

# **Living Values: A Quest for Intergenerational Relation**

By

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## Abstract

This study was carried out to flourish the perception and experiences of living values in an intergenerational context. The field study was conducted in Sanothimi ward no. 5, 16 & 17 Bhaktapur. Research participant were the people from six families including three different age groups viz, 13- 19, 20- 59 and 60 plus. This study made an attempt to undertake three vibrant objectives such as (a) to investigate the general perception and understanding of the community people towards living values, (b) to find out the evolving, devolving and eroding activities and behaviour with regard to the living values respect and cooperation and (c) to explore the relationship between living values and education. The study is qualitative and mainly guided by need, Social Integration, Hybridization, Construction and Deconstruction theory. For this study different tools were adopted like in-depth interview, observation and focus group discussion.

At the outset, I mentioned the rationale of selecting my research topic. I have tried to commence the circumstances of how I crossed my family life; school life and professional life as well. I have also made meaning out of the experience and understanding from these respective grounds. This thesis included three research questions comprising seven chapters. These research questions were (a) How does community People perceive living values? (b) In what way do the living values evolved, devolve and eroded and in the community? (c) And in what ways and how schools influence living value?

For the first research question, I have presented participants perceived living values in their practical life stories. I have defined the way they perceived the living values and more often they have made use of the context in which they are in. I mentioned how they anticipate the affair of living in which they experienced with. It seems that

children are more concerned to present time, young to the future time and the old to the past time. Children being interested to the present are under the passive age and they are innocent, natural but it seems that because of the exposure of the modernization, they are also at the state of changing situation. To youth, it seems that they are artificial comparing to children and approaching to future. The old age groups are oriented on past time as they evaluate their earlier activities.

To the second research question, I have presented the evolved, devolved and eroded living values related to respect and cooperation. In doing so, I have used fresh experience of the research participants from different age group comprising the findings of the research. As I found both the fresh and earlier understandings comply in many ways.

To the third research question, I have indicated the influences of education on living values and the practices of other interdisciplinary linkage therein. Here I have attempted to show the influence of education on living values in this current Nepalese education system.

At last, I have flourished what I got in this study as the findings of the study with discussion of my gained insight from literature, field analysis and my personal insight. I suggested living values practice are the means to improve person to personality and would help to minimize the violence, war, criminal activities and so forth. It is therefore seen that the living values in practical course of life is really in need.

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### Acceptance and Recommendation

The undersigned certify that they have read, approved and recommended the thesis entitled **Living Values: A Quest for Intergenerational Relation** submitted to the Faculty of Education, Tribhuvan University for its acceptance, submitted by Tikaram Bhattarai in partial fulfillment of the requirement for the degree of MASTER OF PHILOSOPHY with specialization in DEVELOPMENT STUDIES.

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## **Dedication**

I would like to dedicate this dissertation to my parents Bhanu Bhakta Bhattarai, Krishna Maya Bhattarai and my wife Gayatri Sharma Dhakal whose ambition and cherished desired for scholastic excellence propelled me to dive into the academic ocean. They laid the foundation in the course of mapping career paved me the highway with the right escort to pursue my edification.

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---

Tikaram Bhattarai

## Abbreviation

AlIVE	Association for Living Values Education Nepal
FGD	Focus Group Discussion
INGO	International Non- governmental Organization
NGO	Non- governmental Organization
SLC	School Leaving Certificate
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNICEF	United Nations Children’s Fund Educational
US	United States
VDC	Village Development Committee

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## CHAPTER 0

### Echoes of the Self to the Study

#### Chapter Indication

This chapter reflects how I have been situated myself in carrying out this research problem. It also deals with my personal experiences, reflections, and insights herewith. Moreover, this chapter reveals my journey towards the mapping of this research problem.

#### Revealing the Self and the Study Context

The place where I was born is the rural village of Khotang District, Ratanchha V.D.C. ward no.2. It almost takes four hours walk on foot to get the village from the district Headquarter. This is the place where I spent childhood and I studied up to my S.L.C. level. This district did not have roads, electricity, or a functional health post. Most of the people were farmers and some others were joined at British, Indian, and Nepali Soldiers. The majority of the people residing in the village are from Rai community. They are approximately 85% of the total population of the village. The

#### My Manifestation

I have retained the past information anticipating that it leads to the present. My colleagues and teachers who taught me provided gainful insight in my life.

Teachers' authority and rote learning, and punishment are the recollection of my image to them.

The family members who paved me a way to navigate my future led me to engage in values and their delivery system.

only high school named Shree Sakela Secondary School is now this is Higher Secondary school, in the VDC was far for many students to walk for hours on foot. My parents had five children- three brothers and two sisters. Out of three brothers, I am the youngest one. My father is a Pandit and performs priesthood activities as his profession. He is used to saying 'you can do what so ever an action supposed to do but only thing to do is determining the action whether it is right or wrong'. His saying resembled to book of the famous writer Shiva Khera (2002) entitled 'You Can Win'. My father saying and the information underlying this book inspired me throughout my life.

