of Indian society were rooted in religion and spirituality. Sarkar stated that, Indian society had materialistic as well as secular components. The colonial rule had broken up the isolation of India and brought it into the global mainstream perhaps due to the growth of capitalism, which is the dominant force of contemporary times. Ananda Coomaraswamy, an early Indian social thinker contributes some distinct works for the development of sociology in India. He believes in the abstract values of life like God, Values of goodness etc. He extensively explored the evolution of art in India, especially architecture and sculpture. For him, the Indian art was the key to understand the Indian mind which recognizes the unity in diversity. It embodied the ideals and values of mankind. The Indian are served as a visual medium of instructions. It depicted epics, puranas and legends in stone, clay or marble for the instruction of folks. It has preserved India's religious values and summed up India's recognition of oneness in all forms of expression. Ananda K. Coomaraswamy wrote many books interpreting Indian philosophy of art. His contribution to values associated arts, crafts, religion and culture has been discussed in the Chapter-V. For him, Indian tradition was the epoch anchored in values of collective life and quantitative achievement.

Most of the Indian sociologists agree that values do influence both individual and collective behaviours thereby influencing social process. For example, the value of caste system is a great barrier in changing Indian society. Nirmal Kumar Bose is one of those distinct personalities of the past century in India whose contribution to the understanding of a multi-faceted diversified Indian society is immeasurable. In his discussion in the chapter. "Aryan Social Structure in India", there is a clear indication that he is highlighting the ideal or conscious model that underscores social values and norms that are practised.

He wanted the perspective of India as a whole should be kept in mind while studying at different levels of material organization and abstract and also the interconnection between them. He was concerned to demonstrate the characteristic features of Indian civilization and show its underlying values of unity. Indian values are consists of a composite bio-cultural heritage of diverse ethnic groups. Indian values and culture would be understood in the works of Indologist, Historians, Archaeologists, Anthropologists, Sociologists and scholars of many other disciplines who have
unveiled the characteristic features of Indian civilization through application of the special methods of their respective disciplines. Radhakamal Mukerjee, the pioneer Indian sociologist attempted to develop the study of values and comprehended about the values in his works. According to him, culture and values are one of the important aspects of civilization. When members of society share values, the values let them know what to expect from one another. As a source of consensus, the values help to hold the society together values and norms are an important part of cultural identity. Transmmitting values is essential for transmitting the culture to the next generation. For instance, children learn values from their parents, family members, peers and teachers. Radhakamal Mukerjee in his book *The Dimension of Values* (1964) extensively focuses about the structure and growth of values, multidimensional criteria of values and theories that are related to values. These are discussed in the Chapter-IV.

Many Sociologists and social anthropologists while studying a village, about man, a tribe, or a community implicitly focus on social changes including value changes according to their frame of references. Eminent sociologist Y. Singh in his book *Culture Change in India, Identity and Globalization* (2000), highlights the different aspects of cultural change and discusses it very minutely. He also focuses on homogenization of culture and conflict of different values in this shrinking world with its scientific and technological innovation. It represents conflicting values in Indian society and how the established values stand against assimilation of external values and vice versa. These are discussed in the Chapter-V.

Paul Streeten (Ed), *Value in Social Theory: A Selection of Essays on Methodology by Gunnar Myrdal* (1958) is an attempt to comprehend the essays on values, value problem, value related issues in social science theory, valuation in social policy and social theory. According to Myrdal, “in social analysis valuations enter not only at the ultimate (or initial) stage in decisions about sets of given ends, but at every stage. People do not attach value only to ultimate ends (whatever this may mean); and they are not indifferent between the means which promote these ends, even where the means are technically and otherwise exactly equivalent.” (Paul Streeten: 1958: XXI)

He pointed out that as per the philosophy of natural law and utilitarianism, values and rules can be derived from a contemplation of facts, the natural order, happiness or welfare. To-day we are more inclined to believe that, our values and rules
determine the manner in which we approach, see, arrange, and interpret, the facts. It is not so much that values follow from ‘the nature of the case,’ as that we believe to be the nature of the case follows from our values. He further argues that, science is concerned with establishing the facts and the causal relations between facts. If social scientists are faced with the task of advising on policy, a value premise has to be inserted. And when the value premises is chosen and defined, it will, in combination with the analysis of the facts, permit rational policy conclusion.

