CHAPTER-I
INTRODUCTION

1.1: INTRODUCTION

The evolution of human race has been experiencing a conscious conflict between good and evil, virtue and vice and between the ideal and the actual. Man has freedom and rational capacity. Due to this capacity, he is able to make various choices. Human beings are gifted with the capacity conceiving a purpose to act accordingly. Human beings can rationally think of a set of well defined goals of life. This rational thinking has led the sense of value. The sense of value is an essential feature of human nature. Values make human life worthy to be lived. Thus, any man can be called a man as long as he guards his values. And as soon as the values are gone, the very reason for his being called ‘human’ vanishes and he is lowered to the level of animals.

Values occupy a significant place in human life. Since the inception of the concept of society, human values have become a great matter of concern in social life. During the primitive stage of human evolution, people hardly thought about the values. But with the permanent settlement and with the beginning of social life, the values have gained the immense importance. Gradually people developed religious quest in their mind which became a factor of guiding human behaviour. This had developed the sense of ‘do’s and ‘do not’s. Later on, this religious quest has become one of the effective means of preserving the values in human life. Religion defines and redefines human values. It supports human values to a great extent. Through various institutions like family, the Church, the Mosque or Temple religion inculcates values of life in the minds of growing children. Regarding this Thomas F O’Dea says, “Religion sacralises the norms and values of established society”. (Rao, C.N. Shankar, p.423)

Besides religion, there are some other factors which control the social process such as customs, mores, and norms etc which contribute to the development of the value system in the society as to be followed. Values account
for the stability of the social order. Values provide the general guidelines for conduct. In this way values facilitate the social control.

Plainly, human progress has no meaning without awakened active human values. Life is significant precisely due to various practices of values. A worthy life is one that absorbs and implements the conveyed wisdom and honoured traditions of our long human heritage. Values emerge at all levels in society. A true community maintains itself and harmonizes its practical and spiritual goals by cultivating the fundamental virtues of renunciation and service that produce humane, cultured and unselfish citizens. To foster and generate ethical and moral culture are the chief objectives of society. Our values determine our views. Values set the entire tone of our way of life.

The values simply represent the wide range of ideas about the ends that should pursue by the people in their life. The values of a society provide goals or ends for its members to aim for. Values provide the general guideline for the behaviour of the people. Thus values such as respect for human dignity, fundamental rights, private property, patriotism, fidelity to wife or to the husband, religiosity, sacrifice, helpfulness, co-operation, individuality, social equality, privacy, democracy etc. guide our behaviour in various ways. In this regard it is important to note that the value pattern or the value system is different from society to society.

The term ‘value’ comes from the Latin word ‘valere’ which means ‘to be worth’, or ‘to be strong’. As per the dictionary, value means- relative worth, utility of importance, degree of excellence, quality, intrinsically valuable. Value literally means something precious, dear and worthwhile, hence one is ready to suffer and sacrifice for, if necessary is ready, even to die for it. (Suresh, Jayashree & Raghavan, B.S. 2007, p.1)

On the other hand, philosophy treats ‘values’ as part of ethics. Philosophy basically is an encounter with three fundamental questions- what is real? what is true/ and what is good? As such, philosophical thought is organised around metaphysics, epistemology and axiology which are related to these fundamental questions respectively. The field of axiology mainly deals with values. Thus,
values have acquired special significance due to its practical importance for humankind.

Psychologically in the context of instructional objectives ‘valuing’ falls under ‘Affective domain’. Affective domain has five major categories- Receiving (attending), Responding, Valuing, Organisation and Characterization by value or value complex. The third category of affective domain i.e. ‘valuing’ includes the individual’s commitment to a certain goal, idea or belief. The fourth category builds up a value system that includes his behaviour. The last category in this taxonomy is characterization by value or value complex. All this stage of development, the individual acts assiduously and consistently in accordance with the values he has internalized.

In sociological parlance, value signifies a conception of the desirable as it represents a social preference, a collective choice, and a shared vision of the ‘worth’. It is indeed a quality endowed by the people upon an object. To simply state value is that which is regarded as a value by the members of a group or a community (Charles Kiruba and V. Arul, Selvi. 2012, p.250).

Values are termed as a set of principles or standards of human behaviour which are regarded as desirable, important and held in high esteem by society. Values are based on the moral norms or standards. Value signifies the importance or usefulness, people try to protect value. The personal attitudes and judgements of people are always associated with values. Thus, values reflect personal attitude and judgement, decisions and choices, behaviour and relationships, dreams as well as visions. Values give rise to the beliefs, thoughts, feelings and actions. Higher benefits lead to higher value and higher value leads to higher the respect (Suresh, Jayashree & Raghavan, B.S. 2007, p.2)

Human values are the values of the human beings for the human beings and by the human beings. Morals are the foundation of human values. Just as a building has a foundation of concrete, the building of human values rests on morals and values. Human values can also be defined as values of life (Suresh, Jayashree & Raghavan, B.S. 2007, p.3)
It should be kept in mind that values are not acquired, but are derived, learned and internalized from society and its institutions. Values reflect the attitudes about the worth of people, concepts or things. Values act as the guiding principles of human life which enable a person to be socially self-competent and morally sound member of the society.

Generally we observe different views regarding the concept of value. Most of the social scientists view values as deeply rooted, abstract motivation that guide, justify or explain attitudes, norms, opinions and action. (Halman, L, & de Moore, R, 1994). It is seen that some philosophers have considered value as a fundamental category as indefinable. From another viewpoint, the term ‘value’ can be defined as ideals, beliefs, norms etc. which a large majority of people of society holds. Some thinkers expressed their views that values are concepts like any other concepts. These concepts do not exist in experience, but in mind of an individual. These represent the quality of worth or merit which man places or various aspects of his experiences. Again, some others have defined value as what is desired, liked or preferred. As for example, a man values a particular quality of mind or a mental state or an object. This means that the man likes or prefers that particular quality of mind or a mental state or the object. Thus, values refer to those things that man desire, like or prefer. In human life men desire many things, money, power, food, happiness, security, wealth, adventure, peace etc. These are their values. On the other hand, generally men do not desire suffering, pain, hunger, poverty, ignorance etc. These are to them disvalues.

Values are considered to be organizing factors within personality and specially important to moral character. Life with values is always meaningful. Moreover, it means literally something precious, something dear, something for which one is ready to suffer, to sacrifice for and it is indeed valuable to die for.