In this connection, I questioned myself why the information either from the elder or from the famous book which are essentially applied in the practical field, and why these are not taken into consideration (Pathak, 2009). People do not have time even to listen such ingredient values and reality. With the pace of modernity, people are so busy all the time and they do not have time to think over what is right and what is wrong (Chander, 2000a). It is unpleasant to observe that some values are fundamental and crucial to living are in transitional point and on the other hand, some values which are offensive and unpleasant are displaying and importing. In the same lens, some values are really in need to transfer from one generation to the next but may not necessarily transfer. These are some of the crucial remark which escorts me to think over the situation of living values.

### **Schooling and Encountering Study Context**

When I twisted back to my early days of schooling, I remembered the moment of the first day of schooling where I went with my Nephew Rajan Bhattarai. I was at the age of six while my schooling started there. Despite my father's inspiration, we both were maltreated by few students in the class. In this maltreatment, my father's

priesthood position saved me and my nephew many times because I was the son of the priest and Rajan was my nephew. Unfortunately, Rajan left school at grade 8, because of the school and his family context. I continued further the study, though the maltreatment still remained in an action. By the time, it was gradually becoming extinct the way few students treated badly in the school as the earlier days.

I was a good student in class compared to others and I pay tribute to some teachers for their inspiration. The math teacher encouraged me to learn and the Nepali teacher scolds me and forced to learn by rote. Once he slapped me too while I was talking to other colleagues in the classroom. A lady teacher was just appointed to teach math at that time. She used to bring a long bamboo stick and used to beat us as a part her teaching. It seems as if she was not appointed to teach but to beat. She was quite well in search of the mistake than to inspire for learning. This was the time when I was at grade three.

When I was at grade four, I had started getting the good rank and gradually from grade six, I secured the first position. I started getting more favor and care from my teachers, parents and other elder sibling. Because of it I did not have to help my parents in their household chores like my other brothers. From the grade six to ten I got the first position in the class. In the S. L. C, I got first division and won Sakela award. The securers of first division in the S.L.C. exam used to get Rs. 5000 and appreciation letter by the local <sup>1</sup>Sakela Trust. This was the series of events which made me recall the time exposed with in my early days and anticipated with need of good behavior in life.

From the fore mentioned context, I want to reflect the scenario of schooling, education and frequent practice in the field. School is the platform of right learning

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<sup>1</sup> A Trust with the name of Sakela; the holy place for Rai people

and in the connection of Hindu philosophy it is the temple of wisdom/knowledge. People should get exposed with what is right from the school but some of the teachers are not aware of the fact that who they are and what they are for. As a matter of fact, students are nurturing accordingly to what they are handed over. These remarks paved me to view the underlying values of the teacher and student in line with the social context at large.

### **Family Circumstances**

“दुर्जनेन समम् संख्यम वैरन्व्यापी नकारयत उष्णो दहती चिंगार शीत कृष्ण यते करम्” -नीतिस्लोक

The verse mentioned above indicates that the purity/clarity is something needs to be nurtured in course of life. My family attitude and inspiration confronted me to pacifying this research problem on floor. My father encouraged me to study Mahabharata, Ramayana, and Upanishad and so on. He shared me the knowledge that he obtained from these books. He used to utter selected religious hymns to let me sleep soundly. I also learnt what is right to do and what is not from my father and other members of the family. These family values are always escorting me in my life still today (Lillie, 1955). Contrary to my family values, I saw some families involved in violence, war, divorce and so forth. Here I have realized that they lack moral baggage from their seniors at home and the neighbors.

### **My Professional Circumstances**

The foundation of my profession is my family who recapitulates in pacifying life toward teaching learning profession. In this connection, I have gone through some experiences in teaching learning profession which paved me the way to orient this research problem.

When I want to reflect some experiences going back to my school and college days, these are constantly unforgettable. As I mentioned in the first section and

frequently remember a teacher who was very strict and notorious, giving hard punishments were not properly equipped to cater the physical and psychological need of the students, but students were the subject to beating which made the classroom environment apprehensive and insecure. This is the first insight for me to see things as a gap which is insisting me to go ahead for addressing the gap.

When I was appointed as a college teacher, I came up with invaluable experiences both of the pleasant and unpleasant. The college where I taught was 19 kilometer away from the Headquarter of Sindhuli District. As I was appointed as an English Teacher and Campus Chief, I had multiple responsibilities to handle there. There, I tried to make the medium English while teaching the subject Compulsory English but a few students started to stand against it. They convinced the Campus Management Committee, guardians, teachers, students and others against the English medium of teaching. Finally, I was failed to implement my scheme technically. By the way, it happened that the subject English should be taught in Nepali medium. This was the moment where I have learnt theory of relativity i.e. what is right and what is wrong depends upon the context. This means my experience and understanding encouraged me to select this research problem (Creswell, 2009; Flick, 2009).

