CHAPTER- II

DEFINITIONS AND MEANINGS OF VALUES IN THE STUDY OF SOCIOLOGY
2. Every living and non-living organism or object has certain values of its own characteristics and functions. The word 'value' may signify multiple meanings. It may mean quality of being useful or desirable. For example, a particular book has great/little/some/no value to a researcher as he/she may collect very essential data or may not get the required information from that particular subject/book. With referring values, some examples on different subjects may be discussed. The subject history has its own values in the sense that— it has a record of the struggle of mankind through-out human civilization, their achievements and failure in different spheres since they come to know about their evolution and existence in this earth. Similarly, the subject like geography presents value of the concept of one world— unity in diversity, various structural changes of the universe and world and progress of mankind. Whereas, the subject economics provides the values like thrift and saving which result in capital formation leading to the prosperity of the economy, proper methods and technique and planning for socio-economic development that will be useful for humanity as a whole. In a similar fashion, the subject of natural science provides value like development of scientific attitudes, empiricism, a sense of curiosity and wonders, respect for truth and conservation of the environment. The other example, a country has developed nuclear technology. Now in which direction the nuclear technology should be used— whether to use it for its own development or to send it out of country for the purpose of trade and commerce is a question of value. Art and craft can be used to develop aesthetic values like an appreciation of beauty in its various forms, striving for excellence and desire for perfection stimulating the affective aspect of social life. In a similar process, one can identify and go on listing many numbers of subjects with their utility and explore associated values of a particular subject or object. Thus, value may mean belief upon which man may act by giving choices/preferences/liking or disliking. Values could be defined as standard for judging attributes like good or bad, right or wrong, praise or blame, etc. Thus values are a set of rules for rating behaviour. Values could be related to material objects or abstract qualities and ideals. Values are standard for rational judgments. To begin with a quotation, i.e., "the obvious initial difficulty of stating what the concept value should convey may be partly eased by noting how the word has developed from its original Latin root with its predominantly physically significance of strength, health efficiency to the more abstract concept of merit or worth. Thus
anything or any action deemed of value stands, for the person by whom it is so regarded, in relation to some standard of distinction or excellence which that person has adopted. The notion of the subjectivity of the values thus arises at once. One of the main obstacles to the progress of the philosophy of values has always been this fear that all statements of liking and disliking, of holding cheap, are inevitably "subjective", so that there has always been insuperable doubt as whether excellence can be held to be "objective". If it is not objective, no philosophy or "science" of value can arise because the very essence of a claim that an objector or an action has "value" is that it should be regarded as more than merely a personal expression of pleasure or satisfaction." (F.R. Cowel: 1970: 270) F.R. Cowel, in his further analysis says, value, an especially significant word, stands for "the quality of being use, being desired, being looked upon as good." Values thus open the door to the whole universe of purposive human action, because, as white head is to point out, "our experience is value – experience" and "our enjoyment is a realization of worth, good or bad. (Ibid: 45)

Values (the desirable behaviour) in pattern sense could be replaced, destroyed, modified/revitalized, transformed/communicated, symbolically expressed and changed or reinforced in its contextual meaningful use in the society. For instance, children are suggested to learn the desirable behaviour in the society through the socialization (value transfer) process. If children deviate from the desirable behaviour (become deviant), their behavior could be observed and systematically corrected (value reinforced) through varieties of ways like giving punishment, providing love and affection, engaging them into labourious activities or regular counseling and guidance or any other possible means that will be accepted and helpful to achieve the desirable ends. The other example is that, children learn values from their parents, family members, peers, and teachers. One function of schools is to transmit values. Beginning every school day by pledging allegiance to the flag of the particular nation tends to instill patriotism in students for that particular nation. Schools also aim to teach the values of self-discipline, hard work, and social adaptability. Similarly religious institutes/churches teach the importance of religious faith and a caring regard for others (Encyclopedia of Sociology: 1473). In similar fashion social values (traditional/modern) associated with various social attribute like culture, polity, economy etc. could be reinforced/modified/replaced/revitalized or transferred to the
forthcoming generations. Another example with reference to modification/revitalization of values is the scheduled castes and scheduled tribes give a new meaning to modernity, social change and development in India. It is constitutional/political value which has given them opportunities at various levels through modernity and other such forces of social change. The weaker sections, for example, could achieve some degree of education, both primary and professional or technical, while a few entered parliament and the state assemblies. Some of them have changed their life style, modeling it on western lines. (S.L. Doshi: 2003: 131)

2.1. Definitions of Values

Value is regarded as something that must be sustained and defended as an institution, a preferred course of action. According to International Encyclopedia of Social Sciences, values as an explicit concept, was earlier used in various narrow technical meanings in the field of economics. The origin of studies on values began in the last three decades or so when the use of value concepts become wide spread use among other social sciences. In this regard, Thomas and Znaniecki made a pioneering effort prior to the 1920s in their study on The Polish Peasant in Europe and America.

In the discipline of social sciences, the study of values is also being carried out by the Psychologist, Economist, Political Scientist, Anthropologist and Sociologist according to their frame of references. While studying values, the Psychologist have employed the related terms like attitudes, needs, sentiments, dispositions, interests, preferences, motives and valences. Similarly Anthropologists have spoken of obligation, ethos, culture, pattern, themes and life style etc. Economists generally used to determine the price and durability and utility of a commodity. Sociologists and Political Scientists refer to interest, ethics, ideologies, mores, norms, attitudes, aspirations, obligations, rights and sanctions. According to G.C. Pande, one of the more widely accepted definitions in the social science literature considers ‘values to be conceptions of the desirable influencing selective behaviour’. (For detail see Pande, G. C. 1998. The Meaning and Process of Culture: As Philosophy of History, Allahabad: Raka Prakasan) Values in other words are found in the large and diverse of selective behaviour.
The term value may refer to interest, pleasures such as preferences, duties, moral obligations, desires, wants, needs and many other modalities of selective orientation. While dealing with values, one may need to understand the meaning of norms. Because most studies of social change today assume that change is always initiated at the level of the 'cultural system', in the realm of ideas or values lead to a change in norms or behavioural rules. Norms are guide for behaviour that are bases for rules, or ways of behaving that are necessary and expedient for implementing standards, achieving goals or satisfying needs. Every culture contains a large number of guidelines which direct conduct in particular situations. Such guidelines are known as norms. A norm is a specific guide to action which defines acceptable and appropriate behaviour in particular situation. Values provide more general guidelines but norms are specific. For instance, paying respect to the elders is a social norm. But there are different ways to pay respect to the elders such as touching feet, shaking hands, saying hallo or hugging, etc. are social values. Paying respect to elders in different ways varies from person to person and society to society depending on the particular norms of a particular society.