Each value area has a subjective and an objective aspect. Sometimes we speak of values from individual experience of satisfaction and sometimes values refer to some property or quality of the object or of an act, as value is a relation between an organism and an object. Although we cannot ever be sure just how much each contribute to the transaction. (Natasha, 2013)
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Values relate to the aims of human life. In the words of W.H. Kilpatrick, “That out of man’s capacity for goal seeking behaviour arise his wants and efforts and out of these come in consciously chosen ends (goals) and means. Because ends conflict, man is led to wield his goals against each other. When this is done critically enough values emerge.” According to Mr. Henderson, “It has been pointed out that man acts to satisfy his wants, anything which satisfies a human want becomes thereby a value. To say, that our conduct is motivated by our values is another way of saying that we act to satisfy our wants.” (Sharma.1997. p.-99)

Values transcend specific action and situations. As for example, obedience and honesty are values that may be relevant at work or in school, in sports, business and politics, with family, friends or strangers. This feature of values distinguishes them from narrower concepts like norms and attitudes, concepts that usually refer to specific actions, objects or situations. Values also serve as standards or criterion i.e. values guide the selection or evaluation of actions, policies, people and events. People decide whether actions, policies, people or events are good or bad, justified or illegitimate, worth approaching or avoiding, by considering whether they facilitate or undermine the attainment of cherished value.

Regarding the concept of value, Prof. Radha Kamal Mukherji of Lucknow University said that the values are socially approved desires or goals. If any individual has his/her own certain value or values but they are not approved or sanctioned by society, then they will not be values but disvalues or anti values and they may evoke society’s displeasure or even opposition or punishment. (S.P. Ruhela and R.K. Nayak, 2011, p.1)

Nicolai Hartmann regards values as ‘essence’ as distinguished from ‘existence’ and ‘qualities’. Values are real, but not existents. Things or acts embody values which are essences, but do not exist. They are unchanging and may be said to subsist. They are not sensed in the same way as odours are. They are known by direct apprehension through ‘the sense of value’. Knowledge of values is a priority and not dependent upon experience in the ordinary sense.
They are known immediately, whether they are recognised or not. Hartmann regards them as independent not merely of existence, but also as independent of the mind. Samuel Alexander in his book ‘Space, Time and Deity’ combines the objectivist and subjectivist theories of values in his *Theory of Emergent Evolution*. To him values are neither purely subjective nor purely objective. It is the combination of both subject and the object that values arise (Chakravarty, Dilip Kumar, 2000, p.134). He maintains that values are ‘emergents’. They emerge in the course of emergent evolution. Alexander thinks that even Deity will emerge in the course of emergent evolution. He regards truth, goodness and beauty tertiary qualities, or values as the products of interaction of the mind and reality.

As mentioned by Prof. S.P. Ruhela and Prof. Raj Kumar Nayak, following are the importance of values-

- Values form or shape one’s personality. so, psychologists and educationists are deeply concerned with them.

- Proper values create smooth social interactions, unity, social cohesion and social progress; improper values may cause conflicts and misery. So, sociologists and educationists are deeply concerned with them.

- Values can be crucial factors in sustainable development and social progress. So, they are of deep interest and concern to all social scientists, social planners, politicians, social workers, educationists etc.

- Values inspire people to pursue various hobbies or activities of interest and thus they lead to creativity in diverse fields of arts and sciences. Thus, these are of crucial concern to artists, educationists and all parents (Ruhela, S.P. and Nayak, Rajkumar, 2011. p.5).

Values are basic orientations presumed to underlie and influence individual variation. Values can provide predictive and explanatory power in the analysis of attitudes, opinions and actions. Thus, values lack universal definition. Values are beliefs about how one ought or ought not to behave, or about some
state of existence worth or not worth attaining. Values are abstract ideals, positive or negative, that represent a person’s belief about ideal modes of conduct and ideal terminal goals. A value is a standard that people use to influence the values, attitudes and actions of others; it is like a yardstick people use to guide the actions, attitudes, comparisons, evaluations, and justifications of ourselves and others.

It should also be kept in mind that human values are assessed by judgement only. Value judgement pattern of humankind reflects the value orientation and inclination of people. For the survival of the human society and social life, proper value judgement pattern is necessary. There are a number of human values which are acting as the guide of human life. Generally towards which value people have more inclination, show positive or higher value judgement. The question of what kind of society one wants and what objectives one wishes a society to pursue is determined by value judgement.

Value judgement means statements containing such words as ‘ought’, ‘right’, ‘good’ and beautiful generally have an emotive-expressive aspect and perhaps a directive-imperative function as well, in addition to their indicative and declarative function. Admitting a value judgement such as “this is good” is not as simple as it seems. (David Rynin, 1948)

A value judgement is a judgement reflecting one’s values. Usage of the words ‘efficient’, ‘optimum’, ‘productive’ and ‘rational’ reflects value judgements. These words are not purely descriptive, but prescriptive and persuasive, they have honorific denotations and connotations and their antonyms have pejorative meanings. They are used to mean ‘a desirable state of affairs’. To call something ‘efficient’ or optimum is to express a value judgement, a judgement based upon some normative standards.

1.2: THEORIES OF VALUES

Values are related to the aims of human life. In the words of W.H. Kilpatrick, “That out of man’s capacity for goal seeking behaviour arise his
wants and efforts and out of these come in consciously chosen ends (goals) and means. Because ends conflict, man is led to wield his goals against each other. When this is done critically enough values emerge.” According to Mr. Henderson, “It has been pointed out that man acts to satisfy his wants, anything which satisfies a human want becomes thereby a value. To say, that our conduct is motivated by our values is another way of saying that we act to satisfy our wants.” (Sharma, 1997, p.-99)

To discuss on value judgement pattern of people, it is necessary to have understanding on different theories of values. Value theory encompasses a range of approaches to understand how, why and to what degree people use to value things. Here things indicate a person, idea, object or anything else. Such investigation is known as ‘axiology’ or ‘ethics’. In the early days, the axiological or ethical investigations sought to understand good and evil and the concept of the ‘good’.

Most of the theories of values of the present day are featured by scientifically empirical characteristics. These theories are primarily concerned with recording what people do value and attempting to gather understanding why people do judge things as more valuable than others.

Some of the popular theories of values are mentioned below-

(i) **HEDONISM**

Hedonism is considered as one among the oldest, simplest and most widely discussed theories of value. Hedonism holds the view that, that thing is valuable which contains more pleasure or less pain. Hedonism as a theory of value is broadly classified as ‘psychological or motivational hedonism’ and ‘ethical hedonism’. Psychological or motivational hedonism claims that only pleasure or pain motivates us. On the other hand, ethical or evaluative hedonism claims that only pleasure has worth or value and only pain or displeasure has disvalue.
According to this theory, pleasure can be defined as all pleasant feelings or experiences like contentment, delight, ecstasy, elation, enjoyment, euphoria, exhilaration, gladness, gratification, gratitude, joy, love, relief, satisfaction, tranquillity and so on. On the other hand, pain or displeasure is understood in terms of all unpleasant experiences or feelings such as ache, agitation, agony, anguish, annoyance, anxiety, boredom, dejection, depression, discontentment, desolation, discomfort, disgust, dislike, disorientation, dissatisfaction, guilt, grief, horror, sadness, hatred and so on. Thus, people use to judge as valuable those things which are associated with pleasant feeling or experiences and value less those things which are associated with unpleasant feeling and experiences.

Thus, the hedonists believe that from pleasure only people begin every act of choice and avoidance.