With this context, I came to know that any attempt for values remains useless and ineffective if its social interpretation is not productive (Pathak, 2009). For example, in the Arabian culture kissing in the public is unethical and, therefore, it is the subject to create crime/violence, but same is not the case in the western culture. For me, it, thus, became imperative to understand the social interpretation of values. It is school that restructures individuals' knowledge in line of the society (Jitatmananda, 2002). I engaged in teaching-learning profession to understand the schools' interpretation of values.

**My Journey to M. Phil.**

When I am with the insight to an academia of T.U. M. Phil., I reflected so far the changes aspiration toward pedagogy, curriculum etc in the underlying system of the education. My journey to T.U. M. Phil. expanded my horizon of thinking. I now began to see things not from right and wrong but from the premises of understanding. This relative treatment (Dewey, 1960) paved me to navigate the right destiny. It also helped me to review my parameters in reflecting the world and sensitizing the values in line with the society.

**Chapter Summing up**

In this chapter, I mentioned the rationale of selecting my research topic. I have tried to commence the circumstances of how I crossed my school life and professional life as well. Then, I discussed my state of affairs, which I felt and observed throughout my living experiences. I have also mentioned what I have gained from the seniors.

More specifically, I have tried to anticipate my family context and the professional context so as to see the underlying information which has escorted me to orient the research title. All my way to acquaint whatever things is reflecting and I have mentioned them as the overview of general outstanding. Similarly, I have mentioned what I have gained from the senior expert and I have made it a fusion juncture from their mind flourishing toward my mind and hopefully to those who are in need.

## CHAPTER I

### Introduction

#### Chapter Indication

In this chapter I have mentioned the background information with regard to the research problem. I have also presented the statement of the problem, objective of the research and research questions.

#### Background of the Study

Knowledge can be perceived as a power when it is acted upon (Khera, 2002).

When the knowledge remains intact then it may be just as taking something for granted and that have no remarkable things to do with. Hills (2000) idea also resembles to it who presents that knowledge and power are directly propositional to each other and only thing required is to

#### Knowledge and Values

Knowledge is enlightening subtle which is already in us. It is just as in the context in which tube light with electric current/power. Only thing to do is to switch its button on then there would be light. So everybody has knowledge but they are not aware of the fact that of its button on and get lighted. It can be taken as eyes through which we can see everything but unable to see our own eyes.

maintain the balance. It shows that knowledge should be equipped in course of the time and concord with the values (Masand, 2009). One has had more knowledge but if it is less equipped and substantial with a reduction of power to make judgment, it does

not make sense. One may endeavor to travel world-wide but may fail to meet the next door neighbor. These are the things rooted in the mind and leading nowhere.

Therefore, knowledge remained somewhere in tact as it is and if it is ignored then this would be of no worth even if it is of worth. Since knowledge is the valuable asset of humankind without knowledge people will be handicapped (Pant, 2009).

Knowledge, education and values are directly propositional to each other (Tillman, 2000a). They share the essence of each in making things complete. Education is the vehicle of knowledge through which one can navigate the projected destination. When there is the pleasant moment that can be flourished may resultant with the multiplicity of the chances of nurturing good potentialities and acquiring what are essentially laden to human need. Here the guardian or the teacher need to do thing that can be observed, shared and commented well and desirable from all the way being as a good role model.

Knowledge is the process of knowing the destruction of peculiarity and hence understanding the values of the things rightly. Vivekananda opines in (Mayavati, 1986), When a boy/girl goes into a street and sees a peculiar shaped animal, s/he does not know what it is, but when s/he goes into the country where there are hundreds of like that one, this is the crucial moment to know what they exactly are. Vivekananda further says that s/he is now satisfied since s/he knows the species. This sort of peculiarity destruction are of numerous in which values are aligned with the education, social behavior, political, religious and so forth and ultimately worthwhile to see and adapt them rightly in the real life situation.

### **Values and Culture**

Culture is the collection of values and assumption (Althen, 2009). There are certain things through which one may be well acquainted in the affair of life. In this

line, same source states the desirable things can be learned by exposing in the culture where certain values and norms are underlined. It is therefore, it is the knowledge of such exposure is crucial which make people to understand the right value in life (Sarangi, 1996). People cannot be cultivated with the desirable values at once but it may take the series of time to be exposed with. Knowledge of values is cultural and emerged from the society in which people are grown up with.

