

Critique of Values

Simanchala Pradhan

Abstract: *In this article, an in-depth study has been made on the main objective of ethics and to show how ethics is related to values. Also an attempt has been made to unravel the origin, nature and sources of values and to justify that values are nothing but various principles which regulate our moral, non-moral and extra-moral actions.*

I. Introduction

Values are indicative of a sense of refinement and well being. The term value derives its origin from the self-reflective nature of human reason. It is humans alone who can transcend the animal instincts and have the knowledge of right and wrong, good and evil, ends and means etc. Morality or moral concept is an innate concept. People across the globe do have appreciation of the good and bad, even though the way they consider what counts as 'good and evil' do differ. Though customary values vary depending on social contexts and exigencies. There are the cardinal values like love, forgiveness, service, sacrifice, truth-telling which underlie and lead rationale to customary values.

'Values' are meant to be lived, in other words, values per se, are in principle, realizable in life situations. Something that one cannot live through, cannot be construed as 'ought' something which one cannot, one ought not. In this sense, 'ought' presupposes 'can'. Values are framework specific and frameworks are ontology specific. That explains why alternative ontologies give rise to alternative value-paradigms that lead justification to norms and practices. Society consists of people having a shared values. Values are the very elan vital of social bodies. It is integral to collective psyche, finding its unmistakable expression in the way people stand related to one another, the way social goals and priorities are fixed.

Values are pro-life. They arrive out of social necessity and in turn, prove to be expeditious social and global living. Values do not become viable simply because the member of society assent to them but because of their necessity in promoting social and global cohesion and stability. These points to the intimate relationship between fact and value. The typical nature of different categories of values play their distinct rules. In this chapter we shall analyze and evaluate ethical values and strive to synchronize all the values in a global perspective. The essential components of values are to be spelt out in terms of ethics of the light order which definitely directs our attentions to values for globalization.

Genesis and generalization of Values: The genesis of the term 'value' is traced from the Latin word 'Valerie' which entails to be strong and vigorous, i.e. to be value edition is to have certain virtues. Oxford dictionary holds that 'Value' is meant for worth of a commodity or any sociopolitical custom. The encyclopedia of social sciences vent value as interests, pleasures, duties likes, preferences, moral obligations, desires, wants needs and a lot of modalities of social orientation. From historical perspective a value may be corroborated a thing which is good, a widely accepted concept of value in classic philosophy as 'Truth' goodness and Beauty. Various schools of Indian philosophy elucidate values from their respective stand points. As Charvak school holds that eat, drink and be marry are the sole objective of human life. But according to Jain philosophy value entail celibacy, ascetism and to conquer over five sense organs. Buddhas expound that annihilation of suffering by following the eight fold path propounded by their master is the summum bonum of human life. Samkhya philosophy prognosticates viveka, Jnana and JeevanMukta, i.e. Kaibalya as the prime values. Vaisheshika philosophy vindicates the legitimacy of proper apprehension of the categories in the light of its anubada. The Yoga darshan affirms the realization of eight fold means of values, i.e., the 'AshtangaMarga of Patanjali'. Mimansakas propound a state which is free from pleasure and pain. Vedantins conciliate the inquisitiveness of formless Brahman which is identical with Atma, i.e., Atmareba are dristwa. 1

'Values' constitute the very soul and substance of ethics. As there are some cardinal values that cut across different mode of living, these cardinal values serve as possible proteases for co-existence of multiple cultures and societies. Again 'Value' continues to be mere abstractions unless they are woven into a harmonized order so as to enable us to be transmitted into patterns of social living. Progress and stability of the social body depends on progressive ethical's enrichment which in turn bound up with evolution of human consciousness. Decline of values account for degeneration of inter personal relationship and consequent disintegration of society. The essential component of values plays their distinct rules, i.e., identification,

interpretation, analysis and evaluation of values from moral standpoints. The essential components of values are to be spelt out in terms of ethics of the highest order which necessarily directs our attention to morality for self interpretation and social cohesion.