(ii) PERFECTIONISM

As per this theory of value, anything has value if it relates to the perfection of life for which man endeavours in his life. In ethics, perfectionism is the persistence of will in obtaining the optimal quality of spiritual, mental, physical and material being. This theory starts from an account of the good life, or the intrinsically desirable life and it characterises this life in a distinctive way.

Certain properties constitute human nature. The good life develops these properties to a high degree or realises what is central to human nature. The perfectionists do not necessarily believe that one can attain a perfect life or state of living, because perfection exists as an abstraction of our mind, but it is not attainable in the physical world. As per perfectionism individual reaches perfection by exercising the will power.

‘Perfection’ the term may be defined as more than or something different from happiness or pleasure. In fact there is no universal parameter of perfection. Aristotle considered that, that is perfect-

- which is complete-which contains all the requisite parts.
- which is so good that nothing of the kind could be better.
- which has attained its purpose.
Man would attain greater perfection, in the sense that he would live more rationally, healthily, happily and comfortably.

(iii) UTILITARIANISM

According to this theory of value, anything which has utility is considered as valuable. This theory holds that the proper course of action is the one that maximises utility. This maximum utility may be defined in terms of maximising happiness and reducing suffering. Jeremy Bentham and John Stuart Mill are considered as the most influential contributors to utilitarianism. Bentham and Mill consider that utilitarianism is hedonistic only when the result of an action has no decidedly negative impact on others. The moral worth or value of an action is determined in utilitarianism by its outcome. But this theory is criticised by questioning how much consideration should be given to actual consequences, foreseen consequences and intended consequences. In this regard, Bentham says that it is the greatest happiness of the greatest number that is the measure of right and wrong.

In the year 1976, Robert Merrihew Adams for the first time proposed motive utilitarianism. Motive utilitarianism generally requires choosing actions by calculating which action maximise utility. Motive utilitarianism has the utility calculus being used to select motives and dispositions according to their general felicific effects and those motives and dispositions that dictate our choices of actions. There is another form of utilitarianism known as rule utilitarianism which requires implementing rules which will maximise utility on the whole.

(iv) EMOTIVISM

Man’s emotions are expressed by his nature. These emotions change according to the surrounding circumstances. Thus by virtue of his emotions, man determines his values.

Emotivism as a theory of value holds that moral judgements of right or wrong behaviour are function of the positive or negative feeling evoked by the behaviour. Emotivism is defined as a meta-ethical or non-cognitive theory. This
theory was for the first time posited by A.J Ayer and further developed by Charles Stevenson. The origins of emotive theory can be found in the epistemological discipline, the branch of philosophy that explores the nature of human knowledge.

Emotivism considers moral judgement as an expression of feeling, not a statement that is literally true. Moral judgements, according to this theory, are exclamation. As exclamation does not state any fact and is not true or false. Ayer held that moral utterances simply express the emotions of the speaker and therefore they are non-cognitive in nature.

Charles Stevenson considered that moral utterances express the non-cognitive positive and negative attitudes of the actual sources of disagreement or agreement in ethical discussion.

Thus, the different theories of values have forwarded their own opinion regarding how and why people judge things more valuable than the others.

1.3: CONCEPT OF VALUE JUDGEMENT PATTERN

The term ‘judgement’ is defined as an opinion that one has or expresses after thinking carefully and deeply about something. It is the ability to make sensible guesses about a situation or sensible decisions about what to do. Thus, ‘value judgement’ can be termed as a judgement of the rightness or wrongness of something or of the usefulness of something, based on a comparison or other relativity. Moreover, a value judgement can be referred to a judgement based upon a particular value system. A related meaning of value judgement is an expedient evaluation based upon limited information at hand. Value judgement is an evaluation undertaken because a decision must be made on short notice.

Value judgement means judgements asserting that ‘X’ is good or valuable in itself (i.e. without specific reference to its consequences), or that ‘X’ ought to be done (for its own sake), or that ‘X’ is (intrinsically) better than ‘Z’. (Smullyan, Emile Benoit, 1945)
In our everyday life we are surrounded by value judgements. Television advertisements inform us that the latest brand of commodity is better than all others. Sports commentator enthusiastically claim that some football player is the greatest to emerge in the last so many years. Book reviewers, theatre reviewer and concert reviewers continue to assume that it is their duty to appraise the products of contemporary art, and to give some sort of reasons for their appraisal, reasons connected with the nature of the works they are reviewing. One frequently encounters the long standing prejudice that value judgements are a matter of personal taste, and that no one should interfere with the tastes of others. (David Brooks, 1990)

The term value judgement may be used objectively to refer to any injunction that implies an obligation to carry out an act, implicitly involving the terms ‘ought’ or ‘should’. The term value judgement may also be used either in a positive sense or in a disparaging sense. In a positive sense it signifies that a judgement must be made taking a value into account. On the other hand, in a disparaging sense, value judgement is used in signifying a judgement made personal within rather than objective thought or evidence.

Any particular individual considers his own likes and dislikes based on value judgement. Value judgement helps in getting the answer of a certain act or object as valuable or not valuable and good or bad. Value judgement also determines whether and to what extent the contemplations are pleasant to the community. Value judgement is always associated with feeling or sense of pleasure. Where from one finds pleasure, judges positively.

Most commonly the term value judgement refers to an individual’s opinion. An individual’s opinion is formed to an extent by his belief system and culture to which he belongs. Thus, by observing one’s value judgement pattern, we may able to know his belief, attitude, outlook etc. So, a natural extension of the term value judgement is seen to include different declarations which are different from person to person.

We know that values do not exist in space and time, but are established by judging qualities, events or actions from a personal point of view. There is always
a distinction between factual assertion and value judgement. As for example, the statement ‘The Sunset is red’ is a fact whereas the statement ‘The Sunset is beautiful’ is a judgement of value. Judgement of values which are made on objects, actions, events etc. employ terms like ‘good’, ‘bad’, ‘right’, ‘wrong’, ‘beautiful’, ‘ugly’ and so on. Judgement about good or bad exist only because people value certain things over others. But at the same time we should keep in our mind that values are objective in the sense that what is desired is not always desirable and what is not desired undesirable. As for example, one may desire or like smoking, but this does not make smoking valuable. Desirable and undesirable are to be judged from the view point of the goal or end to which an object or action leads.

Value Judgement generally involves two axes. These two axes of value judgement have been explained with a diagram in the following-

![Diagram showing the relationship between object, valuation, criterion, and need](image)

The human subject has a need for an object of certain sort with certain properties. The object must satisfy a criterion, or standard, if it is to satisfy the need. The criterion and the need are two facets of the same thing. If we look at the matter from the standpoint of the human subject who values, then the relationship is between the object and the subject’s need. But it is the nature of the need which determines the criterion. Different object’s comparative merit, in
so far as they differentially satisfy the criterion, and hence the need. Therefore, value judgement may be analysed into two aspects. These two aspects are (i) the Horizontal Axis and (ii) the Vertical Axis. There is a judgement of comparative merit which moves along the horizontal axis in relation to the criterion; and there is the valuing which moves along the vertical axis in relation to the need. (David Brook, 1990).

