CHAPTER II

SOCiEty - CuLtUrE - PHiLoSOPHy

REliGION ANd VaLUEs - ThEir NE XuS & ThEir INSEPARABiLiTy

I. Introduction

The word Society, the most fundamental concept in sociology was defined earlier. That it is evolutionary in nature was also pointed out—reiterating the idea, that society is a process that is continuously evolving itself to a definite, purposeful and progressive life. Evolution thus denotes social progress and evolution of society indicates social progress. This chapter attempts at explaining what social progress means and the ingredients necessary for progressive development material and ethical.

II. Progress Defined

Progress is a commonly used but much abused word. According to the Advanced Learners Dictionary of Current English Progress is a forward movement, advance and development. The word progressive, an adjective denotes making continuous forward movement, increasing by regular degrees or advancing in successive stages getting improvement, getting better.
III. Implication

The implications in this word are

1. There is a change for the better;
2. It is a forward movement;
3. It is developmental;
4. It implies betterment or improvement.

From these implications, that alone we call progress which can maintain equilibrium and peace in the society, social progress implies development of the society in such a way as to continuously maintain an equilibrium and peace in the lives of its numbers which in the overall reflects on society and becomes its characteristic feature. After deeply considering this point of view, the search for norms leading to equilibrium and peace in society were made, and are being made by great philosophers and savants of society. Their search and research ultimately pointed out a common base.

IV. Moral and Ethical Foundations of Society

This search of the thinkers from the days of Plato, and Aristotle to modern thinkers that social progress must be based on moral and ethical foundations or values.

V. What is this Value?

The word value has many significations. Here it signifies an ideal or an end which the individual wants to achieve in and through society. Value therefore in this
context connotes a norm or an ideal. To achieve peace and equilibrium in society which is the ideal, men hold certain norms. These norms are values.

VI. Values and Conduct in Society

From the above meaning of values, the significance is that values regulate human conduct in society.

VII. Human Conduct and Ethics

Man in society seeks peace and happiness. This ultimate aim of human beings to seek absolute happiness and peace in society (also called Bliss) can be achieved by certain accepted codes of right conduct.

VIII. Ethics is the study of the right and the good in human behaviour or conduct. Ethics says that man's conduct ought to follow certain ideal exhortations to achieve internal and external peace and happiness, individually and collectively. It can make society progress towards the ideal.

a. A definition of Ethics

Mackensie says "Ethics is the study of what is right or good in conduct. It is the science or general study of the ideal involved in human life."¹

¹ Quoted by Dr. Vatsayan, Ethics, Meerut Kedarnith, Ramnath, 1970, pp.2 - 4.
b. Ethical Values regulate human conduct in society

This discussion clearly points out that values, ethically based regulate human conduct in society and are therefore necessary for the progress of society.

It is in this sense it is argued that society must be based on foundations of ethical values. What is ethical we call moral. Ethics which speaks of conduct means by it moral conduct. In order to achieve this moral conduct there is the need for moral judgement.

c. Need to develop moral judgement

Society is constituted by man. Its social progress depends on morals, men who form the society should have an idea or knowledge of morality and moral judgement.

d. Moral Judgement—its Nature

When a man takes an action, whatever be his nature, for some task fulfilment, he must estimate the rightness or wrongness of the action, whether it will do good to himself and to society in general of which he is a part.

He should also think whether his thought, word and deed will harm others in society. A moral judgement is adjudgement which seeks to estimate the rightness or wrongness of an action; it seeks to bring out
the moral quality behind the performed action' says Dr. Stephen, as quoted by Dr. Balbir Singh. "It is the mental act of discerning and pronouncing a particular action to have the quality of predicate of rightness and obligatoriness or its opposite of which a general idea or standard is already before the mind." 2

e. Signification

The views expressed thus far on moral judgement clearly show that it is a mental act. The mind thinks of the action and understands it in terms of its goodness or otherwise. In the process it sets a standard for valuing the action. That is to say "Moral judgements are not merely judgements about but judgements upon." 3

f. Psychology of Moral Judgement

Judgement is purely psychical, a mental operation about the value of an action to be taken somewhere, an action that has been taken about which the mind thinks and argues whether the action performed is right or wrong. Thus moral judgements are not judgement of mere facts but are really judgements of value. This kind of reasoning on the


3 Ibid.
feasibility of action creates a mental make-up which can be called psychology of moral judgement, which will envisage the 'OUGHT' of an action.