The renowned social anthropologist M.N. Srinivas in his book *Social Change in Modern India* (1966), attempts to point our major approaches to changing patterns of Indian society with social, political, Economic, Environmental, Scientific and Technological aspects. He also speaks about the changing values in Indian society through Westernization, Sanskritization and Modernization. In his essay on *Changing Values in Indian Today* clearly reflects the phenomenal increase of crime, corruption, criminalization of Indian politics, changing dimension of terrorism and increasing communal tension in Indian society. He also speaks about the influence of technology and changing consumer behaviour among the Indians. His engagement with values has been discussed in the Chapter-V.

G.S. Ghurye is one among the pioneers of Indian sociology, as a historian, Indologist Ghurye wrote on Vedic India, Indian customs, dance and architecture. For him the classical literary and religious works are an important source of values. And these values are reflecting from his works on caste, tribe, village, urban centers, Indian costumes, religions and parties in the post independent Indian society that are discussed in the Chapter- IV. The philosopher sociologist A.K. Saran reflected upon the religious and moral values in a philosophical and intellectual manner. His whole ranges of perception regarding values are spiritual, moral, ethical, and especially based on Hindu scripture which is discussed in the Chapter-IV.

One among the legendary figure in Indian sociology and as well as internationally well known sociologist T.K. Oommen in his book *State and Society in India* (1990) has discussed on the Indian experience of traditional values and modern values. He has analyzed the structural and functional continuity along with conflicting tendencies in comparison with the traditional and modern Indian values. He further argued that, the salient elements which define collective identity and which have been
the basis of nationality are religion and language. These elements in the Indian context are strong and there is a wide variety of communities with a deep sense of history and distinct traditions. India cannot build an authentic nation-state by building a cultural mainstream reducing the numerous collectives of the periphery to the status of marginal. India only can have a nation-state with multiple cultural “centres”. The only viable alternative for India is to build authentic cultural pluralism reinforcing the multiple cultural streams.

classification has been done very systematically. The second volume marks a high quality of indexing in terms of wide range of coverage.

Prof. Oommen's another edited book *Citizenship and National Identity: From Colonialism to Globalism* (1997), concern with one of the most widely discussed issues in contemporary social science research is the relationship between citizenship and national identity. The analysis of these issues varies because of mainly two reasons. Firstly, the question of national identity is perceived differently in different regions of the world. Secondly, there is a persisting tendency to conceptualize the linkage between citizenship and national identity. This book conceptualizes the prevailing confusions in regard to citizenship and national identity by clarifying nationality and ethnicity, and race and ethnicity.

The contributors have maintained that these issues relating to citizenship are essentially how important in the sphere of political, economic, cultural and social milieu. Drawing upon data from a wide variety of empirical situations combining both the western and non-western perspectives, contributors have carefully explored the major issues associated with understanding the relationship between citizenship and national identity with reference to contemporary world society. They argue about the affiliation of national identity with internality to a society and raises questions of collective identity. It becomes a source of deprivation when it leads to inequality. Thus, the central thesis of the contributors argues that how the problematic issues of the citizenship nationality linkage is essentially the question of relationship between identity and equality. Besides this Prof. T.K. Oommen has written about the associated values of wider ranges of subjects including nation and civil society, citizenship, nationality, identity, ethnicity, religion, pluralism, social movements, multiple modernity, science and technology, culture and globalization, etc some which has been discussed in the Chapter-V.