Moreover ethical values enables students of ethics to explore values of values. Here typical values play a very significant role in assessing and reassessing, the real parameters of value with regard to individual values and social values. How far an individual be concerned with values and what are these? What should be the prime points of analysis and appreciation of moral or social values? Why should these values be synchronized and why? How can one be assured of the fact that the synchronization so made or intend to be made would lead to desirable and satisfactory consequents in view of global perspective.

Values are prolife. They arise out of social necessity and in turn, prove to be expeditious social living. Values do not become visible simply because the members of society assent to them but owing to their necessity in promoting social cohesion and stability. So it is obvious that there is affinity between fact and value, is and ought. This is how 'values' are meant to lead a congenial life. In other words, values per se, are in principle, realizable in life situation. Something that one cannot live through, cannot be construed as 'ought' and something which one cannot, one ought not. In this sense, ought presupposes 'can'. values are framework specific and frameworks are ontology specific which explains why alternative ontology give rise to alternative values paradigm justify principles and practices. Society comprises people having shared values. Morality or social values are nothing but élan vital of a social body. It is integral to collective psyche. Finding its impeccable expression in the way people relate one another. Whether things right or wrong, the way social objective and values are fixed are the indicatives of refinement and well being for individual and society.²

Values in their nascent sense manifest as needs, emotions and interests deviating in specificity intensity and depth. When this acquire certain accuracy, intensity and stability in the afflicted life of the individual, and at the same time obtain objective social recommendation and validation, they comprise the nuclei of value formation.

All values contain some cognitive elements since they have possessed selective or imperative quality. So these values function as principles or criteria for selecting actions, viz, moral, non-moral and extra moral actions. Values in their most explicit form they become the principles for judgments, preferences and choices. But values in their implicit form they constitute ground of decisions in behavior. However a comprehensive definition considers values to be conceptions of the desirable actions and selective behavior. According to Allport (1951) "a value is a belief upon which a man prefers his actions" George Wilhelm Friedrich Hegel defines values in the following manner:

"Life has a value only when it has something valuable as its object we may affirm absolutely that nothing great in the world has been, accomplished without passion and without values."

Kluckhohn (1951) says that "values regulate impulse satisfaction, the requirements of both personality and social cultural system for order, the need for respecting the interests of other and the group as a whole in social living. A value is a conception of the desirable and not something that is merely desired. It is extremely difficult to define as to what is desirable."

Papper (1958) conceives value in its extensive sphere that "an action is right or wrong has a value" among such actions we assume pleasure and pain, desire, wants, satisfaction, correctness and incorrectness, character, vitality, integration and disintegration, self realization, righteousness, truth and error. However Papper has given a wider range in the field of values in the common sense views.

"Radhakamal Mukherjee (1964) vindicates values as integrated module that touches simultaneously all dimensions of human adaptation, organic, social, cultural prospects which transcend them in their propriety towards orientation." He strongly believes that values, ideals, and principles mould the human nature in social curricula. Ethics all over the globe interested in defining values in their own way and as it is natural there will be a lot of definitions as there are thought makers.

Modern psychologist such as Maslow (1959) stresses the central trend of human self actualization. He speaks of "the human being as having within him a pressure towards unity of personalities which is creative, co-operative and open to experience."

Cattell (1965) defines value thus: "By values we mean the social, artistic, moral and other standards which the individual would like others and himself to follow." He also states that most value attitudes are embedded in the self sentiment and the super-ego structures. The connotation of the term 'value' is the quality of anything that renders it desirable or something that is rewarded, held in respect, deemed worthy or esteemed. The dominant values that deliver meaning to a social life, making them the centre around which all actions revolve, determine the type of social values that ought to be.