There is also the moment where a person tries his/her best through the culture as well. It is the sharing of certain values and assumptions incorporating those which are making better human being. Here it does not mean, one needs to share not all exactly the same extent. But it does mean that most of them, most of time agree with each other's ideas about what is right, what is wrong, desirable and undesirable and so on. Dealing with the people in a good manner is not easy task accomplishing an immense attainment that could ever be made through any means (Khera, 2002). As it can be compared with searching gold while it is searching an ounce of gold one need to expense much that means he/she needs to move tons of soil. This is what the way of dealing rightly and behaving rightly with the people and people may find the same what they are looking for. Masand (2009) also mentions that to measure the life not the length of living but quality of work done, as the business of our life is to go forward and forward movement is only achieved through the revenue of values attached behavior and activities.

People are coming crossed through the series of experiences in life. Out of these many experiences one may get the things desired through the rigorous endeavor and ultimately come up with the fulfillment. In this fact, Khera (2002) opines that women get the baby which requires the great devotion and pain but ultimately pain convert into the pleasure when she bear a baby. This is the moment where we feel

comfortable and relax after the terrific stage crossed. But it is the fact that people who expects peaceful moment at the cost of other's which shall never attain (Kumar , 1993). It can be hoped as unripe fruits will ripen further by bits and bits in the successive time with regard to the people and of the world as a whole.

The current scenario of Nepal is suffered from political fluctuation and the transition; hence people do not value the system which often results in the petty things and retards from the progress (Pathak, 2009). Both the political and the non-political creamy layers of the society are not making justice to the people for whom they are elected (Hills, 2000). When people don't value the system and accordingly that may escort incomplete and become as the maladjustment of body without mutual link each other. Therefore we need to have a system that serving us into work, into preparation and into self-determination with the complete harmony of the body organ (Chander, 2000b). As I think that Cancer is very difficult to diagnose, once we diagnose then it is difficult to care, same as the case with the current situation of our state. In order to address such situation Ghos (2004) states that one should think from the core of heart that of their own identity being selflessness and conscience what should rightly be done and what are not.

Generally speaking there are three types of assumptions related to the living values program that stand on (Tillman,2000b). The first one is the universal values that teach well-being for individual and the entire society. The second one where each individual does, preserve and care values since these can be compared as an integral part like an air we breathe. And thirdly the student could flourish values based context where they can be taken as socially alert group.

In line with this, values are embedded with culture and culture on the other hand based on the pragmatic knowledge that helps one to lead life in meaningful way.

While regulating life, the values play the role of a milestone. This helps to define, redirect and improve behavior and social relationship for peaceful living. When I observe and scrutinize my own culture in which I was born, brought up and educated, I found myself amongst the values like respect, cooperation, care, consideration, etc.

The knowledge that living together in harmony makes life peaceful and happy caused emergence of these values in the culture where I have been a part. In this way, I have observed that knowledge and culture and values are closely related with each other.

### **General Conception to**

### **Values**

The Oxford

Dictionary defines 'value'

as "consider to be of great worth or importance" or principles considered valuable and important in the life. It says that life is the base and the living springs forth from it (Chander, 2000a). When the base or the foundation is not strong enough, the structure built on that foundation can't be strong either, can't be last long or no longer remain and ultimately may collapse under pressure (Ibid).

In the same way, foundation of the state is crucial to a person with the desirable thing behavior and activities so as to have the organized journey from

### **Values**

Values are the system through which one can design to travel through the clear conscience.

They are based on the utility of thing. Some precious things have the great worth which lies constant unless and until these are recognized and given values to them.

In reality, our human values are so attached and integrated in our life which can be compared as an air we breathe.

imperfection to perfection (Lillie, 1955). Things without the values would be dysfunctional. In this regard, Khera (2002) states that a person with positive values and attitude is like a ripe fruit of all seasons and whoever gone through this and may always welcome therefore values are sustaining force of societal progress and thus humanity flourish.

The term values entail that moral fiber and come up with the essential ingredients of living (Jitatmananda, 2002). The value can be regarded as enlightening of good feelings and motive. For example, I feel excellent about myself if I am honest and feel shocking if I tell a lie. Thus the term "moral values" enhances the integrity to obtaining good feelings. Values are those traits alongside which people measure right and wrong (Chander, 2000b). They go beyond such things which are for the personal benefit and selfishness since these things are used to measure for what is right and what is wrong and doing accordingly. Value based activities and behavior strengthen the lifelong eminence which prospect the fundamental problems of human which is supposed to endeavor as the whole rising human kind throughout the lifetime (Nayak& Singh, 1997).