Prof. Imtiaz Ahmad, specialised in the area of political sociology, retired from Jawaharlal Nehru University, has written on wider range of subjects associated with the Muslim values and its relationships with Hindu religion in Indian society. The book *Pluralism and Equality, Values in Indian Society and Politics* (2000), Edited by Imtiaz Ahmad, Partha S. Ghosh and Helmut Reifeld concern with the interface of values in Indian society and politics. This volume places secularism, pluralism, equality and the
state in the comparative perspective of Europe and India, and examines how these core-values have been critical in shaping social and political institutions. It also evaluates contemporary controversies about how such values should be understood and applied in the Indian context. Compiling contributions from distinguished scholars, this book provides a lucid and cogent analysis of recent shifts in public policies and political polemics on the meaning and context of various core-values, and offers directions of their construction and application so that democratic governance is ensured. This book provides an insight into how ideology, culture and values are the important aspects of the democracy and shaping up of plural society. It is quoted in the introductory chapter that, “every culture has values of its own and among these, elements of democratic rule can be found. Out of these elements, therefore, democratic structures of government can be developed everywhere, but they have to be developed within the particular culture and not transferred from one part of the world to another.” (Intiaz Ahmad & et.al: 2000: 12)

Prof. Anand Kumar’s (Ed) book Nation Building in India: Culture, Power and Society (1999) highlights about the impacts of globalization and its challenges in the nation building process in India. It also reflects about the value of gender equality, Dalit identity, market economy, cultural pluralism and political functionaries how adjustable to external forces of globalization in contemporary India. The process of globalization has put a remarkable impact on technological, economic, political and social institutions which ultimately brought many changes in Indian society.

The value of the nation building has been one of the highest aspirations of the Indian people and there has been a strong feeling in the country that our very future as a people would be brought into question of this task of nation building was not properly and speedily fulfilled. Social anthropologist S.C. Dube stated nationalism is not dead. Religious fundamentalism is the biggest challenge. He also pointed out the disparities and unequal development are a major problem from another direction, historian Bipin Chandra says, Indian cultures have historically functioned on the basis of cultural reconciliation and tolerance of beliefs rather than on the basis of discrimination and subordination. T.K Oommen says that revival of obsolescent traditional values, norms, and practices which are not relevant today in the process of nation building. He also stated regarding the imposition of those values and how it influences on the others, and
creates both deviant co-religionists that affects religious minorities. Moreover, how religious nationalists endeavour to create a societal ethos buttressed by the values of the dominant religion.

Avijit Pathak in his book *Indian Modernity: Contradictions, Paradoxes and Possibilities* (1998), has focused all about the shift from tradition to modernity in Indian society. This book deals with the quality of intellectual tradition in modern India and how the modern Indian intellectuals born out of India’s encounter with colonialism responded to the West, embraced the new age and visualized India’s identity in terms of her engagement with tradition and modernity, religion and science. This book also opens up discussion on secularism, religiousity and emancipation. Pathak has also spoken about the emancipation of women from their traditional evil forms of social stronghold. In our modern times there is the fear of an alien culture and threat or damage to one’s own culture especially due to the emergence of new forces like globalization, technology and mass media. The present day important political currents like liberalization, Hindutva and Dalit assertions also occupy space in his discussion.

He also speaks about how the Indian Modernity along with modern values has emerged through different sources. He viewed that, modernity is an effective weapon to fight the backwardness. It has a positive meaning seen as development, progress and prosperity. Modernity in theory and practice in other words is an attempt to bring social reformation shifting from traditional norms, values, culture to bring some innovative changes aiming at socio-economic well being of the people.

His other book *Living in Modern India: Reflection on Polity, Culture, and Society* (1997) is an attempt to highlight the conditions of life in modern days. This book focuses on some of the happenings in our times ranging from Ayodhya tragedy, the deeper question related to religion, secularism and cultural identity. This book also reflects spreading up of corruption, crime and violence in every sphere of social life and the changing cultural landscape – consumerism, cricket nationalism and the power of feminity.