Nicholas (1969) quotes various definitions used by different thinkers: (i) Values are any object or any need (Goward Becker) (ii) Anything capable of being appreciated (wished for) is a value (Robert port and E.W.Burgess) (iii) Values are the desirable goals entail various means to guide different actions. (iv) Values are

normative standards by which human beings are influenced in their choice among the alternative courses of action, which they perceive. (Philip E. Jacob and J. Flink)

The above definitions though elucidated in different terms but they have the same theme. Most of the thinkers at one with conceiving values as desirable, selective ends of different actions with their respective principles.

Attempt was also made by Smith (1971) to add precision to the concept of value. He adopted a definition first presented by Kluckhohn which is read as follows:

“Values are conceptions of the desirable notions that are relevant to selective behavior.” In distinguishing value from similar concepts but not identical concept he says; “Values are a special kind of attitudes functioning as standards by which choices are assessed. Individual values pertain to the desirable, the preferable, rather than to the merely desired or preferred; to realm of ‘ought’ rather than to that of ‘is’ or ‘want’.

Gupta (1986) quotes Robert Coughlan on Values: “Values have been variously viewed as preferences, criteria, objects and possessions, personality and status, Characteristics and State of mind that are absolute inherent in object present in man and or identical with his behavior... .”

From philosophical point of view value signifies the usefulness of a concept or ideals which an individual adopts become valuable to him. A particular concept may not be ideal to an individual but may be ideal to some other individuals. This is how from philosophical standpoints value is directly related to what one keeps it up or ponders.

Smith (1958) confirms this by saying, “there is no term today used with more frequently with great ambiguity than the term value.” He further holds that “The difficulty with the term ‘value’ from the semantic point of view is that it has become invested with subjective connotation and it is frequently understood as meaning that whatever is preferred or chosen becomes a value or valuable solely in virtue of fact that human preference has become associated with it.”

Hiriyanna (1952) states that, “One of the chequered feature of Indian philosophy is that it has consistently given the foremost place to values. Indian philosophy is essentially a philosophy of values. The Sanskrit word that stands for value is “*ista*” the object of desire. As man seeks his desire consciously, the Indian philosophers see the term “value” as “*purushartha*” or human value, meaning thereby ends consciously pursued by human beings.”³ Kuppaswami (1972) holds that “A value is a conception characteristic of a group that satisfies needs. Values constitute the base of action and can be tested in terms of behavior”.

Seshadri holds that “values point out objects that human beings consider desirable and worthy of pursuit in their thoughts, feelings and actions.”

From the above deliberation of values it is obvious that A value is a principle or criteria or it is a moral standard a quality of special category which vents to individuals to perform different actions with their respective values. However a value augments choice of a particular type of action which is desirable to shape social behavior, needs and interest of the individual. Moreover a value in order to be validated must be approved and evaluated by the society. In every society social control is exercised with a view to making individuals conform to their moral standard or values. In other words, social values and objectives are laid down by the society. It is through the social process that the individual is made to conform to the way of social values.

Features of values: In our individual and social life the importance of values is highly conceded. Individual values are those which are enjoyed by an individual for himself alone. An individual strive to achieve for himself power, prestige, name and fame and money. Such values are individual values. Although these values are availed of everybody but these values cannot be affirmed of social values. Social values are concerned with the welfare of the society which are objective by syndrome. The process of moralization aims at inculcating these values in his personality. However, what we mean, the ethos or fundamental principles of any culture are progeny of social values. Urban (1949) evokes, “The ordering of values into vortex to torpid furnishes norms of actions by which a man can plan his life. Norms are innumerable, universal and eternal values deriving their exigency from the ground of being direct and govern both man’s hierarchical and his development system of values in their dimensions” Let us elucidate the features of values as follows:-

- (i) Values established a universal, objective and harmonious structure of moral standard which is viable and conducive to social process.
- (ii) Values guides and directs individuals self transcendence and self fulfillment, i.e., values are grounded in the essential nature of being. These values constitute man’s real being, embodying his categorical norms, imperatives and laws. Individuals personalities, his most intimate communication with fellowman and cosmos and his fulfillment of the supreme values of through, love peace and transcendence are facts of the some creative personalities social process and moral experience.
- (iii) According to Satya Sai Baba there are five eternal values, namely truth, righteous, conduct, peace, love and non violence. We shall include these values to social values also.