Values come from examples and the activities to be performed, behavior to be shown and from other daily affair and the source of revenue together. Values are also things held to be right or wrong or desirable or undesirable. Values, along with traditions, laws, behavior patterns and betters, are the defining features of a culture (Dahlke, 1958). The very crucial things regarding the values are its nature. The nature of the value is always not in a constant state of thought but it is dependent on something we value most in our lives as our interest in the physical, material, mental state of thought (Chander, 2000a). This is the pertinent fact in which one may values on something and that is not necessarily valued for another person. In this concern,

Althen (2009) states that kissing in the public place is accepted value in the Western culture but not equally accepted value in the Eastern culture. Therefore, values are relative factor; it may be right and desirable in one place which is not equally right and desirable in the other place. The value based behavior and activities, they are universally accepted, generalized practiced and taught so far.

### **Living values**

Living values are said to be those values which are always evergreen, always operational and always functional.

Concept of living values first initiated out of an international project forwarded by Brahma Kumaris in the year 1995 to celebrate the 50<sup>th</sup> anniversary of U.N. (Tillman, 2000).

In the philosophy of life most important thing is the system of values which ultimately determines what things one should do and what things one should not do and much often it is expected to flourish the good within and without which no one can deny this fact. This is not simply telling the truth and something like that one but concerned with the totality of good conduct of human in one way or the others.

### **General Conception to Living Values**

By living values it is literary means that the values which are applied to conscience living and hence these are functional and operational values (Chander, 2000b). In a good model or conscience living one may lead a life with the meaning in it while he/she is constantly coming cross to the affair of life. In this line, Rama (1988) states that person need to know the things to be done rightly not for the sake of self but for the sake of all. These are the values in an operation or functional are called

living values since these are touched one's life in one way or the others. "The term initiated out of an international project forwarded by Brahma Kumaris in the year 1995 in order to celebrate the fiftieth anniversary of the United Nation regarding values for the better world" (Tillman, 2000a). With this notion, living values are those values which are accompanied to have a mutually harmonized society since people at this moment are at the state of detaching from what people supposed to have a living being.

The growing trends of selfishness, greed, aggression and violence etc are the matter of concern which is diffusing defectively in an alarming rate (Chander, 2000b). These different types of evils thoughts keep people entangled in petty things and retard the sound progress from all the way. In this connection, Kozul (1995) states that the principles and philosophy encompasses the general concept underlying commonly to all the people in the same way irrespective of the nation caste color, language and so forth. Living values are specially confronted to what we concerned with human civilization ensuring that the harmonious and civilized life. These are the values making people know things rightly whatever encountering the parts and parcels underlying in life so as to meet the need and realities within and without.

### **Statement of the Problem**

Statement of the problem is relating to identify the destination before undertaking the journey and this is the problem that can be raised in which the researcher endeavors to find the answer (Kumar, 1999). There are different route to get the destination but finding the right route is the great task and therefore it is not the easy task as somebody just suppose. Here one needs to identify the right route and before finding that route the other essential things to do is finding the gap or finding the lacking of navigating the proper destination (Ibid). The proper identification of the

problem is like the strong pillars in making house which hold up it and accordingly the house can get the proper shape and size (Ibid). This is what the researcher requires to have the strong pillar.

Research problem can fix the place to be stated for the researcher. In this connection, Khanal (2011) states that research problem can be taken as the demarcation or the border line of the research task to be done. This is exactly how I am specifying in my research problem from the broader area of living values. Similarly, a researcher can select the research problem on the basis of what is his/her considerable interest in the areas in which he/she is conducting a research (Kumar, 1999). It is also the genuine fact that a researcher may come up with the research problem from what he/she constantly experiences in the daily life and more often which is highly analogous from his/her core of heart (Ibid).

Agreeing with Joshi (2010), I have selected the research problem as I am interested in finding out the living values underlying. There are number of reasons that enabled me to undertake this study. The first one is values in transition; we can view a numbers of circumstances in the community. It is observed that people often gone through the values that are evolving, devolving and eroding. We see some values are such an invaluable and crucial still they are about to evaporate. In the same way, there are such values which are not socially desirable are also emerging day by day. Some values are really in need to transfer from one generation to the next but may not necessarily transfer. This is very breathtaking thing that those which are not socially accepted are coming into display and those which are crucial, expecting as significant are about to wipe out. So here I often ask why a person is unlikely to learn from those senior having the series of life experiences. There is a logical evidence that when one is at the age of 60 and shared things what he/she did in those times, will

be significant to other successive generation. For this one is not necessarily be 60years, instead being a 20 years one may get the series of experiences from 60 years and that can be as a milestone for his/her living. This is what my own echoes reflected from the very beginning and this is the right place to pour down.