IX. Determinants of the Moral Value of an Action - Motive or intention or both

A good society is determined by the psychology of the individuals who compare it i.e., their good motives and good intentions. The institutionists hold the view that the moral value of an action is determined by motives. Another group of moralists viz., Hedonists maintain that the moral worth of an action depends upon intentions. This idea of the two schools of thought i.e., the moralists and hedonists is a subject of controversy. But an analysis of these two views leads us to conclude that motives coupled with character as the object of moral judgements determine the moral value of an action.

a. Mackenzie's View

"The truth seems to be rather that the fully developed moral judgement is always pronounced directly or indirectly on the character of the agent. It is never simply on a thing done but always on a person doing that we pass moral judgement."

b. Other views on Moral Judgement

The shorter Oxford English Dictionary defines conscience as the faculty or principle which pronounces upon the moral quality of one's actions or motives approving the right and condemning the wrong.

c. Bishop Butler's View

Bishop Butler is an influential English moralist. He regarded conscience as the intuitive faculty. Through this one is able to see whether an action is right or wrong.

d. Shafetesbury's "Moral Connosseur"

Shafetesbury is a noted exponent of Morals. He holds the view that it is the "Moral Connosseur" who judges the moral quality of actions. In simple words, the moral worth of any action performed when critically judged, brings out the true nature of the quality of that action. Such persons who thus critically view an action to assess its quality, are called "Moral Connosseurs", who are actually the founders of religious schools, advocating integration between the thought word and deed.

e. Outcome of the analysis

The aim of the discussion of the above views is to point out that both individuals in society and society in general ought to develop the psychology of moral judgement. Only then they will be able to create a cultured society.
f. Roman Empire

Rome which was once a citadel of culture, totally disregarded and even violated and moral principles because the 'ideal self' emphasised by the Roman's was lost and finally the much talked about Holy Roman Empire withered away when the individual self and ideal of life was lost. It is the ideal self which is able to found an ideal and cultured society. The researcher agrees with Mackenzie when he said "Out Moral Judgements involve a certain reference to a point of view higher than that of the individual who acts - an appeal, so to speak, from Philip drunk to Philip Sober."\(^5\)

X. Morality and Ethics: Foundations of a Culture

It now become clear that a society if to be cultured should be rooted firmly on morals. May be, as per the environmental condition and evolution of historic life culture in different societies may appear to be different, reflecting in its languages, customs, family life, practices etc., religious and political. Any society developing in contravention to these norms of moral virtues and values, will be branded as a non-moral culture. In a society

culture then is the sum total of moral and ethical virtues and values practised by the individuals.

"XI. **Culture Defined**

a. **A Working Definition**

Even though it is difficult to give an exact definition of the word culture, it may be defined or described as a conglomeration of values; ideas, attitudes and other meaningful symbols to shape human behaviour in society. This description of culture leads us to conclude that certain basic values shape the pattern of life of the people in a society which may be referred to by the term 'Culture'.

b. **Cuzzort's View**

Cuzzort, a noted sociologist says that the profundity of the concept culture comes from the various fields of human conduct to which it can be applied, how he is perceiving the world and how his perceptions of the world shape his background.⁶

c. **Tylor's View**

Tylor's view and definition are widely quoted and used today. This famous English Anthropologist has defined...

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culture as "That complex whole which includes knowledge belief, art, morals, law custom and any other capabilities and habits acquired by man as a member of society."  

James K. Jeibleman

Considers culture as an all inclusive one of positive values. He regards culture as philosophy in action. "Philosophy is the theory, culture the practice."