Truth is changeless “reality” as it is grasped in all its parity and genuineness. Again truth is dharma. Dharma or righteous action means law of justice that is inherent in the structure of universe as created by the almighty. Peace is the state of bliss, (Ananda) mental equipoise and tensionless.

More over love is the expression of divine within the individual, it is also the power of the soul, here love is not an emotion. It is the form of energy which each individual transmits and receives every moment. It has its manifestation in selflessness and dedication for the cause of the social being. But non violence is the zenith of human achievement and perfection. It is the universal love that goes beyond our relations with other fellow being, it embraces all living and not living things. The value of non violence though implied by a negative term it vents the positive value of supreme love transcending all narrow and artificial divisions.

- (iv) The prevalent values of a society mould the action or actions the manner it comprehend that give rise to deliver its business. It is an obvious phenomenon that actions appear to have their own rightness or wrongness to borrow it from the satisfaction of desire which they provide.
- (v) Values are both subjective and objective phenomena which give impetus to our power of vision for smooth functioning of both individual and social values. This is how values have important role in the process of socialization.
- (vi) Values are intangible substances which are inferred from the actions of individual and the society.
- (vii) In hedonistic parlance of values are subjective phenomena, they are moral standards for individual actions, conduct, agility and beauty.
- (viii) Values can be ameliorated, Contrasted, analyzed, generalized and debated. This is how values are actuated by different principles which are marked by different types of actions, viz, moral, non-moral and extra moral actions.
- (ix) Some values have the status of summumbonum, these values are also known as intrinsic values lead to the concept of God, Moksha the objective of life etc.

As Advaitin expound Brahman is the ultimate reality, the existence of this mundane world is merely ephemeral. There is no gulf between Brahman and Arman. Atmarena are Dristwa. It means the self is Brahman.

Derivation of Values: While envisaging the notion of values Rokeach (1973) elucidates the nature of human values as following manner.

- (i) The possession of human values is relatively small.
- (ii) Values are organized into a system.
- (iii) The genesis of human values can be brought out from culture, society and various institution withstand in the society.
- (iv) There are divergent degrees of values available in various human beings.
- (v) The consequences of human values are unraveled by actions performed by human beings.

In view of the above deliberation of the concept of values it is affirmed that values are determinant factor to mould the principles of actions through which both individual and social values withstand. Such appreciation of principles, however, involves a feeling or ultimate derives or tendencies underlying the feeling. However exponents of different fields like Science, Philosophy, psychology, Medicine etc have demarcated their respected field of values which act as moral standard to guide the conduct as well as our actions. The science of value is primarily a matter of science where precise knowledge of the object of value vents on. When individual and social values are in enormity, it is inevitable on our part to synchronize them in a systematic order. As a result of this one must analyze values from various standpoints, i.e., social, individual, economic, environmental, commercial and scientific standpoints.

This is how it is evident that values lay each and every branch of knowledge as principles or standards that augment sphere of actions of their respective departments. Meanwhile we shall quote Roubiczek(1969) which runs in the following way.

“The order of values, which we accept influence or at least ought to influence ourselves more than anything else. This order mainly depends on our choice of what shall be dominant in it, whether money or good conscience the idea of success as conventionally interpreted, or a genuine commitment to a deeply felt higher value.”⁴

Sources of Values: We have already indicated that values are different principles or moral standards that augments both individual and social actions and such actions are nothing but the entailment of individual and social values. Now let us carve out the Locus standi or sources of values. As earlier we have pointed out values govern various branches of knowledge. This is how their locus standi or sources are persisted in such branches of knowledge namely Economics, Politics, Ethics, Aesthetics, Religion, Metaphysics, Culture, Natural Sciences, Business administration and others. This is how values are ideals or ideal principles in their respective fields.