Talcot Parsons differentiates between norms and values and defines, values in the pattern sense we regard as the primary connecting element between the social and cultural systems. Norms however are primarily social. They have regulating significance for social processes and relationship but do not embody principles, which are applicable beyond social organization. (K. Khemundu, 2002. Changing Values in Indian Society in the Era of Globalization: A Socio-Cultural Perpesctive, Unpublished M.Phil. Dissertation, Jawaharlal Nehru University, New Delhi, p. 5)

The American sociologist Kluckhon defines that values considered as attitudes, motivations object, measurable quantities substantive areas of behaviour affect laden customs and traditions and relationship such as, these between individuals, groups, objects, events. With the rapid change of society and techno-economic development, the problem of value appears in all fields of the social sciences and value elements are potentially important as variables to be analyzed in all areas of investigations. Thus, values can be experienced, symbolically expressed and personally communicated. In other words, values are socially desired behaviours. It is a preferred course of action.

Similarly the other American Sociologist Johnson identifies important measures of a dominant value. These are, firstly, extensiveness of the value in the system.
secondly, duration of the value in the system, thirdly, intensity of the value in the system, and finally, prestige of the value carrier. C.R. Welte has used some important terms in order to comprehend the functional definitions of values. The relationship between culture and values can be understood by analyzing the following criteria of values employed by C.R. Welte which are mentioned below:

**Standards:** standards are guides for behaviour that are widely applicable and performing; considered to be justified and justifiable; subject to deep commitment and effect; measure for other values, giving them orientation and direction. They are to be lived up to, to be striven forward, and to be defended.

**Norms:** norms are guides for behaviour that are bases for rules, rules, or ways of behaving that are necessary and expedient for implementing standards, achieving goals, or satisfying needs. They are particularly useful for routine decision.

**Preferences:** preferences are guides for behaviour involving simple likes or dislikes that are taken for granted or guide for choices in the absence of values. Some preferences are minor variations in modes of fulfilling needs. They are lightly held or optional.

**Goals:** goals are guides for behaviour related to a planned course of action or change in a situation that are formulated by focusing applicable standards, norms, preferences, and needs on an area of interest.

**Needs:** needs are guides for behaviour which aim to satisfy biogenetic drives or neurotic anxiety reactions. They are related to deficiency motives, but because of their symbolic nature, they function even when the drive is not active.

The knowledge and experience of the individual enter social communication and tradition in the form of symbols. In this sense, the word of culture is a world of symbols. Expressive of knowledge and experience evolved in the process of value seeking. Culture emerges as a revelation in the individual psyche and enters social tradition creatively as a symbol (C.R. Welte: 1997: 269).

### 2.2. Study of Values in Sociology

So far as the studies of values are concerned, sociologists have referred to interests, ethics, ideologies, mores, norms, attitudes, aspirations, obligation, rights and sanctions.
It is often difficult to distinguish between values and such related concepts as beliefs, needs or motives and a reasonably clear distinction can be drawn only in general terms. The sociological thought generally attributes strategic importance to normal values in processes such as institutionalization and social control. However, an important modern social theory that many standards constitute as the focus of evaluative aspect of the common culture i.e. the core of the stabilizing mechanisms of the system of social interaction. “Values emerged in practice in the actions and interactions of individuals, families, tribes, societies, associations, institutions, political parties, governmental machinery; the whole of which are fit and proper subjects of sociological description and analysis. Until such structures are endowed with values of some sort, however, they are as dead as the skeleton in museum of natural history.” (F.R. Cowel: 1970: 286)

According to *International Encyclopedia of Social Science* Vol. 11, sociologists can seek out values in a variety of ways. First they can ask simply what values they hold. Second, they can systematically study choices that people make in experimental situations. A society’s value system is the set of values that the majority of its members tend to favour the structures, concern themselves with empirically observable matters. Sociologists noted that desirability was not an empirically observable quality; instead, they focused their attention not on whether people regarded it as desirable. Sociologist described and explained cultural values in many cases tracing them to an ideological source. They used the beliefs to predict and explain social behaviour. Opposition and conflicts of values are present in all societies under the conditions of rapid social change and special strains are placed upon value integration. Hence, sociologists advocate cultural rationalism regarding the study of other society. When the values of two different cultures come into conflict, one culture may try its ways on the other and attempts to influence upon various components of another culture.

The cultural dimension of values is to be converted from competing alternatives into indices of the kinds of values that should be in comprehensive model for descriptive study. The specific and general rules, goals, norms, motivations, interest, attitude and other criteria that govern conduct, evolution and sanctions comprise a complex cultural system. The values may be embodied in verbal, actional and situational context. They are tied-up by different types of relation and social structure. In operational terms, a cultural value system is the inductively based, logically ordered
set of criteria of evaluations constructed from explicit value judgments and inferences from explicit value related behaviours. But theoretically, it is the patterned or structured criteria explicit and by references to which evaluative behaviour becomes intelligible. (For more details see International Encyclopedia of Social Science, Vol. 11, p. 898) Functionally, it is the set of principles whereby one's conduct is directed and regulated, which is a guideline for individuals and the social groups. “The ontogenesis of cultural value is through the special kind of learning called circulation. During enculturation the beliefs and values of culture are learned as the result of instruction and or example. They make up the social heritage.” (Radhakamal Mukerji: 1964: 100)

Each culture has a distinctive value system, which can be explored through careful examination and relevant observation of data, concepts and methods. The differential expenditure of resources – time, energy and the natural environment provides another clue to values. The behaviour in situation of conflict and choice is however, relevant. The beliefs form extensive pattern for behaviour and the values from normative patterns of behaviour. Behaviour includes feeling and acting. Values are distinguished from beliefs by value of being effective and symbolic. Thus values are defined as effective, symbolic elements of underlying cognitive structure. (Ibid: 102)

The term ‘values’ and ‘norms’ are different but closely related. Values are general ideas about what is desirable, but such general ideas do not specify how one should act in particular situation: norms do that. (Encyclopedia of Sociology: 1473) It may be difficult to determine what is actually desirable, but that does not mean that being desirable is nothing more than being thought desirable. Unlike natural scientists, who concern themselves with empirical observable matters, the sociologists noted that desirability was not an empirically observable quality. The norms could be analyzed as. “In general, values are expressed in norms and norms reflect values. The norm “one does not chew one’s food with one’s mouth open” reflects the value placed on social refinement, and the norm “one does not murder human beings” reflects the value placed on human life. Knowing a culture’s values provides some insight into how its members are likely to behave. When members of a society share the same 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 a culture’s
identity. Transmitting values is essential for transmitting the culture to the next generation". (Encyclopedia of Sociology: 1473)

A society's value system is the set of values that majority of its members tend to favour. Those rejects major elements of the prominent system constitute a counter-culture. For example, non-vegetarian people in a very vegetarian society make up a counter culture. The value formation is an interactive process and a cultural influence plays a major role on value formation and evolution of values. Nobel laureate professor Amatya Sen says, that, “not only is it the case that cultural factors figure among the ends and means of development they can also have a central role even in the formation of values. This in turn can be influential in the identification of our ends and the recognition of plausible and acceptable instruments to achieve those ends. For example, open public discussion – itself a cultural achievement of significance – can be powerfully influential in the emergence of new norms and fresh priorities”. (Vijayendra and Michel Walton: 2004: 42)

