Chapter I
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INTRODUCTION

The quality of nation is judged by the quality of life of its citizens and is determined by the values held by them. Values have crucial significance in human life. Values dictate human behaviour. It is a dynamic term involving ideal modes of conduct, that shape one's vision of life. In India information regarding human values is amply available. The earliest source of such information can be traced out in Vedas, Puranas and literary epics especially like Ramayana and Mahabharat, as in Ramayana the differences of ideal humanity are reflected through the principal character of Rama. Though it is written in the form of mythological legend, it highlights the importance of human values and its effects on the community as a whole. Along with these literary sources there was a parallel attempt made by spiritual Gurus to form an amicable system for the good governance of the society. This new value system was nominated as 'Dharma'. The broader meaning of this term connotes the rules and regulations of human behaviour as an individual identity as well as a social being. In this context the idea of 'Moksha' by Manu acquired highest value not as an obligation but as moral quality required for a human being to live peacefully in the society. The same approach is adopted by almost all the religious systems, which proclaim the good human value as basis of the proper development of human being's society. e.g. in the Bible all the sermons and stories are woven in one single thread i.e. the enlightenment of life with positive value and condemnation of the negative trends. 'Kuran' is another example in this regard which emphasizes the encouragement of positive development of human society religiously guarded by true human values. This trend of considering human values as the basic fundamental for positive humanity development continued up to recent times and certainly will have strong ground in future.
If we consider the 20th century, then the contribution of thinkers like Moore (1903) and Nicolai Hartmann (1932) is phenomenal. Both of them argued that the edifice of well-developed society can only be based upon strong substance of human values. Psychologists like Kluckhonns (1952), Harry Margenau (1959), Airports (1961) agreed that, value is a belief upon which a man acts by his own preference. Thus the contemporary philosophers and thinkers were also convinced that, value is nothing but ‘positive art of living’.

The literal meaning of value is ‘worth’ or ‘merit’ of an item or idea. It is exemplified with the phrases like ‘the retail value is...’, ‘that idea has value’, or ‘he made a valuable contribution’ etc. Thus the term value occupies a significant space in almost all branches of knowledge and also in the social structure. As the term implies a number of uses in different structures, number of attempts of defining it is made by eminent thinkers in the field of Economics, Sociology, Psychology, Education and Family Resource Management, Home Economics.

In the field of Economics value is studied as ‘value in use’ (utility of commodity) and value in exchange (price of commodity). In the field of Management, we get the meaning of the term as ... values are the reasons for the item worth or for an idea’s merit. The definitions of the term made by eminent scholars in Management are worth mentioning here. According to Kluckhonns (1952), a value is “a conception, explicit or implicit distinctive of an individual or characteristics of a group, of the desirable which influences the selection from the available modes, means and ends of action.”

Jules Henry opined, “Values are some thing that we consider good... such as. love, kindness, decency, honesty, simplicity, relaxation etc.”

In the context of education, this terms acquires a different meaning because in this field, the target group is of up coming generation. In consideration of educational philosophy ‘value’ refers to those desirable ideas and goals, which are
intrinsic in themselves and which, when achieved or attempted to be, acquire deep sense of fulfillment to one or all parts of what is considered as the highest element of nature. The general dictionary meaning of value is ‘Something intrinsic worth or goodness’ or that which renders anything useful.’ The liberal and common meaning of this term can be sorted out as - Value means something precious, dear and worthwhile.

Values give us proper direction to life and help us to understand the different dimensions of life processes. It proves as a great source of positive motivation for the satisfying advancement of the person. Life without values is as good as a piece of driftwood in swirling water, i.e. Values form the basic foundation of every successful life. Values can be represented with three-anchor basis. First the head which symbolizes the capacity of perceiving and reasoning. It helps in distinguishing the ‘Value’ of different aspects and things. Second anchor is the heart, which symbolizes the emotional understanding of the issues and to consider the wrathfulness of them. The third anchor is the hand, which represents how values lead, in taking proper decisions and the appropriate action resulting out of it.

Basically values are our believes about the desirable and undesirable or a good value or bad value. The values are representative of the cultural heritage of every society. So it is widely accepted by members of society as a proper path of living for individual as well as for a society as a whole.

Raths el at (1966) noted that, Values are general guides to behaviour that give direction to life, and show what we tend to do with our limited time and energy.” In the similar vein, Knappa (1972) feels values are guiding force that determines the choices, people make while living their lives.”