Keith Davis and Newstorm on Culture

Social System

A social system is a complex set of human relationships interacting in many ways. Possible interactions are as limitless as the stars in the universe. There are no doubt sub-systems, with sub cultures. Each sub-system, a part of a larger system. Today despite barriers national and political one society affects another society. The British system, the Japanese system, the American system etc. have affected and moulded Indian behaviour. Similarly India has also exercised its impact on the west. There is a mixing and confluence of cultures acting and reacting in the world. No man and no society in modern times is an island. So there is an interdependence of social systems and culture.


f. Culture, a Social phenomenon

It now becomes clear that an analysis of culture, in which a people live provides a better understanding of their social environment. In other words culture can be viewed from a social dimension which brings to light the close link between society and culture. Morals, ethics, culture and right conduct are intertwined or interlinked with this society.

g. Organisational View

It will not be out of place if a view on culture based on organisational behaviour is expressed here.

XII. Social Equilibrium

A system is said to be in social equilibrium when there is a dynamic working balance among its interdependent parts. This equilibrium is a dynamic concept, not a static one. Despite constant movement in every organisation, the systems' working balance is retained. The system is like a sea in which there is continuous motion, but the sea's basic character changes very little. When minor changes occur in a social system they are absorbed by adjustments within the system and equilibrium is retained.\(^9\)

From this point of view it can be seen that despite varieties, society is a system which maintains an equilibrium. This is effected through understanding of cultural relationships. Culture works through cultural change, cultural evolution, work ethic, social responsibility etc.

XIII. Functions of Culture

Culture is an accumulation of ideas and attitudes, behaviour patterns which society manifests. As a member of a family, a child inherits certain traits from his parents. As a member of society, the child, while growing acquires certain modes of behaviour. So the essential part in regard to culture is that it is partially inherited and partly an acquired quality. As a member of society an individual learns certain modes of behaviour since his birth and this determines his culture his way of life. Singing, eating, dancing, talking all belong to the category of culture. This behaviour is shared by others. They have been transmitted to him from the previous generation or by some one, by the elders, parents, teachers, friends, neighbours and friends. It is in this sense that culture is said to be man made.

Man is a culture bearing animal.

Man begins to learn culture even from his childhood. The rules and procedures for behaviours are there when he is born. He has to pick them up. They tell him how to act according to a situation. By picking up and tapping the
heritage man becomes distinctively human. Therefore, man has been called as culture bearing animal.

XIV. Characteristics of Culture

1. Culture is an acquired quality.
2. Culture is both social and individual heritage of man.
3. Culture is idealistic.
4. Culture is the total social heritage.
5. Culture fulfils some needs.
6. Culture is an integrated system.
7. Language and communication are the chief vehicles of culture.

Culture provides solution for the complicated problems and introduces sweetness and light in life as Mathew Arnold says in "Culture and Anarchy".

XV. Society and Culture

Factors of cultural variability. These are brought about by

1. Historical accidents
2. Geographical environment
3. Mobility of human organism
4. Inventions or discoveries.

XVI. Culture and Civilization

Not only culture and civilization are inter independent, but are also interactive.
Civilization, as MacIver points out, is a vehicle of culture. In the past the influence of civilization on culture was less observed but in our own age with its rapid technological development, this fact has become a common place. Our philosophy, art and ethics are being modified and reflected by our civilization and civilization is thus the sum total of development in art, science and also highest forms of moral, values modes of conduct etc.

a. Individual and Culture

Man develops his culture inbibed from society and his surroundings. He may act as a creature of the culture of his society, and also as a carrier, a manipulator and a creator of his culture.

XVII. Religion

Definition

I. According to MacIver, "Religion as we understand the term, implies a relationship not merely between man and man but also between man and some higher power.

II. W.Rabortson maintained that religion is not a vaguaform of unknown powers, not the child of terror, but rather a relation of all members of community at heart and protects its law and moral order.
III. According to Sapair, "Religion is man's never ending attempt to discover a road to spiritual sovereignty across the perplexities and dangers of daily life. Ordinarily the word religion from ancient days to modern days is understood as a set of beliefs about God and rituals practised to favour him and get his blessings.