2.3. Classification of Major Values in the Study of Sociology

Attempts were made to understand various definitions given by the different sociologists who have been very comprehensively analyzed in the next chapter and integrate values with different aspects of life and subjects. It is learnt from the various definitions on values given by the different sociologists/thinkers that, desirable behaviour, standards, norms, preferences, goals, needs etc are some of the indicators of values. If the very acceptance of values are taken as a socially desirable behaviour, but there are certain behaviours (for instance assassination or robbery etc.) exist that are not desirable for the society. Thus, in a broader sense, values could be seen in two aspects i.e. positive and negative. (For understanding positive and negative values see T. K. Oommen, (1978) Doctors and Nurses, A Study in Occupational Role Structures) The desirable behaviour is understood as positive aspects of values and on the other hand, the behaviour which is not desirable to the society is understood as negative aspect of values. The values have been influenced by various factors like socio-cultural, political, economic, legal, environmental, biological and some other attributes like education, science and technology, etc. For instance, people those who are residing in remote rural areas, they are different from the people those who have close proximity with the
mainstream society in terms of their culture, health, education, sanitation, road transportation and communication and some other urban amenities. The role of science and technology in the formation of new values could be analyzed in the similar fashion. When a new discovery in science adds values to existing foundation of knowledge, which is once upon a time unknown to the society. For instance, Einstein's discovery of "Theory of Relativity" created a new value in the discipline of nuclear science. Another example is that, invention of new improved technology replaces the old technology. The new technology must be having certain advantage in terms of efficiency, durability, cost effective, its quality and easy to handle etc, than only it can replace the new technology. The uses of new upgraded improved technology in the field of agricultural practices have ultimately opened up the door to replace the age old traditional agricultural practices of yoke and hoe. The use of modern technique i.e., chemical, fertilizer, pesticides, hybrid seeds and irrigation facilities have heralded a new dawn with new values in the agricultural sector. It is understood from the above example that, value does not constitute with only one component, but the emergence of new value is possible only by an interactive process with one or more socio-cultural/biological/physical/chemical or mixture of such other entity.

After having conceptual clarity on various definitions and understandings about values and their related terms, it is possible to analyze various types of values systematically. The classification of values in relational term is indeed, a difficult exercise, as there are many such values that signify multiple meanings. For example, right, liberty, equality and social justice are considered as universal humanistic values. Simultaneously, these values are also considered as democratic values. For the better understanding, it should be clarified that some humanistic values are also democratic values. This clarification and understanding will be helpful for us to further the identification and classification of values. Values may be usefully classified in a large number of different ways: each mode of classification points to potentially important properties, modalities, or dimensions. Any value analysis must at least take into account the existence of values answering to appetites and aversions, including both affective values, having to do with pleasure or gratification and the avoidance of displeasure, and conative-achievement values, having to do with the attainment of desired states. In addition, such an analysis must be aware of prudential values.
character (personality integration values, social values, cultural values, and biological survival values ... in short, values enter into each of the four great systems of human action: organism, personality, society, and culture. Both philosophical analysis and social science often fall into serious error by paying attention to a single kind of value while ignoring or understanding others. (*International Encyclopedia of Social Science*, Vol. 16: 286) Some of these are mentioned below.

**Humanistic Values:** the humanistic values originate from basic human nature and blossom with the maturation of human rationality. Mortality, truth and non-violence generate human values. They are the social motivation forces which can mobilize people's power in a democratic and decent manner. Humanism as a scientific philosophy believes in values like scientific outlook, creativity, purity, kindness, freedom, equality, social justice, co-operation, tolerance, non-violence, mutual understanding, harmony, friendship, mutual caring, love, peace, affection, compassion. human rights, etc. Thus, humanism is the sum total of attitudes and practices originating in the awareness among the human kinds.

**Moral Values:** moral values are standards of conduct followed by an individual to control over his/her impulses or desires. Some of the moral values are such as honesty, tolerance, truthfulness, sincerity, self-control, punctual, hard working, sacrifice, etc.

**Spiritual Values:** spiritual values involve exploration of consciousness at different levels through yogic practices, prayers, meditation, worship, etc.

**Cultural Values:** cultural values involve the folk dance, song, tales, music and painting which are effective modes of understanding and the cultural values that involve traditions, custom, beliefs, rituals, attitudes, festivals, heroic deeds and mythologies.

**Scientific Values:** the scientific values involve establishment of truth, scientific attitudes, open mindedness, tolerance, logical enquiry, rational thinking, etc.

**Rational Values:** rational values include equality, liberty, justice, integrity, respect for others, secularism, socialism, democracy, social harmony, etc.
Individual Values: individual values include good manners and good conducts in relation to teacher, elders, juniors, family members, neighbours, friends, guests in every day life, patience, etiquettes, extending help to others, self-discipline, etc.

Secular Values: secular values give emphasis on values like tolerance, respect for others, equality, goodness, individual autonomy, human right, dignity and freedom to pursue religious, moral and spiritual issues, etc.

Family Values: family values include values like courtesy, caring, socialization, respect to elders, fulfill emotional needs, economic needs, sensitivity, etc.

Social Values: all humanistic values and other values are socially relevant values - which include co-operation, friendliness, team work, small family, norm, compassion, courage, social justice, social sensitivity, social responsibility, tolerance, freedom, democracy, socialism, fellow feeling, civic sense, etc.

Constitutional Values: constitutional values are those values that include fundamental duties, rights, justice (economic, political and social), equality, liberty, freedom, fraternity, national integration and secularism, etc.

Environmental Values: the environmental values involve love for nature, respecting the rights of animals and plants, the need of protecting the environment and forest, respect for law of nature, etc.

Aesthetic Values: the aesthetic values deal with love for the fine art, dancing, painting and music as well as for the symmetry and beauty of nature, etc.

Moral or Ethical Values: the moral or ethical values involve code of conduct based on logical reasoning, honesty, integrity, discipline, self control, self-reliance, inquiry into good, help to helpless, good aspect of human behaviour and contribution to the needy people, etc.

Economic Values: the economic values include acquisition motive, thrift, profit motive, money management and utilization of money exchange of money or commodity, price of the commodity, etc.

Instead of providing a long list of values or efforts to classify values which are relevant in different aspects of life, it is meaningful to conceptually highlight the type of values required to be discussed in the present discourse that has been dealt by Indian
sociologists and carefully examined in the subsequent chapters. However, the *universal values* have been visualized as one of the important objectives of human society by great philosophers and social thinkers and it is considered as essential for the progress of the individual and society. Some important universal human values are truth, righteous conduct, peace, love and non-violence, etc. The holy scripture of Hinduism. Sikhism, Buddhism, Jainism, Islam, Christianity and Bahaism, etc. promote the value of peace, love and brotherhood. However, instead of discussing whole range of values for the better understanding in this subject, the examples of some traditional and modern values are discussed below.