The second one is intellectual like the Dean of certain faculty of the university in Nepal put his mother in the old age house and she is now begging for survival. But the Dean behaves her as if he is from the entirely different planet. It is exactly matched with the statement stated in the great religious text Bhagavad Geeta, यद्यदाचरती श्रेष्ठ स्तत्तदेवेतरोजन् स यत्प्रमाणं कुरुते लोकस्तदनवर्तते ॥ ३।२१ The creamy layers of the society are not serving the interest of the poor and destitute rather they are keeping them silent. Therefore, I undertook this as a problem of the intellectuals, old age people, and the common folk to restore the glories past by changing our living values.

The third one, in our school/college we can have a scenario that there is the different type of tendency to look at the scenarios. Students are not in discipline, do not obeyed their parent's and then parents often visit the school /college with complains of their son/daughter, as they are not obeying, not in sincerity and not prospect for the future. Parents are investing hoping to have the positive transformation of the child from the school but it resulted differently which create them no space for peace in their mind. The Gita, a religious text, asserts that happiness can't be attained without harmony (अशान्तस्य क्तःसुखम्). It is, therefore, obvious that the endeavor to maintain harmony, fair practice of cooperation and respect in the society is paramount.

These are the common questions of many of the parents raised in the school/college. Here with this regard, we can clearly be generalized that the school where they send their children should transform them the academic destination but are

turn out to be different from their expectation what they are supposed to. They were not such from the beginning but after their schooling and education they are now in the state of becoming violent, lack of respect, disobedient and so on.

### **Objectives of the Study**

In this context, I have mentioned following objectives

- a) To investigate the general perception and understanding of the community people towards living values.
- b) To find out the evolving, devolving and eroding activities and behaviour with regard to the living values respect and cooperation
- c) To explore the relationship between living values and education.

### **Research Questions**

This study answers the following research questions:

- a) How does community People perceive living values?
- b) In what way do the living values evolved, devolve and eroded and in the community?
- c) How and in what ways schools influence living value?

### **Delimitation of the Study**

There are different subjects and areas of study in living values. I have focused this study in an inquiry of living values under intergenerational relation of a selected families of Sanothimi, ward no. 5, 16 and 17., I have selected only 2 living values namely respect and cooperation out of 12 core living values viz peace, respect, love, responsibility, tolerance, happiness, cooperation, humility, honesty, simplicity, freedom and unity because of the insufficient time, financial constraints and rigorous time schedule of M. Phil. program. I have used moral values, human values and living values interchangeably though they are different.

**Chapter Summing up**

In this chapter, I have defined the research topic on the basis of the literature and lived experiences. Here I have mentioned the justification of the research topic. I have presented how I have come up with the research problem and the questions. Finally I have mentioned how the research task is specified so far.

## CHAPTER II

### Literature Review

#### Chapter Indication

In this chapter, I have made an account of the related literature and theories in mapping the thesis. Here, I have dealt with how I have devised my thesis encompassing with the literature and the related theories so far.

In this chapter, I have gone through the literature relevant to living values education with respect to an intergenerational relation/gap values eroding and evolving context, its challenges

and barriers and so forth. Similarly I have made use of the relevant literature with regard to the living values and its nature of understanding.

#### My Insight

I came to know that my study is valued and well researched making the worth of life.

I have sketched the essence of living values with harmonizing it and making the use of literature and theories to the lived context.

Relating my own experience and linking it to the theories and the text relating accordingly.

#### Literature Related to Research Problem

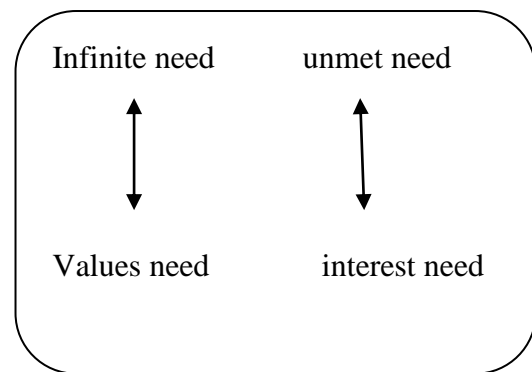
The literature review gives the specification and the justification of the research problem (Kumar, 1999). The reviewing of related literature is an essential part of the thesis to frame the research problem (Ibid). It is also the process to project the research further (Joshi, 2010), benchmark the earlier research (Creswell, 2009), and display research problem (Hart, 2000).

## Major Theories to Understand Living Values

Theories help set the position of the living values for navigating the study (Kumar, 1999). The theories used for this study are the need theory of Abraham Maslow, social integrative theory of Emile Durkheim and the hybridization theory.

### Living Values in Need Theory

The need theory was developed by American Psychologist Abraham Maslow (1908- 1970). This theory says that when basic needs are fulfilled people opt for higher level of needs to achieve (Gratton, 1980). The hierarchical order of need as Maslow stated were physical needs, safety needs, belongingness and love, esteem needs and self actualization (Maslow, 2003).