XVIII. The Social Role of Religion

According to Amalel W.Chud - religion has three universal functions.

Firstly, it soothens the mind of men.
Secondly, it enhances self importance and
Thirdly, it helps to unite the social values of a society into a cohesive whole. Religion binds together men of the same society and culture. It also,
a. explains individual suffering and how to reduce it
b. enhances self-development
c. is a source of social cohesion
d. preaches social welfare and spiritual welfare
e. it is an agency of social control
f. religion controls the economic life also
g. promotes literature
h. has a friendship function.
XIX. **Definition of Religion**

Religion may be defined as the belief in a super-rational reality which affects the believer emotionally in such a way as to impel him to perform certain acts directed towards the realisation of supernatural reality."

XX. **Connection between Religion and Morality**

Historically speaking there has been a close connection between morality and religion. The question is on what principles religion should be framed. Spiritually developed religious men evolved moral and ethical principles like truth, service to society, love for humanity, kindness, right actions, right beliefs, total surrender to God and respect for the Godly ones etc. "In this way morality may be said to have developed from religion."

In the developed and higher religions there are explicit commands to pursue the religious and spiritual path, spiritual duties were enjoined as commandments of God. The loss of morality is seriously condemned by religion. Ethical and moral life alone lifts man towards God. This is insisted for social regeneration. Thiruvalluvar

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said "the bliss" that comes from each aram, in family and society of which a family is a unit is the real spiritual bliss.¹¹

XXI. Morality becomes a religion

The centre of religion is God. It enjoins man to obey Him and realise Him, through love, kindness, obedience adherence to truth etc. These are ethical and moral values. A true religion has its foundation in morality and human values that flow from it and all these make man and his society spiritual. The idea affirmed by the present thesis is that spiritualism, the centre of religion cannot be eschewed from ethical and moral considerations. The society progresses when this kind of religion and spiritualism exist.

XXII. Philosophy and Society

"Phil" means love and "sophy" means knowledge. Its norm is to know the truth underlying everything, i.e. its reality. The great well-known question that Upanishads raise is "what is it by knowing which everything else can be known". This is a question raised by philosophers the world over and it shows that philosophy aims at probing to know the ultimate truth in everything.

Every science and art has its philosophy. Individuals through their experience develop a philosophy. That is why we say scratch an individual, a philosopher comes out. It is this philosophic bent of mind in society that had led to the spirit of enquiry, invention and discovery and it is this questioning that has revealed man that through practise of eternal values that man can uplift himself and the society in which he lives.

When such a philosophy, based on values, morality, ethics and truth prevails in a society, it is said that society is cultured and civilised. Just as the smell of a rose and the brightness of the sun cannot be separately thought of culture and philosophy as separate entries, cannot be, eventhough for purposes of classification in literature they may be treated separately. A good society that is cultured has imbines a good philosophy and A good philosophy generates a cultured society. Thus these are inter-related. Mere spokes cannot make a wheel without the hub. Mere ring
alone is not a wheel without spokes and the hub. For the progress of the wheel, there is to be the ring, spokes and the hub. If culture and civilization form the ring connected with the spokes of ethics, morality and religion and all these riveted to the hub of philosophy, the wheel of society rolls on smoothly. All these culture, ethics, religion and philosophy come under the general denotation of values.

a. Mackenzie's View

"The consideration of validity and values leads inevitably to the problem of reality. When we ask what constitutes the value or active worth of human life, we are soon led into the essential nature of human personality and its place in the universe of actual existence."12

This view shows that value studies lead to a philosophy and ethics a study of values and morals in society. Here also we see the inter-connection between these ideas and ideals in society.

XXIII. Importance of Value

A clarification of the term 'value' and its importance has necessarily to be given and an attempt is made to explain the word keeping in view its relevance to the topic of the thesis. Man, society and culture hinge on values. Values reign supreme in a good society. Society speaks of ethical values, political values, economic values, religious values, material values, values of life etc. Thus the word value is found in common parlance. It has an effect and holding of human beings. "Socio-cultural history is in evidence to show that human values govern the structure and growth of society and culture."13 Human action and its pattern are influenced by values particularly human values. These human values determine sometimes directly, sometimes indirectly human response to his environment and society, society itself being an environment.