2.4. Traditional and Modern Values in the Study of Sociology

The traditional values and modern values could be analyzed with reference to socio-cultural changes and economic development that has taken place in a brief period of time. The study of social change is one of the interesting subjects in the discipline of sociology which uses the frame work of tradition-modernity in analyzing attitudes and values pertaining to social structure, roles and status constellations. Before having the sociological analysis on traditional and modern values, it requires to have a conceptual clarity and analytical understanding on tradition and modernity. The study of tradition in the context of modernity has been very comprehensively studied in India by sociologists like D.P. Mukerji, N.K. Bose, A.K. Saran, S.C. Dube, Milton Singer, M.N. Srinivas, Yogendra Singh, T.K. Oommen, Dipankar Gupta, Avijit Pathak and some others. According to the Oxford Dictionary of Sociology, the term tradition is a set of social practices which seek 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. And the term traditional society is usually contrasted with industrial, urbanized, capitalist 'modern society'. It incorrectly groups together a wide range of non-modern societies, as varied as contemporary hunting and gathering groups on the one hand, and medieval European states on the other. It is a judgmental term, often implying negative traits associated with being backward, primitive, non-scientific, and emotional, although it is sometimes linked with mythical golden age of close-knit family values and community. Thus, the traditional values refer to the desirable behavior that associated with the above
mentioned traditional society, and governs the individual or collective psyche of the community.

Similarly the modern values are quite contrast to that of traditional values which refers to the behaviours associated with the present or recent time or having or using up-to-date techniques or equipments. In 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. In the writings of D.P. Mukerji, in his analysis of social change through a historical-dialectical approach refers to Indian tradition. The focus of Mukerjee is on “the emergence of a new class structure, especially that of the middle class under the impact of the British colonial rule; the structural forces behind this class differentiation which led to the growth of the nationalist awaking in India were, according to Mukerji, governed by the Indian tradition. Tradition in India, according to him, offers the resilient yet adaptive social and cultural force which must be kept in the framework of sociological analysis, even if the change generating capacity of economic forces (modes of production and its relationship) and institution are accepted.” (Y. Singh: 1989: 125) The influence of values in class analysis and social mobility with reference to tradition could be 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. Representative of this tradition argues that the socio-economic status scales at the heart of the status attainment perspective display many unsolved methodological weakness.” (Gordon Marshal: 1994: 336) But in the case of India, class analysis in the context of tradition and social mobility is something different because the notion of social mobility is very much determine by the core values of caste relationships among the diversified traditional Indian society. Sociologist D.P. Mukerji argues that the value of Indian tradition lies in the ability of their conserving forces to put a brake on hasty passage. Adjustment is the end product of the dialectical connection between the two. Meanwhile is the tension. Social mobility and social change is a process of movements through conflicts and contradictions; the contradiction in the Indian case is between its traditions, culture and value systems which are holistic or devoid of the atomistic
principle and ramifications 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. The rise of these forces, according to him, 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. This, however, could be done through planning. (Y. Singh: 1986: 19)

In the context of evaluating social change, S.C. Dube offers six fold classification of tradition 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. (Ibid: 16) However, in contrast to tradition, modernity implies the impact of the western ideals of rationality, freedom, liberty, equality and social justice, etc. M.N Srinivas has also used at a later stage modernization presupposes rationality of goals which in the ultimate analysis could be taken for granted, since human ends are based on value preferences and rationality could only be predict as the means and not the social action. (S.L. Doshi: 2003: 132) Modernity is that distinct and unique form of social life, which characterizes modern societies. Modernity leads to the democratization of society. According to Avijit Pathak, 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. The theory modernity as a result of its new shift got characterized by reason, empiricism, science, universalism, progress, individualism, toleration, freedom, uniformity of human nature and secularism. (Ibid: 02) The modern societies began to emerge in Europe from about 15th century. But the idea of modern was given a decisive formulation after the enlightenment in the 18th century. Historically, modernization came with the processes of urbanization and industrialization. In our country, industrialization came with the British colonial rule; the majority of the people during that period was staying at the villages and live used to with their customary traditional life. Many Indian sociologists holds the view that, with modernization process, there
are being seen changes in the caste system and simultaneously emerged class system that cut across 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 changes in Indian social values and social arrangement.

Modernization is considered as a new set of values and role structure in the sociological analysis of social change. Tradition and modernization with reference to values may be classified and analyzed as, “quite like tradition, modernization also presents a set of values and role structures. In India, as elsewhere in the world, modernization is understood as growth of a uniform set of cultural and role structure attributes. Gunnar Myrdal says that each has two sets of values which are differentiated as (1) categorical or independent values, and (2) instrumental values. The categorical values enjoy autonomy over instrumental values. For instance, a person who is well-trained in the role structure of modernization—an engineer or a doctor—will adhere to both the categories and instrumental set of values. Thus, in the area modernization, there are standardized values and role structures.” (Ibid: 129-30)

Prof. T.K. Oommen emphasizes on the existence of multiple modernity. S.L. Doshi in his book *Modernity, Postmodernity and Neo-Sociological Theories* (2003) pointed out that, Yogendra Singh and Dipankar Gupta along with several other sociologists argued that there are multiple modernity. “Their arguments justify that, the socio-cultural change along with modernity is not uniformly taking place in India. Modernization comes in contact with the local processes. And, in this encounter, there is much interaction, that is, give and take. What has happened so far in India is that the categorical values in different culture zones do not change in accordance with the value sets and role structures of modernity. As a result of the plural diversity of ethnicity, there is a unique combination of ethnic diversity or local diversity and modernity and as a result of it modernity takes specific or distinct patterns.” (Ibid: 130-1) Dipankar Gupta in his book *Mistaken Modernity: India Between Worlds* (2000) argues that there has been manifestation of single form of modernity. He says, liberalization, socialism, globalization are some of the other features identified with modernity. (Dipankar Gupta: 2000: 01) Sociologists in India viewed that, India is different from the west in
terms of its historical past, cultural heritage and plurality of traditions. Avijit Pathak (1998) argued modernity with reference to value relation in the context of Indian cultural tradition in his book *Indian Modernity: Contradictions, Paradoxes and Possibilities* According to him, “A person may adopt the ‘instrumental’ values of modernity, but, at the same time, may be deeply committed to the ‘categorical’ values of tradition. In other words, the argument is that modernity in India, because of its creative engagement with tradition, cannot be criticized for its ‘alien’ character.”(Avijit Pathak: 1998: 31)