Mostly all values are categorized into individual values and social values. An individual value is enjoyed by an individual for himself alone. On the other hand social values are concerned with welfare of all. The values of a given society or any branch of knowledge determine the modus operandi of actions which will serve the purpose of general will of that society. From sociological standpoint social values are cultural standards that indicate the general goods deemed desirable for society.⁵ What is right and important for society is social value which includes all branches of knowledge which strives for fulfillment of social objectives.

Intrinsic values: "Intrinsic values" according to Brubacher, "are values which are judged good, not for something else but in and of themselves." They do not depend upon anything external for example; truthfulness, love, sacrifice, the concept of moksha etc. are intrinsic values. Likewise Truth, Goodness and Beauty are inherent values. These values buttress on where instrumental values operate. These values are objective in nature. All idealistic models undergo intrinsic values. Intrinsic inherent and transcendental values have supremacy over the instrumental, extrinsic or operational values. The absolute hegemony of the former takes place from their harmony, coherence and inclusiveness appealing to man's total reflection and experience. This refers to the quality or attribute of values. A general theory of values discovers the unity pattern of values of mankind from the invariant supremacy of the higher dimension of intrinsic and transcendent values in the historical evolutionary picture, in its growth from the tribe, community and nation to the emerging world society a normative theory that provides the moral and spiritual foundations of the 'Neo Geo System' called globalization, such a unified theory moulds the growing unity of knowledge and aspiration pattern of humanity in the current spectrum. This volume of values rests on the convergence of concepts and conclusions of various branches of knowledge ranging from biology and psychology to social science, philosophy and metaphysics which are deeply concerned with social values.

Instrumental Values: Instrumental Values are being for others, i.e., such values act as instruments to materialize some goods. These values are subjective by nature and based on the principle of utility. For example labor is an instrumental value which gives rise to production. According to pragmatists these values are created by a process of successful experimentation. Such type of values emerges when problems are resolved. Instrumental Values are treated as individual values since it is the Instrumental Value through which an individual operates a particular action to satisfy his needs. In Indian system of values purusarthas reign supreme ideals. These purusarthas are Dharma, Artha, Kama and Moksha. Dharma stands for virtue, Artha for wealth, Kama for pleasure and Moksha for self-realization. Out of these four great values the first three values are instrumental values whereas the last one is called intrinsic value. The Vedas Manusmriti and the SatpathaBrahmana have given much emphasis on these values. Dharma reigns over moral values, Artha reigns over economic value, Kama reigns over sensual value and Moksha reigns over supreme value, i.e., attainment of liberation the ultimate end of life.⁶ In order to accomplish this ultimate or intrinsic values the remaining three values act in instruments for individual. These three instrumental values are also called tri-Vargas. In ancient India these tri-vergas were used an instrument to enable the individual to rise above and attain the summombonum of life.

Ethical Values: Ethical values basically deal with goodness and badness of conduct, rightness and wrongness of our actions with their respective principles. All social values are treated as moral values as they are instrumental to satisfy the greater interest of the society. For example an individual performs his moral actions to the family by love and respect to his parents, love to his children and other members of the family, his dedication for the social cause by cultivating the qualities like benevolence, truthfulness, honesty, Justice, equality, fair dealing, compassion, duties to the environment by planting trees and watering them, giving them proper nourishment, duties to the animals by providing them food, shelter and nourishment. Moreover an individual's duties to the motherland by cultivating patriotism, developing faith in social progress and paying due respect for humanity by inculcating chivalrous spirit are nothing but social values which are directly associated with moral values. Any system devoid of moral values is a doom in vague, it brings about catastrophe in the socio-political affairs of the day, Even scientific advancement becomes vociferous effect on the society due to excess permissiveness of materialistic tenancy. The earthquake in Japan, the subsequent tsunami and the conflagration of atomic reactor has posed a severe threat to social life. Although we want to use atomic energy in peaceful purposes but notwithstanding it will have severe repercussion because of its gross misuse. Natural phenomena are not the object of exploitation. Their mellifluous use only renders us to lead a peaceful life. It is the ethical orientation of social values gives rise to cohesion in the society. Accrue or ebb on the part of social values determines the ethical or moral significance.