Need theory can thus escort to identifying and exploring the unmet need in the community with their further consequences (Chander, 2000b). In connection with this, incompatible beliefs, unfulfilled desires or expectations etc. can pacify people detaching from the mutually harmonized life and this theory explore the insight of this type of imbalance (Maslow, 2003). In this way, I am guided to see the reason why social conflict is in the state of increasing (Chander, 2000a) whether it is because of values related need or interest related need (Maslow, 2003).

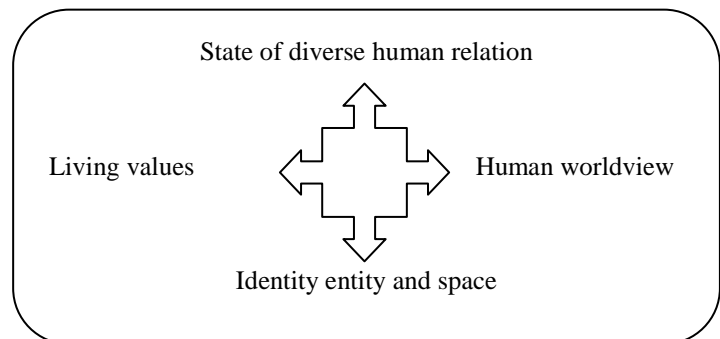
### Living Values in Social Integrative Theory

Emile Durkheim (1858-1817) was the French philosopher who set the foundation to the concept relating religion and morality showing the direct relation in both the natural and social world (Christians, 2005). It is flourishing in the position of the demand of societal linkage rather than the abstract notion (Ibid). This essentially

means that religion can be the driving force in order to have the right values in practice (Ibid). Having saying so for him society is the living stamina which encompasses its parts and parcels of making what are required to turn into the whole societal embodiment. In this connection, Chinmayananda (1980a) presents,

The analogy of river which flows from high land to low lands and therefore in the natural course, only the low land gets more water for irrigation but this is only a small portion of water that is available whereas the most of the water supplied by the river flows away into the sea and get wasted, but if one build a dam across the river, the level of the stored water rises and even the high level land can then be irrigated by supplying water through a system of canal. (p. 447)

From the foregoing remark it can be realized that one should fix or navigate the destination to reach in the way how it can easily and properly be achieved with its desirable goal. Positively reflected thought process whereby one can design the destiny of values. In this regard, Pathak (2009) states the



continuous and steady successive step should be forwarded so as to uphold such values as the worldview can be perceived through norms, beliefs and values and which come up with the collective consciousness. Collective consciousness attaches an individual along with and that flourishing the social integration (Ibid). Values can't be reflected to oneself but it is the reciprocal bond of one to others and it is not thinking just to one but to several (Ibid).

Collective consciousness is actually related to the existence of society and the collective consciousness is produced by an individual through their action and interaction since the human being can be resembled with social being (Chander, 2000a). In this regard, Pathak (2009) mentions that the social reality can be made available through two things; first one is mechanical solidarity and the second one is organic solidarity. Durkheim – worried as modernity might disintegrate society (Ibid). Mechanical solidarity is self sufficient as people are in connection with the close relational bond (Ibid). Organic solidarity is the reliance of other in the division of labor (Ibid). Following Durkheim's understanding, living values needs to be accepted as "social reality" and they should be promoted as Autometization of "Mechanical Solidarity".

Social integration theory therefore helped me to pacify this study in various ways. Firstly, living values can be counted in term of different orientation like social, psychological, cultural etc. living values can be examined through the unified relation of all the entities as a product of human worldview (Lillie, 1955). Secondly, living values are deliberately and systematically rooted in the satisfaction of human desire (Chander, 2000a).

### **Living Values in Hybridization Theory**

Living values can be an essential part of human life (Tillman, 2000a). It is understood differently in accordance with the perception and thereby influencing from it. Having made the balance from externally and internally as a conscience path is living values (Ghos, 2004).

For John Dewey (1859-1952) living values can be connected with liking not everything but only with those that judgments are approved (Dewey, 1960).

Approaching or supposing something good or desirable doesn't mean that these are

actually the same until and unless they are undergone the concrete and empirical examining (Ibid). Living values requires lived and concrete methods to teach with what is essentially displayed in the practice (Chandres, 2011). It holds the knowledge that means and ends go together interrelating and interchanging each other rather than detaching one from another (Dewey, 1960). It is therefore living values can essentially be obtained from the good choice and which may not necessarily achieve from the immediate response but the task approve intellectually (Ibid).

For Marx, living values is viewed differently; they are changing in course of time and context in which they are anticipating with since human nature is not static but an ongoing process (Lillie, 1955). Being more specific to Marx the concept of need and want are differently practiced until and unless one maintain the basic need then he/she can't be able to acquaint in making life satisfactory flourishing the potential goodness (Ibid).