Unlike other sociologists, Avijit Pathak has seen modernity in two aspects of value premises. The one aspect of modernity is the consensus that attempts at the formation of a rational culture and an efficient rational economy. In this consensual aspect, “modernity requires a dynamic and expansionist capitalist order, the growth of large-scale administrative and bureaucratic system of social organization, the dominance of secular, materialist, rationalist and individualist cultural values and the formal separation of the private from the public.” (Ibid: 18) Another aspect is the discontent in which he argues, “... there are also discontents of modernity. Modernity causes alienation. Its bigness, impersonality and abstraction degrade human uniqueness. Their technical mentality violates nature and destroys the possibilities of a symbiotic relationship between the human species and mother earth. It’s preoccupation with scientific reasoning represses ‘non rational’ faculties of human existence. Its global ambition, it is feared, tends to annihilate all differences and, therefore, makes the world dull, uniform and homogenized.” (Ibid) It is justified on the ground that, as a result of modernity, if the resultant pains of development, like spread pollution (land, water, air) deforestation, rise of unbridled consumerism, dangerous display of ecological insensitivity, displacement of people from their ancestral homes and lands carries in its wombs the seeds of many upheavals like the erosion of moral values in the society. In a similar way, A.K. Saran argues that, “the very activities of modern man, may 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.” (A. K. Saran: 1996: 19)
With the advancement of Renaissance, Industrial Revolution and French Revolution, the Western/European countries have reached to a stage of modern rational society. Modernity is inseparable from science. It is believed that science is inherently liberating. Moreover, science enables man to tap natural resources for his perpetual material well-being. Modernity is, therefore, the ideology of techno-economic development. (Ibid: 18) As a result of modernity, the new values like development, democracy, consumerism, capitalism, free market economy, rationality, logical reasoning, empiricism, universalism, secularism, individualism, science, progress, toleration, freedom and uniform human nature etc. began to shape up in western society. Democracy as one of the modern values gradually strengthened when it spread all over the world. In the twentieth century many non-western societies began to embrace the ethos of modernity. The growth of modernity is related to the rise of the secular state and polity, the global capitalist system, the advanced form of social and sexual division of labour and the transition from a religious to secular culture. (Ibid: 17) In course of time, dramatically these values have spread to different parts of the world. The modern values emerged in the process of modernization, urbanization, industrialization, liberalization and globalization keeping in view preserving the national cultural identity. These are universal values 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, etc. however, even during the modern days, the attainment of spiritual value has been considered as the highest value, which is the ultimate objective of all the religions.

The distinction between modern values and traditional values may be maintained on the ground that modern values, like science, being evolutionary and universal, might not be typical to any one particular cultural tradition, whereas traditional cultural values may be particularistic and typical. It may be purely accidental that institutions contributing to modernity first developed in a culture other than one’s own. Modernization in its essential attributes or in ideal typical forms is a universal-cultural phenomenon. Like science, modernity is not an exclusive possession of any
one ethnic or cultural group, but belongs to the humanity as a whole. (Y. Singh: 1989: 61)

2.5. Post Modernity and Values

The discourse on values will not complete its perfection without referring to the post-modern conditions. Before knowing the post-modern values, it will be good to know the meaning about post modernity as a concept and its uses. Briefly describing post modernity is a body of knowledge and came to the academic discipline towards the second half of the 20th century as a movement in the area of arts, culture, economics and politics. The 1st half of the 20th century was dominated by the movement of modernism has rejected legacy of the past and caught up the enthusiasm because of technological progress rejecting traditional hold over different spheres of social life. This dramatic and innovative trend has become the socio-cultural norms that accepted by the western society.

Modernism as a movement has certainly reflected its impact which is seen in European and American societies. Its experience also spread very rapidly in many parts of the world. Post modern means the social conditions that have taken place after the movement of modernity especially in the advanced capitalist societies. Sociologists have been largely concerned about the existence of post-modern conditions from the arguments of some post-modernists like Jean Francois Lyotard, Michel Focault, Jacques Derrida and several others. Lyotards argues that the people in advanced capitalist societies are living in a post modern world. He also argues the inhabitants of advanced capitalist societies now live in a world where there are no guarantees as to either the worth of their activities or the truthfulness of their statements, there are only language games and there are no economic constraints on the cultural realms (for details see Gordon Marshal (Ed): 1994: 406) Following Lyotard, Jacques Derrida says that knowledge is always limited by the institutions in which it is created. From this perspective, scientists can have no more direct access to the ‘truth’ philosophers or historians. Lyotard has made in this respect an epoch-making statement: “Scientists are, all story tellers, and the narratives they produce (e.g. research papers, hypotheses, histories) are always governed by the protocols of the field in which they work. Each discipline is like a game: it has a special language which only makes sense within its
boundaries. Rather than being faced with infinite possibilities, a theorist or researcher can only play within the limits a system of permissible moves." (S.L. Doshi: 2003: 169)

There are several arguments regarding the post modernity and it is said to be a cultural paradigm and is not concerned with economics and politics. There are several key ideas associated with the post modernity. The post modernism argues and challenges the entire foundation of knowledge. They reject the values associated with the grand theories propounded by Emile Durkheim, Max Weber, Karl Marx, Talcott Parsons, R.K. Merton and several others. According to post modernists 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.

Lyotard in his book *The Post Modern Condition* (1979) argues that the contemporary world has undergone such a broad change in culture that the scientific disciplines including both natural and social sciences no longer assume that their theories and discoveries have universally and timeless values. Knowledge is not unified, it is always fragmented. He also says capitalist societies had been living in a post modern world since at least the early 1960s, which made post modernism a topic of sociological interest. Post modernism is a generic social condition and not just a new creative style or body of theory; to wit, a condition wherein there exists a widespread if 'belated recognition that the two major myths or 'meta-narratives' that have legitimated scientific (including social scientific) activity for the past two hundred years, are no longer widely believed.

While defining post modern society Giddens defines that, post modern society is highly pluralistic and diverse. In countless films, videos, TV programmes and web sites, images circulate around the world. We come in contact with many values, but they have little connection with the history of the areas in which we live or indeed with our own personal histories. Everything seems constantly in flux ... post modernism is the belief that society is no longer governed by history or progress. In short, post modern society is highly pluralistic and diverse, with no 'grand narrative' guiding its development. (Ibid: 176) Lyotard analyzes the development of sciences in post modern
societies along post modern lines. He has borrowed the term post modern from Ihab Hassan. Post modernism as it is generally understood involves a radical break, both with a dominant culture and aesthetic, and with a rather different moment of socio-economic organization against which its structural novelties and innovations are measured: a new social and economic moment (or even system), which has variously been called media society, “the society of the spectacle” (Guy Debord) consumer society ... the “bureaucratic society of controlled consumption” (Henri Lefebvre), or “post industrial society”. (For details see foreword notes written by Jean-Francois Lyotard: 1979: VII) According to Habermas, post modernism involves the explicit repudiation of the modernist tradition the return of the middle-class philistine or Spiessbuerger rejection of modernist forms and values and as such the expression of a new social conservatism. (Ibid: 1979: XVII)

Jaques Derrida rejects the idea of having a single, basic meaning. He spoke about construction and deconstruction. He argues there is no single cause behind an event and there exist instead, causes. The reason for the existence of causes is exist because right from the individual to society everything is fragmented. He has developed his post modernism blending with post structuralism, philosophy, linguistics and literary analysis. Similarly, Michel Foucault’s works reflect the post modernist analysis through the concept of discourse and power. His view reveals the relations between power and knowledge. Apart from the above, there are large numbers of views and statements regarding the concept, meaning and definitions of the post modernity. But the basic concern here is to define the post modern values.