Value judgement pattern decides the course of human life as a whole. Value judgement pattern very much decides the existing trend of the society. The stability of the society depends on the value judgement pattern of the people. Thus, value judgement pattern means the judgement based upon a set of values as rightness or wrongness which is proposed for imitation.

Human nature contains a set of inherent distinguishing characteristics, including ways of thinking, feeling and acting, that human tends to possess, so called ‘values’ which are seen as providing standards or norms that human can use when judging how best to live. Thus, values can be understood in such a way that “they are the good qualities of the human being, needed to have a happiest life and for harmonious co-existence in a society” (Charles Kiruba & V. Arul, Selvi, 2012, p. 249).

It is essential to distinguish between objective needs and subjective wants, because otherwise it is impossible to make value judgement for other people. If we refer valuation only to subjective want, then each individual can only make value judgement for himself or herself. On the other, the objective needs are not only in the psycho-physical constitution of individuals, but also in the social and material conditions of their existence. (David Brook, 1990)

People always tend to judge anything as desirable or undesirable, right or wrong etc. Infact, judgement is always associated with ‘value’ of something. Value judgement is totally a personal judgement. That is why; value judgement is different from person to person. It needs to be stressed that differences are noticed in value judgement, because every person has his own belief system, socio-economic background, attitude and cultural influence. Thus, value judgement pattern of an individual reflects the ‘outside’ and ‘inside’ the person.
At the same time, the stability of a society as well as the generation depends on how person judge different values. Proper judgement of different values may be considered as the key to the stability and maintenance of the social system.

Regarding value judgement pattern, it is important to note that the value judgement pattern is different from society to society. As for example, in some society of Assam the practice of alcoholism is more valued, but at the same time it is less preferred in some other society.

It needs to be stressed that the rejection of value judgement pattern is carried out from the standpoint of positivism. Positivism assumes a complete separation between facts and values. Facts are objective, while values are only matter of feeling. Factual judgements are not really judgements at all, but distinguished expressions of feelings, value judgements must be merely personal, and hence private. From this point of view there can be no rational discussion of value judgements. But this account of value judgements is too abstract. It abstracts from the actual situations in which valuations are made and shared. And it makes no analysis of what valuation is, or what the relation is between the subject who values and the object that is valued.

‘Value-judgement’ must get rid of the concept of ‘red herring’. This is the issue whether value-judgements are matters of feeling or reflection. This is a red-herring, because in respect of value judgements, feeling and reflection are convertible. A valuation may begin as a feeling of satisfaction or dissatisfaction, but one can ‘rationalise’ the feeling, i.e. bring to consciousness, to the level of conscious thought, the causes of one’s feeling by examining the object. Conversely, one may scan an unfamiliar object in order to become familiar with its properties, and as a result of this process of reflection produce a feeling of satisfaction or dissatisfaction. Of course, value judgements can occur with reflection or feeling separately. (David Brook, 1990)

Sometimes questions may arise regarding the relevance of discussion on the concept of value judgement pattern as because some people would like to call it as a relative concept. Though from many points, it is a relative concept but the fact is that the survival of a society and humanity mainly lies in the value
judgement pattern of people. There are some values like love, compassion, justice, truth, goodness, beauty etc. which are eternal in nature, because they never die and the well being of humanity and society is largely decided by how people judge these. In today’s world emphasis is laid on humanism, world peace and prosperity as well. All these occasions depend upon how the younger generation gives preference to different values.

Again, human faculties may be classified into three domains- cognitive, affection and psych-motor. Value judgement falls under the affective domain. In the development of a sound personality, proper development of the entire domain i.e. cognitive, affective and psycho-motor is equally important. Thus, the proper value judgement pattern may be considered as one of the important indexes for sound personality of individual.

1.4: DIFFERENT DIMENSIONS OF VALUE JUDGEMENT

Value judgements can be perceived as such statements containing words such as ‘ought’, ‘right’, ‘good’ and ‘beautiful’ and which have an emotive-expressive aspect. Generally different dimension can be identified as associated with value judgement as-

(i) Judgements of Value and Propositions of Existence.

(ii) Valuation and Action.

(iii) The Subjectivity of Valuation.

(iv) The Logical and Syntactical Structure of Value.

(i) JUDGEMENTS OF VALUE AND PROPOSITIONS OF EXISTENCE

Judgements of values are always voluntaristic in nature. Value judgements are associated with feelings, tastes as well as preferences of the individual who utters them. Accordingly the question of ‘truth’ and ‘false’ is not significant in this connection. Thus, the concept of propositions of existence should not be confused with value judgements. Propositions generally assert or claim something about the state of whole universe or of parts of the universe.
Propositions claiming ‘existence’ or ‘non-existence’ are descriptive in nature. Such propositions are always in association with the question of ‘truth’ and ‘false’. That is why, value judgements are considered as ultimate, it is not subjected to any proof or evidence. Mental acts of the individual concerned are termed as value judgement and that individual may have some reason to lie about his valuation.

(ii) VALUE JUDGEMENT AND ACTION

The significance of value judgements consists precisely in the fact that value judgements are the springs of human action. Value judgements act as guide for individual who has made his mind fixed on substituting conditions that satisfy him better for conditions which he thinks less satisfactory. He simply employs means in order to attain ends sought. The history of human affairs has always dealt with value judgements which impelled men to act and direct their conduct. What happened in the history can be directed and narrated by referring to the various valuations of the acting individuals.

But, sometimes value judgement can be considered as purely academic if it does not impel the men who utter it to any action. There are certain judgements which must remain because it is beyond the power of individuals to embark upon any action directed by them. As for example, a man may prefer a starry sky to the starless sky, but he cannot attempt to substitute the former state which he likes better for the latter he likes less.

(iii) SUBJECTIVITY OF VALUE JUDGEMENTS

All value judgements are generally personal and subjective. Value judgement means preference, likeness or wishes. The theorem of subjectivity of value judgements simply means that there is no standard available for valuation as well as for rejection or acceptance of any ultimate value as right or wrong.

At the same time, it should be kept in mind that every individual draws his valuations from his own mind. The immense majority of people take their valuations from the social environment into which they are born, in which they grew up, that moulded their personality. It is true that few men have the power to
deviate from the traditional set of values and to establish their own set of values what appears to be better or worse.

(iv) THE LOGICAL AND SYNTACTICAL STRUCTURE OF VALUE

A judgement of value looks upon things from the point of view of the individual who utters it. Value judgement never asserts anything as they are. Value judgement manifests a man’s affective response to definite conditions of the universe as compared with other definite conditions.

Every value judgement follows a formulation in which the more highly valued thing or state is logically expressed. The expression of value judgement may be in both positive and negative way. Value judgement involves rejection of something to which a lower value is assigned in order to attain or to preserve something which is higher.