In his recent work *Modernity, Globalization and Identity* (2006), Prof. Pathak interrogates some of the core values that are responsible for the emergence of modernity. Speaking core values of modernity he begins with the positive experiences
of modernity. Modernity, its adherents argue, is invariably related to the spirit of freedom. This freedom is rooted in the critical consciousness that it generates. It means: Don’t take everything for granted. Question it, verify it, and subject everything to critical scrutiny. There is nothing which is beyond critical examination. Instead everything—including the most sacred—has to be observed, verified and interrogated.

No wonder, this fundamental Enlightenment Spirit which was evolved through the historic Renaissance and reformation, broke the static/taken for granted world: a world often legitimated but social customs, religious sanctions and an institutionalized divine order. This breakdown led to the ever-expanding discoveries, innovation and experimentations in even field of social life. In a way, modernity gave one the confidence question the most cherished/established beliefs, and propose new ideas. (Avijit Pathak: 2005: 13) According to him, modernity gives birth to the ‘autonomous’ individual, his/her ‘private’ domain is protected and respected. In other words, modernity because of its rational/liberal ethos—is likely to abhor the idea of undue interference in one’s private life. Moreover, he very importantly realized that modernity is a double-edged phenomenon while its core values have a liberating potential, its concrete practices may cause arrogance and violence. It is like being excessively proud of oneself and looking at others with a sense of content. In this regard, he has given the example in comparison to Western advance mind set up with the mind set of other backward/underdeveloped people.

Among the pioneer of Indian sociologists like Radhakamal Mukerjee, G.S. Ghurye have largely confined on human values in some of their sociological studies. However, a number of sociologists like Y. Singh, M.N. Srinivas and A.K. Saran talks about collective changes of social/human values in recent days and pointed out about the collapse of traditional social structure, family relationships, quest for material gain etc. they also speaks about the continuity of Indian socio-cultural change and social crisis with resilience. Some sociologist like D.P. Mukerji, Ramkrishna Mukherjee, A.R. Desai, Andre Beteille, T.K. Oommen and some others are concern with conflicting tendencies of Indian values.

In brief, their findings denote that there are many numbers of factors that facilitate to value conflicts, new value formations in the society and the continuation of traditional values as a resistance to modern values in the process of change. The review
of literature, as given here reveals that, in general the ethos of Indian social values has never been neglected by Indian sociologists in their writings but many of them have not given it a specific direction. The present research is an attempt to fill this gap by making an intensive study on Indian sociology and its engagement with values through a comparative analysis in the works of selected Indian sociologists. Over the years the values of the Indian sociology has gained a very substantial identity of its own which is evident from the size of sociological researches conducted in India. This research reflects the indigenous categories with the application of universal sociological concepts. As the values of Indian society have expanded the scope for its interest has also thrown up its methodological and theoretical insights which have been made use of by the sociologist from the other countries. Now Indian sociology is moving fast by breaking its traditional barrier and rapidly interacting with sociologist at the global context.

Thanks to the founders of Indian sociology, whose hard work and commitment to the discipline brought recognition to the study of sociology as a separate discipline in Indian Universities. The 21st century world has already witnessed the unanticipated changes due to the impact of the globalization and liberalization of economy and also because of the revolution in the technology of information and mass media etc. These changes have witnessed deeper impact on our culture, style of life, occupational structure, processes of all development, rural-urban economic arrangement and the nature of the family and community life. As a result new values are emerging in the society in which it seems new to people who are not able to adjust or pick up new values, they are lagging behind. It requires keeping up to date with the changing social reality to cope up any eventuality that pose as a threat to our larger interests.

1.10. Hypotheses of the Study

The conjecture statement of the value is to find out what are the new dimensions of values that have been dealt by some Indian sociologists who have contributed in the study of values and take an account of the comparative analysis of traditional and modern values through some selected discourses. Since the study is based on theoretical and secondary sources of data/information, it is attempted to highlight some of the empirical study made by sociologists and anthropologist to understand the Indian
values. It is an attempt to find out the indicators and dimensions of Indian values through the works of some selected Indian sociologists. There are large numbers of values in the society and all of them are not equally important. It is also not possible to discuss all these values in this research. Some dominant values are classified according to the preferences. The following are the hypothesis which is proposed to be tested in this study.