Indeed, it is difficult to define what exactly the concept post modernity is! In literally sense, the term “post modernity” means that which refer to the end of modern era and gives the indications of arrival of post modern era. From the above discussion, it is understood that like modernity, post modernity also heralded with certain new values which could be termed as post modern values. Some of the post modern values are cultural pluralism or multiculturalism, communal traditions, hyper consumerism or consumer society, knowledge based or information society, the computerization of society; ideologies, identities, language games, power – knowledge relationship, construction and deconstruction, knowledge based power, advance form of capitalism. reject/challenge against the basic foundations of knowledge.
2.6. Values in a Multicultural World

Searching values in a multicultural world is an attempt to avoid jealousy, hatred and violence that degrade the human mind in various forms and convert into an anti-social force aiming at channelizing the human values like friendship, cooperation, and concern for one another's well-being for bringing about social change. With reference to humanistic values, the social change should maintain the unity, harmony and homogeneity of the global human family. The western notion of humanism and of universal human values has led on the one hand to explorations of the farthest reaches of the world and its differences, and on the other to the declaration of human rights applicable to everyone wherever s/he may be. (Ishwar Modi: 2000: 59)

We are living in an era of democracy, and democracy has heralded the freedom of thought and expression, rationalism, and science-based industrial, technological and global human civilization. (Also see Chapter-V, Prof. Oommen's views on pluralism) Democracy, being a powerful tool of modernization 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. Democracy, not only as an administrative set-up, but as a way of life, has been accepted universally. (Ishwar Modi: 2000: 46) In theory, the principle of democracy has been always a welcome gesture for world community but the danger ahead before democracy is that, hegemony, imperialism (dominance over nation state in the name of globalization through MNCs), the military dictatorship, autocrat kings still possess strong hold over different parts of the world.

The other example of secularism as a value has been universally accepted values. Avijit Pathak says that, “without secularism, it is argued, there is no way one can retain order in a plural society. Because, beneath it lays a notion of justice that is inherently universal, rescues man from the boundaries of religious traditions.” (Avijit Pathak: 82) Secularism has over time become a distinct feature of the European communities. It opposes the traditional religious authority and pleads for secular knowledge. But in the day today life, there are many people still believe in illogical meaning associated with religious practices all over the world. Thus, seeking values of secularism among the diversified world community is still a miles to go. Apart from the
vulnerable part of these values, there are some influential and dominant values associated with humanism, rationality, modernity, equality, liberty; human rights and social justice etc. are universally accepted. There have been constant changes taking place in the emergence and practice of such modern values replacing traditional values. For instance, "traditional German values were widely abused and devalued by the National Conservatives of the 20s and 30s and the National Socialists, for whom their predecessors had been, ideologically, paving the way. Such terms as democracy and liberalism had been brandished as alien and anti-German by the ultra-right fractions, in the political spectrum of the Weimar Republic, even prior to the ascent to power of the Nazis, who capitalized on these sentiments. (Ishwar Modi: 2000: 87)

Though there exist much differences and diversity among the world community in terms of ethnicity, race, caste, religion, language and region, their belief in the principal characteristics of human nature is uniform and has always been same everywhere. For example, differences in religious practices among the world community are well known. "Divergent religious communities can coexist only when there is a consensus, a way of seeing that asserts fundamental unity amidst differences. And secularism promises all that. It does not deny plurality; it promises harmony." (Avijit Pathak: 82:3)

2.7. Indian Values

The Indian values have been developed through the ages. The literature on Indian values come from the sources of Vedas, Upanishads, Purana, Epics, Mythologies, Indian philosophers and thinkers, Buddhist and Jain literatures social reformers, and social activists, etc. and value also can be derived from arts, architecture painting sculpture, folklore, music and dance etc. (The details about some of the Indian values have been discussed in the Chapter – III, IV and V in this study)

There are values of distinctiveness of Indian culture and it has been strongly advocated by the great Indian thinkers. It is held that values like truth, non-violence, tolerance and synthesis are basically Indian. So also the values related to composite culture, culture of comprehensiveness and unity in diversity. Another Indian value, the importance of which has been recognized globally is peace. Values like human dignity and equality have been highlighted in Indian classical literature especially in Vedas and
Smritis. The 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 Indian value is the social harmony, because of which the diversified Indian communities exist together and well known for their united stand as a nation state.

For India, modernity is not a set of cultural values, it is structural also. The history of modernity in India since the period of British rule vividly indicates that the country has made a substantial advancement in the techno-industrial field. The society is characterized by contractual relations. It is market oriented. It has developed a media and information system. And, the whole economy in the country has come within the fold of marketization. The whole lifestyle has undergone change. The leisure time has increased. But this is not without inconsistencies in social life. (S.L. Doshi: 2003: 132-3) This is how modern values have shape up in Indian society. The consumerism which has developed by competitive capitalism in western country and considered as one of the modern values has been gradually developed in India. Regarding the development of consumerism 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 practices 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 remain limited to particular on community or middle class only. Consumerism has increased not only in the urban communities, it has spread to rural people also. 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. Their level of consumerism is very high. (Ibid: 134)
2.8 Western Values

In western countries particularly in American and European countries, people valued some social attributes such as achievement and success in ones occupation. Hard work and adventures activity related to success are highly valued in such countries. Humanism is perhaps the most salient feature of western communities. For them, it seems so natural that they assume it to be self-evident and natural. Efficiency, skill, merit are valued in different social organization. Similarly, science is valued as it makes possible to control nature and enhance material comfort that care of adequate shelter, and health etc. They value a moral approach to human living condition and have a humanitarian regards for others. They also value an equality of rights, liberty and opportunities. Further more, they also value responsibility, autonomous individuals and democracy as a form of government that respect individual dignity.

As a value in itself, “globalization, the world over, does not have a cakewalk. Challenges given to it are by no means ordinary. There is always a fear that the nation state would loss its identity. And, who knows, the state would die. There is yet another fear that the gap between the poor would increase. It is also argued that globalization is nothing short of a cultural bombardment on the developing countries by the western modernity – capitalism, industrialism and the nation state system.” (S.L. Doshi: 2003: 352) The western society also not free from conflicting values. The conflicting value exists even in modern western society in terms of class, race, ideology, religion and gender relations. If we observe the world community, 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 social values that bound together world community. They come to the rescue during the difficulties and extend cooperation to each other. In fact, in the modern society, unity is created through interdependency and growing social relations. In 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, under the present trend of globalization (some consider it as neo-colonialism) 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, abhorrence from all forms of
conmanship, and brain-washing repugnance of anything that seeks to take advantage of those that are handicapped socially, economically or politically, etc., have taken a terrible beating in recent times from the imperialists and neo-colonialists of the west, who have followed, in the main, three categories to uphold the capitalist market values are mentioned below:

i. Promotion of ‘limited wars’ amongst poor and developing third world countries and forcing them to war/weaponry race.

ii. Promotion of consumerism to earn enormous profits through MNCs/TNCs.

iii. Monotonous principles of World Bank, IMF and the 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 (Ishwar Modi: 2000:249-50).”