1.5: DEVELOPMENT OF VALUES AND VALUE JUDGEMENT AMONG STUDENTS OF HIGHER SECONDARY STAGE

The students of higher secondary stage of education belong to the adolescent period (late adolescence period) of human life. Adolescence period is considered as the most significant period of human life, because this period is predicted as the milestone of life. The higher secondary stage of education holds the golden master key due to the colourful and pervasive influence and importance of this stage of education. Accordingly, it has been universally acknowledged.

The adolescence period is marked with the crisis of identity vs. role confusion. The sudden changes in their bodies and mental functioning and the altered demands of society compel them to ask questions themselves like, ‘who am I?’ ‘what am I supposed to do?’ and ‘in which manner am I to behave?’

Along with physical, mental, emotional and social development, this period is characterised by one more unique feature i.e. understanding of moral concepts. As the individual enters the adolescence period, he starts to critically
examine the moral code and asks a number of questions. The moral consents become internalized and he is able to differentiate what is good and what is bad for him. Dorothy Rogers defines adolescence as, “a process of achieving the attitudes and beliefs needed for effective participation in the society.” (Chauhan, S.S., 1997, p.74) Thus, the higher secondary stage of education is characterised by development of values and value judgement pattern. As such the growing youths of this stage become aware about so many things happened in the social environment that need to be judged either right or wrong. The ethical issues become very important part of the thought process of both female and male adolescents.

The students of higher secondary level start integrating the values of the family and society as well as peer group. At this stage, the students do not simply assimilate and practice what they see and hear. Using their growing sense of morality, the adolescent students develop their own judgements regarding different values.

The adolescent students experience the transaction from childhood to adulthood which brings many changes in their way of life. Due to the developments within the adolescent himself and also due to the demands placed upon him by the culture in which he lives, his social concepts and the manipulations about the social concepts give rise to new logic of moral values.

On the other hand, the development of the intellectual aspects of an adolescent student keeps pace with his social and emotional growth. And this has influenced his moral values. Specially in the late adolescence period, the beliefs, attitudes and values of the adolescent students are determined by his own need and experiences and find expression in different ways. The changing demands of the adolescent students require a reappraisal of his value system. This is a period only which determine the final shape of value judgement pattern for future life. This helps in formulating one’s own philosophy of life, future way of life as well as attaining success in life being human. Thus, this stage of life is predicted as milestone of life.
1.6: STATEMENT OF THE PROBLEM

Higher secondary stage of education is considered as the most significant stage of human life as it determines the future life of young generation. We know that values are not acquired by birth; rather they are learned through the interaction with other people in the family and in the society. The students of the higher secondary stage belong to the adolescence period of life. During this stage, the students develop certain values in their lives. We often see the instances of deteriorating the standards of human conduct and neglect of social concern in the recent past. Our society has been suffering due to the widespread disturbance and dislocation of life and this is because of the gradual disappearance of the basic principles of morality from the heart of the people. Now-a-days news papers and other news media are flooded with reports of crime, murder, agitation and eve-teasing especially among the youths of 16 to 18/19 years of age. During this period, these youths develop their value judgement pattern regarding the desirability and undesirability or rightness and wrongness. If we take into account the present picture of undivided Kamrup District (Metro & Rural) along with other parts of Assam, it is found that the availability of all the modern accessories have direct or indirect impact on people’s life style as well as their value system. Especially the adolescent girls and boys easily get influenced by it. Due to the tremendous impact of globalization, this picture has been reflected not only in the metro, but also in the rural areas. The impact of modernization, growing tendency of inclination towards materialistic life among the young generation have obvious impact on their value judgement pattern. Accordingly they develop a permanent value judgement pattern in their lives. It is seen that such value judgement pattern of the young generation has created a conflicting situation in the social as well as personal aspects of life. It is the crying need of the situation to properly channelize the value judgement pattern and bring social and personal stability in their present as well as future life. Considering the magnitude of the issue, the investigator has perceived it as a problem and the present problem has been stated as “A Study on Value Judgement Pattern of Higher Secondary School Students with Special Reference to Kamrup District of Assam”
1.7: OPERATIONAL DEFINITION OF KEY TERMS

In order to carry out the present study, the investigator used certain key terms which are defined below-

1.7.1: VALUE JUDGEMENT PATTERN

The term ‘pattern’ means anything proposed for imitation, that which is to be or is worthy to be. On the other hand, the term judgement means judging or assessing the rightness or wrongness of something. Accordingly ‘value judgement pattern’ here used to refer judgement based upon a set of values as rightness or wrongness which is proposed for imitation.

Value judgement pattern indicates the preferences towards different values. Some people prefer some values as very highly; accordingly his value judgement pattern can be assumed as very high and more he has more inclination towards it. On the other hand, if a person has low preferences towards some other values, then we can easily draw assumption that he has low level of value judgement pattern and he has less inclination towards those values. In the present investigation, value judgement pattern is considered in terms of preference level of the higher secondary school students regarding religious value, social value, democratic value, aesthetic value, economic value, knowledge value, hedonistic value, power value, family prestige value and health value and interpreted as very high, high, average, low and very low level.

1.7.2: RELIGIOUS VALUE

Religious values are nothing but virtues insisted by religions of the world which are always focused on peace and goodness (Charles, Kiruba & V. Arul Selvi, 2012, p.258). Again, if an object by virtue of its relation to the divine can be called holy or sacred, it is said to have a religious value (Gupta, N.L., 2002, p.26). Thus, religious value here means faith in God, fear of divine, worth and acting according to the ethical codes prescribed in the religious books.
1.7.3: SOCIAL VALUE

The satisfaction people get from friendship, love, family and memberships in groups are to be included in the social values (Gupta, N.L., 2002, p.27). Social Values are cherished and practiced because of our association with others. Social values necessarily bring in interaction of two or more persons. It is related to neighbours, community, society, nation and the world (Charles, Kiruba & V. Arul. Selvi, 2012, p.254). Social values refer to charity, kindness, love and sympathy for the people, efforts to serve God through the service of mankind, sacrificing personal comforts and gains to relieve the needy and affected of their misery.

1.7.4: DEMOCRATIC VALUE

Democratic values are simply the fundamental beliefs and constitutional principles of the society. As such, the term democratic value here means respect for individuality, absence of discrimination among persons on the basis of sex, language, religion, caste, colour, race and family status, ensuring equal social, political and religious rights to all, impartiality and social justice, dutifulness, humanism, non-violence, national integration and above all respect for the democratic institutions.

1.7.5: AESTHETIC VALUE

Values that give us pleasure and happiness are called aesthetic value. Anything that excites appreciation attracts man with its irate beauty and creates a feeling of joy and pleasure has aesthetic value. So the thing which appeals to heart and mind has aesthetic value. Aesthetic sentiments are generally known as aesthetic value. Aesthetic value generally frees mind from all sorts of narrowness. Here, the term ‘aesthetic value’ is used to mean appreciation of beauty, love for fine arts, drawing, painting, music, dance, sculpture, poetry etc. and love for decoration of home and surrounding, neatness in the arrangement of things.