The idea of values is carried from one generation to another, so naturally that everybody easily adopts the framework of value-based system. Due to such system the behavior and decision making of people can be considered as their adaptation of
values in life. The views of Nickell and Dorsey (1967) are worth to be noted. "Man is a valuing creature. Beyond fulfillment of his basic physical needs he seeks to those things, that he believes will make his life better. His choices among many courses of action are determined by the values. Values and goals are important factor in living full creative life."

"Every human being needs goals and values to direct his life and shape his conduct. To be a person in any satisfactory sense, it has a characteristic way of life. A system of ideas and values, that one has adopted of his own. Not only the quality of life, but its intensity, creativity and persistence depend upon the possession of definite goals."

According to Lewis, Burns, Segner, "The world is vast and constantly changing. You could hardly find your way around, without dependable landmarks to guide you, at every movement of life. You rely upon many clues to tell you where you are and to remind you where you are going. In large sense everyone wants or need to know where he is going in his life and why? Values will tell him why he is going and goals will tell him where he is heading."

Among all the creatures living on earth, man is differentiated by his power of thinking and that too good and bad thinking. The capacity of judgment in men is due to their traditional association with values, which govern the society. This doesn’t mean that all people consider only good values. There are a few who resort in wrong paths of life. But in the social context the one who follows the path of good values is always considered as righteous person. Man organizes his value in a structure of relative importance a hierarchy of values.

There are many benefits of following the righteous path of values because values and their relative importance establish human wants and goals and at the same time it determines their behaviour. Many behavioural patterns like high regards for others, being in service of mankind, being humble towards others, keeping the self
esteem, following the principles of democracy and so on justify man's association with values. These values are sometimes symbolically represented in the form of the house in which we live, the neighbourhood in which we serve, the music we listen, the books we read and many others.

In fact values help to decide the goals of life and accordingly help us to lead a creative life. We get order and stability in social life due to the values. Thus we can say that values work as a mechanism for social control. Because of this controlling status, violation of social values is punished. Thus we can detect an important link between the social environment and individual's psychological being. They serve as a strong motivation for decision-making and relative action.

According to Nickell and Dorsey (1967) "Values are motivating factors in human behaviour. They provide a basis for judgment, discrimination and analysis and it is these qualities that make intelligent choices possible between alternatives.

Rebel opines, Values furnishing the guiding compass for every one's life, providing the basis for deciding what is more worthy and what is less so, they are the way, guide posts, the 'why' we decide to do. They help us to judge our actions. They are mirror of our behaviour.

The impact of home and family, community, mass media, work experiences, friends, school, nationality and countless others appears obvious. One's value pattern gains vitality as it functions for him. Values are not static. They are modified by internal pressure and external circumstances and we should be flexible in accepting or rejecting them.

India is passing through a phase of transition and so we have started witnessing the revolutionary changes in the entire life pattern due to the process of globalization and relative growth of materialism. Our old value system is getting seriously threatened by the new, modern but confused social structure. The social life is marred with ever mounting tensions, conflicts and violence. The supportive
bond between old and new generation is breaking off. The young generation is lacking proper guidelines and so worship of false values and false heroes have become the order of the day. The double standards in moral issues also are proving to be an unhealthy setting for the young generation. This state of value crisis and uncertainty has led to high incidence of stress and weakening of moral and human values, which in turn is creating many serious conflicts, social and ethical. This is high time, when we should think about the ways and means to check this deterioration of moral and human values.

When we say that, values are passing through the process of modernization, we mean that they are changing, some values are consistent, some are deteriorating and some of them are changing completely. The reasons behind this are various.

Sanyal (2000), senior Advisor at the International Institute for Educational Planning in Paris writes, “Towards the close of the twentieth century, several important changes have occurred in human life all over the world, which require special attention with a view to redefining values on an international scale. First, development of communication and information technology has made the world a global village with improved interaction among people of the world. But, unfortunately the same has contributed to the widening of disparities among people.”

Everyday newspapers are flooded with hair-raising news. There is a mad pursuit for accumulating wealth and power and acquiring superior status even at the cost of humanity in us. Cases of embezzlement of public funds, rape of minor children, gang rape of girls / women, eve teasing, youngsters humiliating their elders, killing of brides for dowry are on the increase. Justice Rangnath Misra (MHRD 1999) mentioned that, “All of us are experiencing to our horror degrading human behaviour in society everyday. The deterioration is gradually becoming sharper and unless this fall is immediately arrested and a remedial measure found out and enforced, the situation would not improve.”
Modern phenomenon like globalization and the contraction of the world because of modern means of communication, the values are changing fast. The values, which were highly admired in past, today are loosing their importance.

The modern world is passing through some such conditions, which were never there before.