As it is mentioned in the beginning that values possess two broad aspects (positive and negative), similarly globalization as a value in itself involves two aspects as mentioned above. If we perceive globalization within the value premises, it is fact that globalization 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 goes only to lend credence to such ideologies.

2.9 Globalization and Values

Modernization process has accelerated the human development with its new discoveries and advance in science and technology. The network system of travel and communication has opened up to wider range of places and set a platform for the globalization process that has strengthened in many spheres of our society. Towards the second half of the 20th century, human civilization has witnessed tremendous changes in their life style. Both the technological advancement and government policies have led to a dramatic revolution in interconnectedness of government, societies and private sector in the world economy, polity and culture which in turn affect the traditional culture, values, religious and ritual practices of the people. “Giddens defines globalization as the worldwide social relations which link distant locality in such a way
that local happenings are shaped by events occurring many miles away and vice versa.” (Anthony Giddens: 1990: 64) However, Roland Robertson preferred the term “Glocalization” for describing the interlinked character of the global and local.

The term globalization has arrived with many definitions but literally speaking as a concept globalization transcends its meaning through media as a reformation package. The word globalization, though, seems to be a new to academic debate but it is as old as the modern civilization itself. But certainly it could be substantiates with the view that there are different phases of globalization. Globalization is one of the distinctive features of the contemporary times. The term is basically used in the early 1980s in economic sense as a process of integrating world economy in a free market conditions. In a growing free market like situations, market envisages free flow of goods and produces, trade and capital and movements of persons along with their value of labour, skill, efficiencies, science and technology proficiencies. Along with the economic globalization, many barrier breaking changes have also taken place in the area of culture, polity and society. In the discipline of sociology, it is looked into the areas of culture and sociologists viewed along with economic globalization simultaneously society witnesses cultural globalization with four major characteristics features, such as homogenization, traditionalization, hybridization and revitalization. Here the basic concern is regarding the values in the premises of globalization process. As it is mentioned earlier that values could be understood through positive and negative aspects. Here the values associated with globalization will be discussed with referring to both the aspects.

If we look at the positive aspects of values the process of globalization is based on the basic premises of free market. It is presumed that free markets beget with the values of competition and efficiency. Increased efficiencies, improve quality of life along with goods and services. And it is believed the free market condition is particularly helpful to the backward economies. In the conditions of globalization process, it is believed; foreign investment will flow into the domestic economy and strengthens countries ability to face the shortages of internal resources. It is also believed that, the free trade facilities along with inflow of capital and goods are expected to provide economic growth of the third world countries.
In the process of globalization, it is expected that globalization will widen the increased employment opportunities facilitating more economic growth and create better quality of life for the people. As the unemployment problem continues to be one of the major problems for most of the third world countries, under the globalization it is assumed that the economic development would be achieved through the integration of economy taking care of the issues of social justice. Above all, globalization increases cooperation and solidarity among the business partners at the global level. The values of reciprocity and solidarity among nation states are expected to promote world peace, amity and harmony.

With referring negative aspects of values, the experience of globalization so far do not follow the trend and fail to meet the expectation of third world countries that has discussed on positive aspects of value premises. Globalization has given rise to serious risks for third world countries that are unable to become competitive at international level. It is important to be noted here that the negative aspects of globalizations are more dominant in comparison to its positive aspects. In the process of globalization there is the evidence of increased trade, new technologies, foreign investment and expanding internet connections and net work communications have led to gain in significant economic growth but not evenly distributed among the different countries. Open market of course can provide efficiency but does not guarantee equity. Thus the market is pushing the world towards unstable levels of inequalities. The profit motive and business driven globalization has increased migration to cities, the abnormal restless and collapse of urban life, fragmentation of joint family replacing the traditional hold over of bond predominantly occupied by money as the basic concern of humanity. A large section of the population is being deprived of the access to education, health and nutrition of course providing the space and facilities mainly to the most privileged groups. The developing countries are suffering from the risks of employment opportunities and deprived of securing jobs in this globalize capital intensive market. And whatever job is available in the market wages in the current market price is very low. The failure to create such employment opportunities that has promised in the beginning has undermined the prospects for poverty reduction. But it is interesting to note that globalization has brought inequalities in such an extent even in the developing countries the rich can easily adjust in a emerging new environment
leaving behind the poor to remain poorer. Terrorism, drugs and other criminal activities can now move more easily across borders, as can infectious diseases and various kinds of environmental problems such as large scale environmental degradation, acid rain or nuclear spill out.

The contemporary period is the era of globalization and in global space, place is not territorially fixed. Territorial distance is covered effectively in no time, and territorial frontiers present no particular impediments. With these increasing global relations, new problems have emerged which most nation-states cannot carefully look after or controlled without coordination, cooperation and interdependence with other governments.

2.10. Conclusion

All living and non living organism have certain value of their own characteristics and functions. The multiple meanings related with the word 'value' have been discussed in this study. With referring values some examples on different subjects have been discussed to understand various meanings attached with it. It is studied that, value may mean belief upon which man may act by giving choices/preferences/liking or disliking. This chapter is concerned with the values that have been defined as standard for judging attributes like good or bad, right or wrong, praise or blame etc. Thus, values are a set of rules for rating behaviour. Values have been also understood in relation to material objects or abstract qualities and ideals. It is studied from the literature that values are standard for rational judgments. Values as a desirable behaviour, in pattern sense it could be replaced, destroyed, modified/revitalized, transformed/communicated, symbolically expressed and changed or reinforced in its contextual and meaningful uses in the society. For instance, children are suggested to learn the desirable behaviour in the society through the socialization (value transfer) process. For instance, children learn values from their parents, family members, peers, and teachers. Social values (traditional/modern) associated with various social attribute like culture, polity, economy etc. could be reinforced/modified/replaced/revitalized or transferred to the forth coming generations.

*International Encyclopedia of Social Sciences* defines values as an explicit concept, was initially used in various narrow technical meanings in the field of
economics but gradually it became widespread use among other social sciences like Psychology, Economy, Political Science, Anthropology and Sociology according to their frame of references. Values, in other words, are found in the large and diverse of selective behaviour. The term value may refer to interest, pleasures such as preferences, duties, moral obligations, desires, wants, needs and many other modalities of selective orientation.

In the study of values, sociologists have referred to interests, ethics, ideologies, mores, norms, attitudes, aspirations, obligation, rights and sanctions. It is often difficult to distinguish between values and such related concepts as beliefs, needs or motives and a reasonably clear distinction can be drawn only in general terms. The sociological thought generally attributes strategic importance to normal values in processes such as institutionalization and social control. Values emerged in practice, in the actions and interactions of individuals, families, tribes, societies, associations, institutions, political parties, government bodies etc. A society’s value system is the set of values that the majority of its members tend to favour, the structures, concern themselves with empirically observable matters sociologist noted that desirability was not an empirically observable quality, they focused their attention not on whether people regarded it as desirable.