1.7.6: ECONOMIC VALUE

An object has economic value if it commands a money price. It is a common place that men do not value money or material things for their own sake,
but rather for the enjoyments they make possible. Economic value is instrumental rather than intrinsic, although the miser may get a genuine and perhaps unique satisfaction from the mere handling of his money. Economic value stands for money and material gain. A man with high economic value finds satisfaction as well as pleasure in luxurious life.

1.7.7: KNOWLEDGE VALUE

Knowledge is a fluid mix of framed experience, contextual information, values and expert insight that provides a framework for evaluating and incorporating new experiences and information. The term knowledge value here stands for love of knowledge or theoretical principles of any activity and love of exploring new ideas as well as discovery of truth.

1.7.8: HEDONISTIC VALUE

As mentioned in Jane Stephenson’s book ‘Values in Education’ (1998), the hedonistic value can be termed as Dionysian or Demonic Value which is a typical value of evil minded or bad people. Hedonistic values are derived from organismic needs and the pleasure associated with satisfying them. Hedonistic value is associated with ‘hedonism’. Hedonism means pursuit or devotion to pleasure, especially to the pleasure of the senses. The ethical doctrine holds that only what are pleasant consequences is intrinsically good. From the view point of psychology, it is that behaviour which is motivated by the desire for pleasure and avoidance of pain. Hedonistic value is related to Hedonism. The term hedonism is derived from the Greek word ‘hedone’. It means pleasure. Thus, here the hedonistic value means the conception of desirability of loving pleasure and avoiding pain. For a hedonist the present is more important than the future.

1.7.9: POWER VALUE

The term ‘power’ can be defined as the desire to influence other and control over people resources. ‘Power’ in other words may also be defined as the authority exercise over other. The people having more power value always try to make other people to follow his words and abide by his commands. Thus, power
value means the conception of desirability of ruling over others and also of leading others.

The functioning of social institutions apparently requires some degree of status differentiation. A dominance or submission dimension emerges in most empirical analysis of interpersonal relation both within and across cultures. To justify this fact of social life and to motivate group members to accept it, groups must treat power as a value. Power values may also be transformations of individual needs for dominance and control (Shalom. H. Schwartz, 2012).

1.7.10: FAMILY PRESTIGE VALUE

Family prestige values are associated with the family tradition. The combination of social ideals, personal attitudes, ideas and environment derived from parents or relatives is known as family tradition. On the other, family values indicates how we frame our personal life in our relationship with our family members to maintain harmony. As for example, compassion, reverence and respect for elders, sound health, love, tolerance, hygienic living, obedience, happiness, cheerful commitment, empathy, mutual respect, mutuality, patience etc (Charles, Kiruba & V. Arul. Selvi, 2012, p.255). Family prestige values also mean the conception of desirability of such items of behaviour, roles, functions and relationships which are considered as one’s family status.

1.7.11: HEALTH VALUE

Health value includes the values of health or physical well being and all the satisfactions that come from the gratification of bodily needs such as hunger, thirst, rest and sex. Health value means the consideration for keeping the body in a fit state for carrying out one’s normal duties and functions. It also implies the consideration for self preservation. A man with high health value feels sorry if through some act of negligence, he impairs his health.

1.7.12: HIGHER SECONDARY SCHOOL STUDENTS

Students of higher secondary level of education studying in the higher secondary schools are known as higher secondary school students. In the present investigation, the students of higher secondary level of education studying in the
provincialised and Govt. higher secondary school are meant as higher secondary school students.

1.8: AREA OF THE PRESENT STUDY

In order to carry out the present investigation, the area of the study chosen by the investigator is Kamrup District of Assam. Here, Kamrup District implies the undivided Kamrup District of Assam which includes Kamrup Rural District and Kamrup Metropolitan District. Initially, Kamrup District was the most densely populated district in entire Assam. On 3rd February, 2003 the state government divided the Kamrup District into Kamrup Rural District and Kamrup Metropolitan District. The Higher Secondary Schools situated in Kamrup District (undivided) i.e. Kamrup Rural District and Kamrup Metro District had been taken up to select the population and sample of the present study.

1.8.1: DESCRIPTION OF KAMRUP METROPOLITAN DISTRICT

Kamrup Metropolitan District is one of the 27 districts in Assam. In the north, Durrang District is situated, in the east Marigaon District is situated, in the south Meghalaya state is situated and in the west Kamrup (Rural) is situated.

There are a number of historical monuments, sacred places, and temples in the district. A famous few are: Kamakhya temple, Aswaklanta, Umananda temple, Nabagraha, , Nilachal Hill, Basistha temple, Momaikota Garh, Doul-Govinda temple etc.

Guwahati is the gateway of North-Eastern India. The economy of Guwahati contributes largely to the economy of Assam. The chief economic activities of the region are trade and commerce and transportation and services. Guwahati is considered as an important hub of entire north-eastern region. The Guwahati Tea Auction Centre is one of the largest in the world. There are eighty banks at Guwahati.

There are a number of educational institutions for different streams of learning. The State’s first university, the first college, an IIT, the first law college of the state are situated here. There are a Medical College, an Ayurvedic
College, a Homeopathic College, an Engineering College, a Veterinary College, an Administrative Staff College, a Forest Training College, A Music College, an Art College, a Nursing College and three Engineering Institutes in Guwahati. And all these institutes are playing a great role in imparting education.

Besides these educational institutions, there are an All India radio Station, Doordarshan Kendra, the State Central Library, the State’s only Zoo and the State’s only Museum in Guwahati. The Nehru Stadium Complex is also situated here. The country’s first state-owned film studio Jyoti Chitraban is located in Guwahati. The region’s common High Court is located in the heart of the city. The headquarters of North-East Frontier Railway are also located here. The district also has several other modern institutions of interest which include a Planetarium, a Regional Science Centre and the Srimanta Sankardeva Kalakshetra. The Lokapriya Gopinath Bordoloi International Airport is also located here. Kamrup Metropolitan District is the most populated district of Assam. It has also the highest rate of literacy of the State as per 2011 census.

**BRIEF PROFILE OF THE DISTRICT AS PER 2011 CENSUS:**

**Area:** 627.18 sq km

**Total Population:** 12, 60,419

**Male:** 6, 55,630

**Female:** 6, 08, 789

**Sex Ratio:** 936 female per 1000 male

**Density:** 1,313 persons per sq km

**Literacy Rate:** 88.66%

**Male:** 91.26%

**Female:** 85.82%

**District Head Quarter:** Guwahati

**Sub-division:** One (Guwahati).
**Blocks:** Under Kamrup Metropolitan District, there are four Development Blocks. These are-

1. Bezera Development Block
2. Chhandrapur Development Block
3. Dimoria Development Block
4. Rani Development Block

**1.8.2: DESCRIPTION OF KAMRUP RURAL DISTRICT**

Kamrup Rural District is one of the 27 districts in Assam. It was also created on 3rd February, 2003. In the north, Baksa and Nalbari Districts are situated, in the east Kamrup Metropolitan District is situated, in the south Meghalaya state is situated and in the west Meghalaya state is situated.