"The ability of the organic system to cope with the environmental constraints depend upon the values that its members hold both individually and collectively."14 The

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14 Ibid.
importance of values can be seen clearly and appreciated when they are considered as motivators of individuals and society in realising institutional growth and development.

XXIV. What is a Value?

The term value has different connotations. But in the context of this thesis it is used to denote an Ideal or aspiration which an individual has and aims at achieving in and through the society and it is with this realisation that man's conduct in society ripens.

XXV. Value the Highest Ideal

Philosophies of value show value involving the highest good. The Neo-Kantian Systems consider value as an ultimate ontological category. They interpret reality in terms of the highest good. They may rightly that society may the world itself must be, at bottom of what the ethical asethetic or logical consciousness demands as the ideal. For Kant the universe is essentially what the moral consciousness implies. Thiruvalluvar regard this universal goodness and morality as the foundations of society and its behaviour.
XXVI. The View of Lotze

Lotze is guided by the conception of good. "We cannot conceive the world otherwise than based on a good principle."\(^{15}\) Thus it will be seen that 'Value' is a term that carries with it what is good and healthy for man and society. In the context of this thesis, the term is used in this sense as concerned with social progress. In the following paragraphs its the different connotations of value are examined.

XXVII. Values different connotations

Ethics and sociology use the term value to signify actions or feelings that are noble, of high standards of morality and useful to society. Social thinking regards values as a perfection of good action. In Philosophy it has an ethical significance. Society feels morally good things have a value.

XXVIII. Economic Origin of Values

The term value according to William Lillie has an economic origin. Economists used the word to indicate that things used by society command a value or a worth. They say

that they are worthy because they are valuable and they are valuable because they are worthy. They have a price. Price is value expressed in terms of money. Then it is money value. When things are exchanged for other things or service then there is exchange value. Thus we have two concepts of value in the economic world i.e. money value or value in use and value in exchange. Value in use is the capacity of an object to satisfy a human need. Value in exchange is the amount of one commodity that can be exchanged for another commodity.  

a. Sir David Ross's Distinction of Value

There are objects of satisfaction and objects of admiration, objects of satisfaction of needs or demand have what the economists called 'Value in use'. Everything that satisfies human beings can, in this sense, be said to have value of satisfaction.

Value in Philosophy

But in philosophy, values have a different significance.

b. **Objects of Admiration**

These have a value more ethical, psychological and moral. These values are good judgements and they are socially worth possessing because they ennoble the individual in society.

Objects or goods that merely satisfy need not be good. One is satisfied with a bottle of liquor. The robber is satisfied with his robbery. There are several ways of satisfying oneself. But are they socially good and acceptable—certainly not. W.D. Ross writes: Objects are never morally good merely because they are objects of satisfaction; any one who maintains that they are is committing the naturalistic fallacy. Objects of admiration may bring no satisfaction in the ordinary sense of the word to the person who admires them except in so far as admiration is a psychologically satisfying condition.\(^{17}\) Sir David Ross writes of "worthy" objects of admiration and of "worthy" or fit objects of satisfaction.

c. **Instrumental values and absolute values**

A more common division is this. If a thing has value of producing something else of value then it is

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instrumental value. Anything that is good in itself and not because of its consequences is said to have absolute value.

It can be said good things have value; Bad things no value to society. Ideals like Truth, Justice, Honesty, Responsibility love and anything contributing to social progress are morally and ethically accepted values. Thus they are social values, culture, philosophy, psychological reactions rationality religion - all these making for civilization and progress of society are interlinked. Society in its best form inculcates all these and reaches a maturity a shape and seal of its own. Then it is acclaimed as a morally and ethically progressive society. Life in it is worth living.

d. Intrinsic Values

Certain values for example spectacles or lense are means to an end. They have value as parts of a whole. Such values are extrinsic.