Kant gives much importance to his categorical imperative as it dictates reason which already existed in individual. According to Kant categorical imperative is identical with ethical values. Kant affirms individual as a phenomenon of value. The autonomy of each individual must be restored individual freedom, rights, liberties,

constitute his autonomy. Categorical imperative is a moral value which has been prevalent in individuals since their birth. However an individual is a human being who deserves respect and honour.⁷

Ethical or moral values have a variety of regulative functions in the society. Values like Justice, honesty, integrity are being in themselves in the sense that they regulate human conduct towards a better perceptiveness. These values ameliorate the life of individual more meaningful and valuable.

Ethical values are also significance as they are viewed as ethical instrumental intrinsic social control. In fact social values are regulating factors for peaceful co- existence and better understanding among the members of the society. As a result of this human beings become conscious their duties. This is how social life becomes free from crimes and all short of degenerations. Social values arouses the sense of duty, belongingness and obligation towards social solidarity.

Democratic Values:Democratic Values are such values which are conducive to natural growth of both individual and society. In every modern democratic state all democratic values, namely right, Liberty, equality, Justice, thought and expression are cultivated. In democratic values the rule of law predominates everywhere. It is the rule of law that checks and balances the administration. Transparency and accountability in public life are major concern for democratic values as without them the realization of common good is doomed to vague. Democracy envisages maximum importance and honor to the democratic right and liberties which are uncompromising factors of democratic values. Right and liberties of the individuals cannot be sacrificed for any other end. These two values are basic need in democracy for the blooming of individual and social potentialities. Again tolerance, right to life, right to liberty, right to property and restoring the dignity of the individual are some of the significant democratic values without which democracy will be mere misnomer and an anathema to the people.

Equality is one of the prominent value through which the state shall provide equal justice to all its subjects irrespective of caste, creed and sex. The state shall not discriminate anybody in the matter of rights and privileges granted by the constitution. The state shall endeavor to provide justice to all its subjects in accordance with the rule of law. In any case if there is gross violation of rights of the subjects than it is on the part of the subjects to move to court of law for justice enshrined in the law of the land.

Spiritual values:Spiritual value is a typical human value which upgrades individual personality and purifies his activities so as to enable him to enter into the corridor of god hood, i.e., liberation. Spiritual value envisages the superiority of spirit or God over the mundane world. According to the spiritualism god has only supreme value as he is permanent, knowledge, the knower and the known but all worldly objects are transitory and have an end. So it is on the part of the individual to surrender himself before the god so that it will enable him to free from worldly bondage and get himself liberated.

A spiritualist takes the shelter in the ultimate reality. He makes god responsible for anything that recur in the world. God determines the faith of everything. The creation is pre-determined.⁸

Accepting god as the sustainer and retriever of the humanity, individual finds solace in him. He feels spirited and encouraged. It purifies humanmind and soul.This is how 'Moksha' or nirvana or liberation is treated as an intrinsic value by the spiritualists. Liberation nullifies the mundane pain and pleasure. Liberation makes the atman free from all worldly bondage, pain and happiness. A spiritualist ultimately mingles himself in "ParamBramha" this fact is the highest idol of spiritual values. For this reason a spiritualist deprecates material gain and prosperity as they are transient by nature.