1. There are different indicators and dimensions of values through which Indian sociologists try to understand the Indian reality.

2. There are changing trends of values in different phases of social transformation.

3. There are different sources through which values change and new values emerge in the society.

4. The emergence of new values in the present era of globalization poses a threat to the established norms/values causing social disharmony.

1.11. Methodology

The methodology adopted in this study is of descriptive, exploratory, comparative and analytical in nature. The work elements of the study are briefly mentioned below.

The tools and components of methodology in this research are based on the theoretical orientations and empirical investigations of some selected Indian sociologist and how they have transformed and interpreted Indian values through their analytical understanding. The method of study is exploratory and descriptive through a comparative analysis of selected works of Indian sociologists such as, G.S. Ghurye, Radhakamal Mukerjee, N.K. Bose, A.K. Saran, M.N. Srinivas, Yogendra Singh, and some other sociologist. However, this research paper is purely based on secondary sources of data that has been collected from the different libraries. Some relevant information has also collected through telephone and e-mail.

Initially some of the Indian values were identified that associated with tradition, modernity, post-modernity and globalization aiming at for the discursive analysis in this paper. A list of literature contributed by the scholars from different disciplines and as well as sociologist was prepared as per the formulated objectives of the studies. After literature review, a conceptual framework was prepared and theoretical approach
was developed to analyze the values that have been dealt by some of the selected Indian sociologists. Attempts were made to focus on the engagement with values by selected individual sociologist in a discursive analysis. Firstly, their views on values have been separately dealt in an individual unit. After having their individual discourse on values attempt to compile them in one chapter for the better presentation of the collected data. Finally, a comparative analysis was made on the selected discourse.

Systematic attempts were made to achieve the aims and objectives of the study. Especially, data has been collected as per the objectives of the study and accordingly interpreted. Since the more number of sociologists are taken as a discourse for this study, as result the study became complex and bulky. After completion of the study, steps were taken to systematically test the hypothesis as per the formulated objectives with the help of available literature. It is found that the proposed hypothesis in this study is correct. Information regarding values has been thoroughly analyzed, systematically checked and rechecked. Finally, after having done the compilation it is prepared to send for publication.

1.12. Limitations of the Study

Any type of research study has its own limitations. This study has no exception; it is also based on certain limitations. Firstly the term value is a very wider subject and very broader broad meaning. According to the Oxford Dictionary of Sociology, the study of sociology itself is a value study. Values have been studied by different branches of social sciences like economics, history, political science, anthropology, psychology and sociology etc. However, this study is attempted to reflect on sociological perspective of value analysis. Strictly sticking to sociological explanation of values does provide its broad meanings and its uses. As the other branches of social sciences also deals with the term values, it requires to know the related meanings and concept of values and its uses for the better understanding. In this discourse, it is attempted to seek and reflect such explanations as much as possible. Many sociologists have studied values, but it is not possible to bring them together in this research paper because of its limitations. Especially the discourse on values in this study is selected from the works of some of the pioneer and renowned scholars who have nurture the discipline. Information has been collected on the basis of proposed objectives only purely from the secondary
sources of data. This study suffers from lacking the data on empirical investigations. However, it reflects the empirical studies of sociologists. Since the study is proposed to conduct with specific time duration along with available resources, it could not cross beyond its limitations to improve its further quality. Attempts were made to avoid any type of biasness in this study and tried to put forward the discourse analysis as per logical reasoning.

Difficulties were encountered while synthesizing the works of different scholars because of their different methodological orientation. Some of the discussed scholars are structural functionalists, conflict theorists, critical theorists, pluralists, and some others adopted integrative approach to understand social reality. Besides this, the discussed scholars are from different backgrounds like social historian, art historian, economists, sociologists and social anthropologists, ethnographers, orientalists and indologists, etc.