There are a number of prominent places like, Hajo, Rangia, Sualkuchi, Palashbari etc, in the district. The famous holy place of Assam, Hajo is situated at 32 km off Guwahati. This pilgrimage located at the north bank of Brahmaputra is also known as Panchatirtha. Hayagriba Madhava, Kedareswara, kamaleswara, Kameswara and Ganesha- these five pilgrimage of Hindus are located here. The mosque at Hajo is believed to have one fourth (Poa) sanctity of Mecca and is hence called Poa-Mecca. The Buddhists also cherish the belief that Lord Buddha had his *nirvana* in this town. For the harmony and integration of these three religions, Hajo is called the Triveni Sangam of religion. Hajo is an important spot of tourism.

Kamrup Rural District is very much developed in industrial sector also. An important place Hajo is known for utensils and Sarai of Brass material. Sualkuchi is situated at a distance of 24 km from Guwahati is a renowned centre of silk production. Sualkuchi is known for its worldwide popular Pat-Muga clothes.

In the district’s subdivision town Rangia, there is a busy railway junction which serves also as a gateway to the eastern Bhutan.
BRIEF PROFILE OF THE DISTRICT AS PER 2011 CENSUS:

Area: 3,483.77 sq km

Total Population: 15,17,202

Male: 7,79,608

Female: 7,37,594

Sex Ratio: 949 female per 1000 male

Density: 489 persons per sq km

Literacy Rate: 72.81%

Male: 77.64%

Female: 67.69%

District Headquarter: Amingaon (Guwahati)

Sub-division: Three (Amingaon, Guwahati and Rangia)

Blocks: Under Kamrup Rural District, there are fourteen Development Blocks. These are-

1. Bezera Development Block.
2. Bihdia-Jajikona Development Block
3. Boko Development Block
4. Bongaon Development Block
5. Chamaria Development Block
6. Chayani Development Block
7. Chhaygaon Development Block
8. Goroimari Development Block
9. Hajo Development Block
10. Kamalpur Development Block
11. Rampur Development Block
12. Rangia Development Block
13. Rani Development Block
14. Sualkuchi Development Block
1.9: SIGNIFICANCE OF THE STUDY

Every man has certain values in his life which are acquired gradually through the interaction with other people. Values are means of behaviour which have become standardised and are handed over from one generation to another one. They comprise for the individual a pattern of judgement to what is good and what is bad, what the goal is and what is to be avoided. Values are mere indication of behaviour towards one kind of object in preference to another.

Values refer to principles, goals or standards held or accepted by an individual, class or society. People grow up with values that they inculcate through their experiences in the family, with other people in the community and through their awareness of the larger world. As for example, when a mother tells her child “Fold your hands and say namaskar to your elders”, she is teaching her child about the value of respect for elder people. But sometimes values are imparted indirectly. As for example, a farmer takes his son to the farm. While the father tills the land, the boy watches him and joins him in doing some of the work. The father tells him a few things about their land. In this way the boy acquires a value for work. Here, it is important to note that all the values communicated by the family may not be acceptable from universal perspective. Caste prejudice and social-class distancing may be example of such family values.

As a child the same person’s values are quite simplistic. This is because of their less developed cognitive level. For a child in the early childhood stage, any action approved by the parents and other significant adults is right and anything that they disapprove is wrong. But in case of slightly older children, they came to believe that rules should be followed only if it serves somebody’s interest. At the end of the entry into the adolescence stage, a change is observed in the way children make moral decisions. During the long span of adolescence period, they move through several stages of moral reasoning. In this stage, there is emphasis on appearing to be good person. As they achieve mental maturation and social development they no longer wait for their parents’ approval to consider some action as right or wrong.
Higher secondary stage is considered as the most formative period of human life. The students of higher secondary level belong to the second half of the adolescence stage i.e. the late adolescence period. It covers the age group of 16 to 18-19 years. During this period values are imbibed by the students who are going to be the responsible citizen of tomorrow. Though different types of values are inculcated from early childhood stage, it becomes prominent during this adolescence period. As such it determines the manners, conduct as well as habits which become the basis for future life.

There are different types of values which are not judged equally by all the students. Every student judges different values differently. The term value judgement may be used both in a positive or negative sense, signifying that a judgement must be made taking into account or in a disparaging sense. Signifying a judgement is made by personal which are rather than rational objective thought. Value judgement refers to a tentative judgement based on a considered appraisal of the information and taken to be completed and evolving.

Usually the term value judgement refers to an individuals’ opinion. An individual’s opinion is formed to a large degree by their belief system and the culture to which they belong. In today’s world emphasis is put on humanism, world peace as well as prosperity. All these situations depend upon how the younger generation gives preference to different values.

On the other hand, it has been noticed that value deterioration is a major issue of concern in the present society. Especially some of the human values are seemed to be more deteriorated among the young generation. Now, values have been less valued by people. In case of Assam the latest information available with the Assam Police states that since 2012, as many 16 incidents of strained relationship leading to patricide or matricide have been reported in the state. In the last one year itself, 13 cases of either patricide or matricide have been reported, of which two were reported in Guwahati. Records also show that property dispute or money-related issues were reasons behind most of such cases. (The Assam Tribune, July13, 2013). The quality of human life is reflected in the value judgement pattern people followed in their life. In the present day
materialistic society, people try to realise only the immediate goal in life, but not the long term goal i.e. peace, wisdom etc. It is now high time to take into account this issue seriously.

Cutting edge technology, by itself, offers no proof of a highly advanced society unless the true benefactors of a society utilize it. Today’s great technological benefits are not matched by great thoughts and ideals. It is used to disseminate ideas inimical to real human progress, rapidly making global society is more degenerate and violent. (Swami Tathagatananda, 2012, p.38)

But, it has to be mentioned that today we are living in a new age of science and technology. In due course, new set of values and new ideals have made their appearances. Radically new values are viewed with suspicion as they are thought to play a part in the erosion of traditional values. Actually, values do not change, only setting changes and new contents of values arise. All values, ideals and virtues are connected with man’s sensitiveness to his ever expansive total environment. For example, values like love, compassion, justice, truth, goodness, beauty etc. are eternal as they never die. These values are interpreted in several ways due to the change of time and social environment, but their features do not change.