Aesthetic value: Aesthetic value coheres in beauty. As John Keats exhorts "a thing of beauty is a joy forever". A poet carves aestheticaphorism and decides what is really sumptuous because of its exquisite purview. This is how poets carving of beauty is known as aesthetic value.

Aesthetic values always provide us pleasure but it is a matter of great regret that some viewers confine this value only to artistic works. John Dewey ,a pragmatist holds that a child can develop a sense of appreciation of geography and shop work just like music and painting. He can enjoy beauty in mathematics as well as in poetry. Hence we should not delimit aesthetic sense only to the fine art. Despite such intricacies we should inculcate to our mind that aesthetic experiences are virtually composed of feelings on heart and mind.

The values to which we have deliberated could broadly be classified into two categories, viz, Individual values and social values. Values which are implicated to an individual or a coterie of individuals' svested interest are known as individual values. Fascist values, totalitarian values, communist values come under individual values. On the other hand democratic value, ethical values, liberal values, international values, economic values, environmental values, cultural values, spiritual values, national values and other likeminded values which are conducive and embellish the interest of the society Known as social values. These social values could be synchronized into a unified ethical theory/moral standard by incorporating basic values/principles of different branches of learning. A unified ethical theory is not possible on the part of the ethicists it is because of the fact

that these ethicists confine ethical activities only to individuals conduct and rightness and wrongness of actions. Since it is the age of globalization, as world phenomena getting closer we need to have studied inclusive ethics, i.e., ethics of the all important branches of knowledge which are viable to the interest of the society. It is the inclusive ethics which will vent on the foundation of the unified theory of ethics. The unified theory of ethics will provide us the ultimate meaning of ethics and moral standard keeping in view of the social arrangement by enunciating social conduct. Again the unified theory of ethics will be the highest development of social values serves the objective moral standards of the society. This is how, broadly speaking, social values are moral or ethical values. Values pertaining philanthropy, justice, equality of opportunity, biodiversity, truth, non violence, tolerance, environment, economics, politics and others are some of the instances of social values. These values are ends in themselves. However to make our concept morespecific we have to vindicate individual values and social values separately as follows.

Individual values: An individual enjoys individual values for the interest of himself, i.e., for self-aggrandizement. An individual seeks for himself, power, prestige, wealth, name and fame. These values are known as individual values. Although these values shared by some of the members of the society still they are not treated as social or moral values as these values do not serve the interest of the society. We have already mentioned that social values are those which excel larger interest of the society. Whatsoever, an individual is a social animal. It is desirable for him to lead a systematic life. He also knows that what is right and what is wrong for the society. This is how an individual performs both personal and social values. But succinctly the values which solely serve the vested interest of an individual or elite group like communists or fascists(Whose actions go against the general will of the people)are most perfectly called individual or non-moral values which serve the purpose of non- moral actions. In view of the above we may cite the following quote.

“Theory of values are important because every human action is an individual value and every humaninstitution(which serve the purpose of general will) is an outcome of social and moral values.”

Social values:Social values emphasize that man must learn to accept a value system based on rationally and morally viable. In view of the above quote it is obvious that social values should induct such values which serve the larger interest of the society. A society retrogrades when people do not regulate themselves in accordance with the normative standards of the society called social or moral values. Such social or moral values are means to social control. As E.A.Ross quotes “social control is a system of device where by society brings its member into conformity with the accepted standard of domineer”. Again Mannheim puts on “social control is the some of these methods by which a society tries to influence human behavior to regulate a given order.” But Mac Iver vindicate his statement more clear which runs as follows.

“Social control is the way in which entire social order coheres and maintains itself how it operate as a whole, as a changing equilibrium.”