1.13. Validity of the Study

As per the objectives and the hypotheses of the study, it is empirically verified and found the validity of the study to be correct. The study has been conducted very systematically, proposed objectives are attempted to achieve accordingly and hypotheses are tested as follows. 1) The first objective was to find out the indicators of the social values. It is found in this study that the Indian society is unique because of its diversity, multiple linguistic and religious traditions, rigid caste principles, socio-cultural complexities and continuity of inequality in different spheres of social life. Various social institutions like the caste, class, religion and rituals, customs and traditions, family life, kinship relations and marriage systems, educations among the people, role of science and technology in social developments, and quality of life indicates the various types of specific normative behaviour among the people. These normative behaviours or values are guided by the prescribed norms or a particular way to behave in the society. Hypothesis one says that, there are different indicators and dimensions of values through which Indian sociologists try to understand the Indian reality. This hypothesis found to be valid and true. After reviewing the various works of Indian sociologists it is clear that there are different dimension of values like the socio-cultural dimension, economic dimension, and political dimension of values in their
village study or religious study or study on caste and tribes. 2) The second objective was to clarify how some of the selected Indian sociologists have attempted to understand values in their studies. The Oxford dictionary of Sociology suggests that the study of sociology is necessarily the study of values reflecting various social institutions, its structure and functioning, socio-economic arrangement in the society and its applications in different spheres of social life. It is learnt from the works of Ananda K. Coomarswamy, Radhakamal Mukerjee, Govind Sadashiv Ghurye, Dhurjati Prasad Mukerjee, Dhirendra Narayan Majumdar, A.K. Saran, Ramkrishna Mukherjee, Nirmal Kumar Bose, A.R. Desai, S.C. Dube, M.N. Srinivas, Triloki Nath Madan, Yogendra Singh, Andre Beteille and T.K. Oommen that the study of value was the one of the major concern in their studies.

Their engagement with values has been conceptually clarified and theoretically understood from their works discussed in the concerned chapters. The second hypothesis was that there are different phases of social transformation. It is clear from the works of above mentioned sociologists that, no society is static and social change is inevitable in any society. The works of some of the sociologists which were discussed in the Chapter-IV and Chapter-V reflect their concern over the different phases of social transformations like tradition, modernity, post-modernity and more recently on the present trend of globalization process. 3) The third objective was to reveal the different dimension of values that has been dealt by the Indian sociologists. In order to achieve this objective, it is systematically analyzed the works of selected Indian sociologists in the discourses in Chapter-IV and Chapter-V. It is learnt from their works that, their concern with diversified areas of research studies reflect various types of values that have been discussed in this study and some of the values were attempted to classify in the Chapter-II. It is understood from the works of these selected sociologists that, the major dimensions of values like the socio-cultural, religious or spiritual, humanistic values, economic, political dimension of values in their studies. The third hypothesis was that there are different sources through which values change and new values emerge in the society. This assumption is found to be valid and verified as true, as various sources of internal and external factors of value change have been discussed in the introductory chapter. Besides this, Chapter-II, it is highlights the definitions and meaning of values. It is revealed from this study that, value formation in any society is
an interactive process. There are some major factors like culture, polity, economy, technology, education, knowledge, time and space in a suitable environment influences value formation. 4) The fourth proposed objective was to understand the Indian orientation of values and its challenges ahead. In view to achieve this objective in this study, Chapter-II deals with classification some value and it characterizes Indian orientation of values with reference to western values. India has passed through different phases of social transformation and encounter with some internal as well as external values. These challenges have been discussed in Chapter-IV, Chapter-V and Chapter-VII. Hypothesis four assumes that, the emergence of new values in the present era of globalization is a threat to the established norms/values causing social disharmony. This hypothesis firmly proves its validity as it is revealed from the study which has been discussed in Chapter-II, Chapter-VII and in the works of Prof. A.K. Saran's critique to modern development and Yogendra Singh's work on the phenomenal changes in Indian society weakening social bond and family tie and as well as causing social disharmony.