Day by day, we are getting rich in mechanism but poor in purposes. The adolescents are more inclined towards the materialistic world. At the same time they are gradually detaching from the basic human values. As such, a moral vacuum is being faced in the society and in the nation at large. It is the result of unwise materialistic approach and undisciplined application of human faculties. The growth of science and technology results in extreme materialism resulting in imbalance between human and nature and increasing evils like global warming, ozone hole, deforestation pollution, toxification etc. Living in a global village, people still have to learn how to become neighbourly. ‘Good earth’ cannot be defined in terms of material possessions. The adolescent boys and girls are very much passionate for new machines, new equipments, new gadgets, new buildings, new cars, new dress and even new drugs. Everyone is suffering from a new disease i.e. mental unrest.
The Age of Progress and Science in which we currently live is also variously described as the Age of Tension, the Age of Anxiety, the Age of Depression, the Age of Violence, the Age of Crime, the Age of Fear. Reflecting on this, we find that evil essentially stems from ignorance of the spiritual dimension of life. Swami Vivekananda says, “It is a change of the soul itself for the better that alone will cure the evils of life. No amount of force, or government, or legislative cruelty will change the conditions of a race, but it is the spiritual culture and ethical culture alone that can change wrong...tendencies for the better. (Swami Tathagatananda, 2012, p.17)

The young generation understand almost everything except what we fundamentally are. Sometimes, value degradation arises as the young people most of the time believe that modernization and westernization are synonymous. Modernization makes a society more confident, independent and versatile and more confident, self- sufficient, but westernization is blind copy of western processes, techniques and life styles. And such thinking has affected the value judgement pattern of the youths.

The instances of deteriorating standards of human conduct and neglect of social concern are quite numerous in the recent past in all walks of life. We are bound to say that due to many evils, the society as a whole is suffering today. And this results in widespread disturbance and dislocation of life. As such, there occurs gradual disappearance of the hold of basic principles of humanity on hearts from the people. The old bonds that kept men together are fast loosening and various new ideologies are coming to us and which we are outwardly accepting without inwardly digesting their meanings. And this has made the situation worst.

The trend towards modernity is being grossly misinterpreted to mean removal of values. We witness very often a total lack of regard for values of others among the young generation. Now, very rarely boys and girls are found making true sacrifices for the benefit of others, rather selfishness fills the atmosphere and the corruption and other immoral acts reflect totally corrupted values.
At present, our education system is largely involved in preparing the younger generation in developing their cognitive domains. Today what is being done is to educate the heads (cognitive domain) and hand (psychomotor domain) and not the hearts (affective domain). This lack of training of heart may be considered as one of the factor of enhancing the global scenario of growing violence and terrorism, pollution and ecological imbalances. So, it is utmost important to find out the value pattern of the young generation for proper development of affective domain.

If we see the value judgement pattern of the adolescent students, we find that their value judgement is not always static as because their mind remain changing. This young generation prefers making less effort for more materialistic gain. Such tendency has led to various antisocial activities which spread disturbances and dislocation in social life. The ways in perceiving certain basic values among the adolescent students create imbalance and instability in the society. This situation is not exception in Kamrup District (undivided) of Assam as it has also experienced the tremendous impact of modernization, westernization and globalization. The Kamrup District (undivided) of Assam covers a large population of the state. The metro cities like Guwahati as well as rural areas of Kamrup District (undivided) have experienced tremendous changes in all walks of life. These changes have influenced the value pattern of the youths. The differences in perceiving various values of human life among the adolescents which is different from the older generation create an imbalance and instability in society. From different printing media as well as electronic media, we often come to know certain news regarding adolescents’ mistreatment. In the recent past, we have seen various technological changes, availability of comforts and luxurious facilities which have touched the lives of the people of metro and rural areas of the district. Naturally such a situation causes degradation in various human values. The young generation easily get influenced by it and it is reflected in their value judgement pattern. It is necessary to build an integrated personality among adolescents. For this, proper value judgement pattern is needed to be developed. This is the crying need of the time to think the gravity of the situation. So now, it is to be stressed to channelize properly the value judgement pattern of
the adolescents in order to bring stability in social life as well as in personal life. This might be possible if we come to know the value judgement pattern of adolescent students. In this study an attempt has been made to know the value judgement pattern in relation to religious value, social value, democratic value, aesthetic value, economic value, knowledge value, hedonistic value, power value, family value and health value which may be considered as some of the basic personal values which are directly concerned with the survival and promotion of humanity and society. Above all these values are very much relevant to the indigenous social milieu. And thus, these values very much influence human life. Also the knowledge of value judgement pattern on these personal values may help in knowing the value preferences or inclination of the adolescent students e.g. whether they are inclined to materialistic life, or to sensual pleasure, or religious or social life, or they have more inclination in gaining more power as well as whether they have inclination towards democratic and aesthetic life. On the other hand, there are some factors or variables which influence the pattern of value judgement of human beings tremendously. As a result, people use to judge some values as higher or show higher inclination and in case of some other values people use to judge as lower or show lower inclination. In this way, the value judgement pattern is found to be different among the people. Thus, in the present study an attempt has also been made to know the influence of three variables like locality, stream and sex of the adolescent students in making their value judgement pattern different. Such knowledge may help in proper channelization of value judgement pattern of the higher secondary school students through proper training, guidance or counselling. On the basis of this ground, the present study has been considered as significant.
1.10: OBJECTIVES

For conducting the present investigation, the investigator has formulated the following objectives-

1. To study the value judgement pattern of the higher secondary school students.
2. To find out the difference in value judgement pattern of the students belonging to Rural and Urban Area.
3. To find out the difference in value judgement pattern of the students belonging to Arts and Science stream.
4. To find out the difference in value judgement pattern between male and female students of rural area.
5. To find out the difference in value judgement pattern between male and female students of urban area.

1.11: HYPOTHESES

A hypothesis is a very powerful tool of any educational enquiry. It is a statement which is temporarily accepted as true. A hypothesis is a tentative assumption drawn from knowledge and theory which is used as a guide in the investigation of other facts and theories that are yet unknown. It is a guess, supposition or tentative inference as to the existence of some fact, condition or relationship relative to some phenomenon which serves to explain such facts as already are known to exist in a given area of research and to guide the search for new truth. A hypothesis states what we are looking for. It is a proposition which can be put to a test to determine its validity. It may prove to be correct or in correct. (Kulbir Singh Siddhu, 2006, p.61)

The formulated hypotheses for the present study are mentioned below-

- There is no significant difference in value judgement pattern of the students belonging to Rural and Urban Area.
- There is no significant difference in value judgement pattern of the students belonging to Arts and Science stream.
• There is no significant difference in value judgement pattern between male and female students of rural area.

• There is no significant difference in value judgement pattern between male and female students of urban area.

1.12: DELIMITATION OF THE STUDY

Due to the limitation to cover every aspect and all the areas as well as in order to carry out the study conveniently, the investigator delimited it as follows-

i. The present study is delimited to the students of higher secondary schools under Assam Higher Secondary Education Council (AHSEC) of undivided Kamrup District of Assam i.e. Kamrup Rural and Kamrup Metro.

ii. The present study is delimited to the provincialised and Govt. Assamese medium higher secondary schools.

iii. The present study is delimited to the students of arts and science stream. In the present study students from commerce stream have not been included.