An essential feather, what so ever, of social life is that it comprises a set of values which regulate the behavior of the people sustaining with their heart and soul. It is a kind of society where in sustenance is the repercussion of the interaction and deliberation among individual members. When a number of individuals resorts to deliberation that vent to a moral standard called social or moral values which entail moral and extra moral actions. Social values regulate the relationship and modus operandi of the behavior of the individual member of the society. Again social values determine the relationship between father and the son, brother and sister, uncle and nephew and so on. This is how social values are the means to socialization/moralization. Moreover social values perform a dual function. At first it attempts to ameliorate the personality of the children and individual members by inculcating truth, non-violence, tolerance, self sacrifice for greater interest of the society that is to maintain transparency, accountability in social life.

An individual performs multifarious roles as member of different groups, association or communities. All these association or groups have their respective moral standards. An individual enamors these values and he gets socialized or moralized.

In the age of globalization we relate the term ‘Society’ to any institution. So the term ‘Society’ could relate to family or any institution or any state or any government. Here the social values act as a mechanism which influence the member of any organization to perform its duties systematically, i.e., to act like a normal human being. As there is large number of agencies of social control which infatuate the individual to follow the prevailing social values. These agencies exercise their influence for the promotion of social values/moral values. These values restore normally and excel the welfare the society. An individual in the society develop the value of self sacrifice for the greater interest of the society. This is how he gets himself socialized which entails social or moral values. These social or moral values excel moral and extra moral actions. In view of the above it is vindicated that social values install the objective of social curriculum. That guides the members of the society, i.e., it is through the social process that members of the society get themselves acquainted in the way of social life.

Extra moral action: Man is basically a social and moral being. This is how we should not consider “man a mere emotional being. However men’s actions are sometime infatuated by the stimuli of compassion and kindness to others. It the kindness or compassion which compel man to perform extra moral actions. For example when we serve alms to a beggar the feeling of compassion and kindness to guide our action. Extra moral action belongs to social values. When we perform extra moral action definitely society is benefitted. But society does not blame us when we do not go through these actions. By this we are neither praised worthy nor blemished. Now we may cite another example. On 14th January 2013 Pakistani soldiers beheaded two Indian soldiers and took one head of a soldier to their captivity. As a result of this brutal act massive demonstration was organized across the India. The family member of the aggrieved family staged a hunger strike to bring back the head. According to the provision, what so ever, of the army Act of compensation were given to the members of the beheaded soldiers. Army chief also paid a visit to the aggrieved family and paid solace to them. This is the moral action which was performed by the army. Besides these actions the government of India paid an ex-gratia of rupees 20 lacks to each aggrieved family. Government jobs were also provided to the next kith and kin of the beheaded soldier. These subsequent actions come to the purview of extra moral action which entails extra moral values. This extra moral values inflicted out of compassion, pity towards the people to whom we are emotionally linked to.

References

- [1]. Sharma, C.D; A Critical Survey of Indian Philosophy, Ch.XV; P. 275, Motilal Banarasidas, New Delhi
- [2]. Mukherjee, Radhakamal; The Dimensions of Values, Ch.I, P.39, New Bharatiya Book Corporation, Delhi
- [3]. Hiriyana, M; The Quest After Perfection, Ch.II, P.31, Kalyan Publisher, Delhi
- [4]. Khanna, N; Bhagaban Sri SatyaSai Baba’s Concepts and Programs of Education in Human Values, Ch.I, P.9, Abhijit Publisher, Delhi
- [5]. Satpathy, Kalabati; Value System, Ch.III, P.54, Dominant Publisher, Delhi
- [6]. Maitra, T; Studies on the Purusarthas, Ch.IX, P. 101, Utkal Univ. Publication
- [7]. Mackenzie, J.S; Manual of Ethics, Ch.III, P.131, Oxford Univ. Press, London.
- [8]. Pepper, S.C; The Sources of Values, Ch.II, P. 9, Macmillan Pub., London
- [9]. Author : Simanchala Pradhan, Research scholar, Swami Vivekanand Memorial SOS in Comparative Religion, Philosophy & Yoga : Pt. Ravi Shankar Shukla University, Raipur, Chhatisgarh (India) : Guide : Dr. Bhagwant Singh