This study has its own limitation and all the possible attempts were made to achieve the proposed objectives and assumed hypothesis with available resources. However, all the four proposed objectives are satisfactorily achieved. The fourth hypotheses that have been proposed in this study were also tested and established for their validity.

1.14. Organization of the Thesis

This research studies has been divided into seven chapters for the better presentation of the collected data. Chapters are formulated as per the complex nature of the study that demands to clarify on the subject discourse on values with special reference to origin growth and development of Indian sociology.

Chapter-I deals with the general introduction of the values in relation to contemporary society briefly focusing on changing values with reference to India. The background of the study especially derived from the historical context keeping in mind about Vedic age, medieval and modern Indian society. The relevance of studying values today refers to the erosion/degradation of long established traditional Indian values for which India is popularly known all over the world. Attempted to focus on the
various sources of value changes by which society is rapidly adopting new values. It has been discussed how sociology introduced as a separate discipline in Indian university, pre-sociological thinking on social institutions, and upholding the value some of the specialised areas in sociology have been discussed. Proposed aims and objectives of the study are discussed. Some selected review of literature was discussed on the subject of values. Finally, hypothesis of the study, methodology of the study, limitations of the study have been discussed. Finally, the validity of the study have been discussed and concluded by providing an overview picture of the written chapters.

Chapter – II deals with the epistemology of values, its conceptual clarification and brief understanding of values through various definitions. The origin and growth of studying values in the field of social science research is brought into limelight. Some social values are also attempted to classify as per the principle of different definition and briefly sought an explanation. Sociological perspectives on values is revealed and attempted to classify some of the social values to accommodate on discursive analysis. A brief discussion is done on traditional and modern values. It is seek to define whether it is modern or traditional society, values provide order and social stability and it is a part of social structure. In contemporary world, there is a lot of debate on multiculturalism. Attempts were made to seek values in multicultural world. Indian and western values were very briefly and discussed along with the meaning attached with their social arrangement. The question of post-modernity and globalization is also discussed with reference to values. Towards the concluding part of this chapter it is brought into notice about the Indian experience of values with relation to tradition, modernity, post-modernity and globalization.

Chapter – III is an attempt to understand values through its positive and negative meaning that reflects through structural functional, conflict and critical theoretical approaches. In this chapter, value is understood through 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 brilliant scholastic works were discussed very briefly to have an insight on the subject values. Apart from structural functional and conflict approaches in the case of Indian sociological tradition, values have been also understood through the integrative approaches.
Chapter – IV contains how to analyze Indian values with reference to different sources and discusses on first part of selected Indian sociologists. The history of Indian Sociology was very briefly discussed and highlighted how the subject sociology established in different universities and engage with values since its origin. It is also attempted to find out some of the important area of studies in the discipline of sociology that enriched with specific values. The discourse on pioneer Indian sociologist like Ananda K. Coomaraswamy, G.S. Ghurye, Radhakamal Mukerjee, D.P. Mukerji, Nirmal Kumar Bose, Dhirendra Narayan Majumdar and A.K. Saran. Ramkrishna Mukherjee regarding their engagement with values are comprehensively discussed. Chapter - V deals with the second part of discourse on Indian sociologists like, A.R. Desai, M.N. Srinivas, Triloki Nath Madan, Yogendra Singh, Andre Beteille and T.K. Oommen’s value frame in the study of sociology has been discussed.

Chapter – VI deals with comparative analysis of the selected Indian sociologist discussed in Chapter-IV and Chapter-V and attempted to focus on three parts. Part-I deals with the comparative analysis on Chapter-IV and Part-II concerns with comparative analysis on Chapter-V. However, Part-III is the combination of both the chapters where commonality and differences on their dialogue have been highlighted.

Chapter – VII is based on over all assessment and brief summary of the findings, challenges ahead along with some suggestive measures have been discussed concluded with some observations.