In contrast to these there are some values which remain to exist completely alone even if they are separated from other things. Accordingly saints regard communion with God as the value to be sought after. The Bagavad Githa teaches action without attachment to results i.e., The Niskhkama Karma*. Take everything away, the communion with God would still be of value.

*Niskama Karma - means one who does an action without expecting any reward.
The Great Hymn of Luther

As Luther put it,
"And though they take my life,
Goods, honour, children, wife,
Yet is their profit small
These things shall perish all,
The City of God remaineth.\(^\text{18}\)

Sri Ramanuja in his Saranagathi Gadya says that forsaking every thing man should surrender to God. Sri Sankara in his Baja Govindam emphasises the futility of all worldly desires and says that remembering the name of God and repetition of it alone is of great value to individuals and society. These are a few examples of other great men of society and founders of religion who have also emphasised this value of remembering and surrendering to God.

Such values stand by themselves. They are intrinsic. There is a pleasure in such intrinsic values. Intrinsically good things are the aim of moral action in society. Good character, right actions are intrinsically good ends or goals to be achieved by society, and society approves it. Society applauds and acclaims it because it gives an appropriate amount of bliss in life and social

progress. Pursuit of this happiness is of intrinsic value to a good society.

"Virtue combined with an appropriate amount of happiness is intrinsically good." 19

PHILOSOPHY, RELIGION AND CULTURE - THEIR LINK

Philosophy and Religion - Relation recapitulated

Philosophy and Religion are closely connected. Many Indian philosophers have said that a mere intellectual advancement will not help the world in any way. At the same time, Religion must have Philosophy as its prop. Otherwise this would become a mere superstition.

Philosophy as a theory denotes a view of life. Philosophy when capable of practical orientation, assumes an added charm to itself. Practical application denotes, as its very name indicates, suggests a way of life, which can also otherwise be called Religion. It is obvious that sans a way of life, a view of life is incomplete as it will end in dry intellectualism. That means philosophy without Religion is a mere abstraction. Similarly a way of life, namely Religion in the absence of a basic philosophy lands itself in dogmatism and superstition. Religion without philosophy will be tantamount to a temple without God. In short, one cannot be had without the other.

19 Ibid.
Religion and Culture - Both ways of Life

In the present day world, a study of religion and culture has become a highly specialised inter-disciplinary subjects. It is not wrong to say that our culture we must first know what religion means to the ordinary man in the sub-continent. When we think of Religion a number of things comes to our mind such as worship places, sermons, creeds, rituals and so on. Though they are parts of Religion, they do not constitute the essence of Religion. Indeed some religions do not even have them.

Religion then is not a set of injunctions, creeds, dogmas, or rituals. It is something more. According to Indian Philosophy, the word religion is 'Dharma' which means that which binds every aspect of creation together, the essential tenet of Indian Philosophy being the recognition of a basic spiritual element underlying all creation. In this sense, Dharma that is Religion is a value to be cherished and which should form the very basis of any culture. Indian culture is the best example that can be cited by way of illustration as in it, any and every cultural expression, like music, dance and art basically reflects this Dharma. In this sense, Religion is also to be considered a way of life like culture and creates such conditions as would be helpful in the blossoming of the culture of a people.
Religion and Culture - ways of life - hairline Difference

Religion as a way of life, denotes the instrument to help an individual to attain perfection, which in its turn finds its expression in the ways of life of the people of that society. Way of life here is used in the sense of an expression or an outlet of the perfection. This clearly shows that there is a hairline difference between culture as a way of life and Religion as a way of life.

XXIX. CONCLUSION

This chapter enquired into the connotation and denotation of the values ethical, moral, religious and philosophical. It highlights that all these values shape, guide and preserve man and society. In human action for progress of society one value alone cannot give the proper direction because the observance of one rule is closely interlinked with the other values. They are the moorings to which society is attached and if any of them are neglected or imbalanced then society flounders like a ship without the rudder and sails.