We agree that the modern age is marked by an unbelievable progress due to scientific knowledge and technological revolution. But modern living has created innumerable problems. Some of the pressing problems of modern life are: the race between the green revolution and population explosion, the widening gap between the have and have-nots, the consequent poverty and frustration, the disparities between education and employment, the appalling extent of illiteracy and ignorance, the growing menace of slums, the expanding evils of environmental pollution, the enormous wastage in all spheres, rapidly changing social values, the rebellion youth, the degeneration of social character and increasing materialism, the disappearance of moral and spiritual values and emergence of forces against national integration.

Since ‘family’ is the basic unit of the society, all these problems are felt and experienced even within the four walls of the house and that is the reason why solutions of these problems are in better living.

In a nutshell, the home and the family reflect the progress of the country. Good citizenship, mutual respect, contentment, health, co-operation, a wholesome personality and efficiency in work are all derived from happy home. By catering to the physical, emotional and spiritual needs of the members, the home gives meaning to life, provides a suitable environment for growth of children and cultivates and refines the life of citizens. It builds character and ensures happiness and directs the individual and the community towards better living.

In Indian society, it is the mother who first instills such qualities as self sacrifice, brotherhood, love, charity, patience and good human relationship in
children. Indian mothers and wives have made the home a stable factor throughout the country. It is because of their integrity that Indian culture has been preserved in spite of inventions, famines, wars and poverty.

**Leonard Meyo (1952)** opines that, “family is not only the best conveyer of values, but also is the best producer of values.”

Values are the foundation of the house from which we derive our goals or the walls of the house. We use values to identify our desired quality of life or the roof of our house. The supporting walls of house, which hold the home up and add strength to the walls, are standards. Each of these are depend upon other. When one part of the house is missing the house cannot stand nor can it withstand the winds and storms of life. The same is true for us even if the family under the four walls is a joint unit like yesterday or a nuclear unit like today.

While progressing along with the economy and the society, the ‘Indian family’ accepted and tried to solve the problems, which cropped up all along the way. In the process, the homemaker has also to assume the role of the co-bread earner of the family. She either started working for somebody or become self-employed.

The home is the base of nation and qualities grown in home life are imprinted upon the ideal of the nation. If there is peace within the home, there will be peace and harmony throughout the society. Love for country, love for the world can have its foundation only in love for each other, which is nurtured in one’s own family.

The goal of world peace can only be achieved if we follow the fundamentals of real family living. Love, sympathy and care for all are earnestly cultivated at the home and peace and harmony exist at the bottom of home life.

But our values still identify our desired quality of life. They still determine the goals, which we have set for ourselves. We firmly believe that without goals our
life has no direction and with lacking values we cannot set goals. With this strong belief in mind, the investigator decided to undertake the project and study the present situation of values and related goals of business and salaried families. The statement of problem reads as, *Values and Related Goals of the Families from Business and Salaried Group.*

1.1 Objectives of the Study:

** To depict the background information of the respondents selected for the study.

** To assess the hierarchy of values among Business and Salaried families.

** To know the factors affecting the inculcation and transformation of values in the families of Business and Salaried group

** To evaluate the action tools used for instilling selected values in the Business and Salaried families (Religion, Health, Education, Love & Affection, Moral and Social value)

** To enlist the problems faced while imbibing selected values in the families by the respondents of Business and Salaried group

** To assess the effects cultivation of selected values in family members of Business and Salaried group

** To assess the extent of awareness of the respondents of Business and Salaried families about the relationship between selected values and related goals of Business and Salaried families.

** To understand the ranking of value related goals.

** To study the relationship between independent and dependent variables.

1.2 Limitations of the study:

Research carried out by single investigator in its true sense cannot be complete in every respect and therefore it is likely to suffer from number of
limitations. Some of the important limitations, the present study suffer have been felt by the investigator are present below -

** The present study is limited to Amravati city only.

** The size of sample was limited to 250 from each group.

** The homemakers who were the respondents in the present study belonged to either working or self-employed category. Therefore present research work was limited to business and salaried families only.

** While selecting the samples from business group only, following type of business were selected -

(a) Shop keeping and various agencies (b) Law and medical practitioners (c) beautitions and cottage industrialists.

** While selecting the samples from salaried group only, following services were considered -

(a) Lecturers (b) Teachers (c) Administrative and bank employees.

** It was particularly seen that homemakers having children were selected as samples.

** The study is limited only to the following values-

(a) Religion (b) Health (c) Education (d) Love and affection (e) Moral and (f) social value.

** Goals related to above mentioned values are considered for the study.

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