Each culture has a distinctive value system, which can be explored through careful examination and relevant observation of data, concepts and methods. The differential expenditure of resources – time, energy and the natural environment provides another clue to values. The behaviour in situation of conflict and choice is however, relevant. The beliefs form extensive pattern for behaviour and the values from normative patterns of behaviour. Behaviour includes feeling and acting. Values are distinguished from beliefs by value of being effective and symbolic. Thus values are defined as effective, symbolic elements of underlying cognitive structure. The value formation is an interactive process and a cultural influence plays a major role on value formation and evolution of values. Nobel laureate Prof. Amatya Sen says that, cultural factors figure a central role in the formation of values.

Despite having difficult exercise, in this chapter, the values have been classified in relational terms. Some values have multiple meanings. For example, right, liberty, equality and social justice are considered as universal humanistic values.
Simultaneously, these values are also considered as democratic values. Some humanistic values are also democratic values. The traditional values and modern values have been analyzed with reference to socio-cultural changes and economic development that has taken place in a brief period of time. The study of tradition in the context of modernity has been discussed referring the works of sociologists like D.P. Mukerji, N.K. Bose, S.C. Dube, Milton Singer, M.N. Srinivas, Yogendra Singh, T.K. Oommen, Dipankar Gupta, Avijit Pathak and some others.

Modern values are quite contrast to that of traditional values which refers to the behaviours associated with the present or recent time or having or using up-to-date techniques or equipments. Sociological analysis, in this chapter, is also pointed out that, 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. Modernity is that distinct and unique form of social life, which characterizes modern societies and leads to the democratization of society. The modern societies began to emerge in Europe about in 15th century. But the idea of modern was given a decisive formulation after the enlightenment in the 18th century. Historically, modernization came with the processes of urbanization and industrialization. In India, industrialization came with the British colonial rule; the majority of the people during that period were staying at the village level lived with their customary traditional life. Many Indian sociologists hold the view that, with modernization process, there have seen 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 economy, polity, culture and demographic composition and increase in urbanization and industrialization have brought significance changes in Indian social values and social arrangement.

With the advancement of renaissance, industrial revolution and French revolution, initially the Western/European countries have reached to a stage of modern rational society and gradually spread to different parts of the world. In our times, modernity is inseparable from science. As a result of modernity, the new values like development, democracy, consumerism, capitalism, free market economy, rationality, logical reasoning, empiricism, universalism, secularism, individualism, science,
progress, toleration, freedom and uniform human nature etc. began to shape up in western society. The distinction between modern values and traditional values was attempted to maintained and modern values like science, being evolutionary universal, is not typical to any one particular cultural tradition, whereas traditional cultural values may be particularistic and typical. In the case of India, modernity is not only a set of cultural values, it is structural also. The history of modernity in India began with the British rule that vividly indicates that the country has made a substantial advancement in the techno-industrial field.

There are the values of distinctiveness in Indian culture. For instance the values like truth, non-violence, tolerance, social harmony, peace etc. are basically Indian. India is being credited for its unique contribution to the values related to composite culture, culture of comprehensiveness and unity in diversity. There are some values, for instance, the values like 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 of Indian origin.

In western countries efficiency, skill, merit is valued in different social organization. Similarly, science is valued as it makes possible to control nature and enhance material comfort that care of adequate, shelter, and health etc. They value a moral approach to human living condition and have a humanitarian regards for others. They also value an equality of rights, liberty, opportunities, responsibility, autonomous individuals and democracy as a form of government that respect individual dignity. The western society also not free from conflicting values. The conflicting value exists even in modern western society in terms of class, race, ideology and gender relations. If we observe the world community, 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 social values that bound together world community. They come to the rescue during the difficulties and extend cooperation to each other. In fact, in the modern society, unity is created through interdependency and growing social relations.
Some of the post modern values are cultural pluralism or multiculturalism, communal traditions, hyper consumerism or consumer society, knowledge based or information society, the computerization of society, ideologies, identities, language games, power – knowledge relationship, construction and deconstruction, knowledge based power, advance form of capitalism, reject/challenge against the basic foundations of knowledge.

Positive aspects of values associated with globalization are based on the basic premises of free market. In the process of globalization, it is presumed that free markets beget with the values of competition and efficiency. Increased efficiencies improve quality of life along with goods and services. And it is believed that, the free market condition is particularly helpful to the backward economics. In the conditions of globalization process, it is believed that, foreign investment will flow into the domestic economy and strengthens countries ability to face the shortages of internal resources. It is also believed free trade facilities along with inflow of capital and goods are expected to provide economic growth of the third world countries. In the process of globalization, it is expected globalization will widen the increased employment opportunities facilitating more economic growth would create better quality of life for the people. As the unemployment problem continues to be one of the major problems for most of the third world countries. Under the globalization it is assumed that the economic development would be achieved through the integration of economy taking care of the issues of social justice. Above all globalization increases co-operation and solidarity among the business partners at the global level. The values of reciprocity and solidarity among nation states are expected to promote world peace, amity and harmony.

With referring negative aspects of values, the experience of globalization so far do not follow the trend and fail to meet the expectation of third world countries that has discussed on positive aspects of value premises. Globalization has given rise to serious risks for third world countries that are unable to become competitive at international level. The important is to be noted here that the negative aspects is of globalizations are more dominant in comparison to its positive aspects. In the process of globalization, there is the evidence of increased trade, new technologies, foreign investment and expanding internet connections and net work communications have led to gain in
significant economic growth but not evenly distributed among the different countries. Open market, of course, can provide efficiency but does not guarantee equity. Thus the market is pushing the world towards unstable levels of inequalities. The profit motive and business driven globalization has increased migration to cities, the abnormal restless and collapse of urban life, fragmentation of joint family replacing the traditional hold over of bond predominantly occupied by money as the basic concern of humanity. A large section of the population is being deprived of the access to education, health and nutrition of course providing the space and facilities mainly to the most privileged groups. The developing countries are suffering from the risks of employment opportunities and deprived of securing jobs in this globalize capital intensive market. And whatever job is available in the market wages in the current market price is very low. The failure to create such employment opportunities that has promised in the beginning has undermined the prospects for poverty reduction. But it is interesting to note that globalization has brought inequalities in such an extent even in the developing countries the rich can easily adjust in a emerging new environment leaving behind the poor to remain poorer. Terrorism, drugs and other criminal activities can now move more easily across borders, as can infectious diseases and various kinds of environmental problems such as large scale environmental degradation, acid rain or nuclear spill out.

The contemporary period is the era of globalization and in global space, place is not territorially fixed. Territorial distance is covered effectively in no time, and territorial frontiers present no particular impediments. With these increasing global relations, new problems have emerged which most nation-states cannot carefully look after or controlled without coordination, cooperation and interdependence with other governments.