According to John Stuart Mill, the pleasure of one should improve the condition of other (Dewey, 1960). There is no way out to see things differently but always calculating others comparing as good as him or her and there is the extensive adaption of mutual understanding to each other as well (Ibid). Therefore happiness should be counted not within oneself but within the perspective of everyone (Lillie, 1955).

### **Living Values in Construction Theory**

Living values are always at the state of changing and a matter of shaping the habit and the desired destiny with the judgment (Lillie, 1955). It is seen that religion, Dharma or living values have been used interchangeably and here dharma practicing in the past and in this time can be exposed differently as cyclic process (Bista, 1991). The same source also shows that human beings have diverse thought, intention

and aspiration, which are fluctuating and yet they all are named as human and ultimately are the same facts and figures. In this regard (Chinmayananda, 1980a) states

Different pots are made out of the same mud looks different among themselves in form function and name yet people know that their names have an existence apart from the mud. By whatever name one may call them, to whatever purposes one may employ them and whatever shape one may make them, none of the pots can exist even for a second without its essential nature of the mud. (p. 808)

Thus, one needs to make ease of living through the adaption of living values in course of the time and the situation encountered with (Lillie, 1955). In this regard, Ghosh (2004) states that the living values construct the nature of conscience shape as the desirable with whatever expected to be good. New living values are also in the position essentially inseparable part of living as right orientation to the changing nature of living values (Ibid). This entails that living values are constructed; they are shaped and reshaped as per the societal requirements, and also deconstructed to fit with the contemporary needs of the people.

### **Living Values in Deconstruction Theory**

Some values have been eroding and others are in the process of evolution. This means that there is the chance of living virtually in absence of deviating from what is right, contextual and apt to live (Chander, 2000b). This context of detaching from the values ultimately lead people to the position where he/she can't tell their own native land where he/she is grown up, name of the parent who gave the birth and so forth (Ibid).

This theory is useful with the reduction of undesirable and unaccepted behavior. It is contextual (Pathak, 2009) and understood from different lens (Koirala, 2012). It is noticed that everything are at the state of change and living values are also not in exception (Khera, 2002). With the pace of time things are changing and at the same time different types of values are evolved, devolved and eroded. Deconstruction theory is crucial in reviving the values in practice (Pathak, 2009). Living values play a key role in shaping the socially accepted and desirable values. As values are in transition and these need to be reused and revived at the time of need (Maslow, 2003). Therefore values are observed contextual and at the state of evolution, devolution and the erosion.

The deconstruction theory guided me to see how values have been creating and eroding. The common reason for getting such situation, exposing to the challenges and the consequences encountered as well. It is the fact that living values are something not granted from the earlier generation but they are modified form of the system endowed with the duties and responsibilities (Sarangi, 1996). This implies that living values are not taught but simply making them realize it through the situation in which it is exposing and encountering with (Ibid). The table displays the essence of the aforesaid theories and the living values embedded in them.

Table 1. *Essences of Theories and their Implication to Living Values*

<b>Theories</b>	<b>Essence of theory</b>	<b>Implication to living values</b>
Need	Viewing unmet need in the community	Mutual understanding to each and every individual
Social integration	Collective consciousness is paramount	Social and communal harmony
Hybridization	Interconnection and exchange of the concept	Inclusive and forward looking civilization
Construction	Construction of desirable behavior	Values evolving with the pace of time and the context
Deconstruction	Leading to the right destiny with what to keep on.	Values are eroding with the pace of time and the context

(Chandres, 2011; Dewey, 1960; Ghos, 2004; Holt, 1955)

Going through the table 1, texts and my reflection, I hold the idea that the living values can be taken as the leading concept where the harmonious coexistence is maintained (Chander, 2000a) with the right judgment from the core conscience (Lillie, 1955). Living values are accompanied to have a mutually harmonized society since people at this moment are at the state of detaching from what people supposed to have a living being (Chander, 2000b). The growing trends of selfishness, greed, aggression, violence etc are the matter of concern diffusing defectively in an alarming rate globally (Ibid). Therefore, the unmet need of the society can be maintained by constructing the desirable behavior (Maslow, 2003) and the right judgment can be emerged as a conscience living (Lillie, 1955). In the same way the social communal harmony can be reflected in life through the values upholding in practical state of living (Chander, 2000a).

### **General Theories to Understand the Living Values**

Theories can be taken as the map or the guideline for the traveler for getting the right destiny (Kumar, 1999). Kantian theory, cultural relativism, utilitarian, moral subjectivism and ethical egoism are some of them to view living values (Joshi, 2010).

#### **Living Values in Kantian Theory**

Kantian theory is the contribution of Immanuel Kant (1724-1804), a German philosopher who focused on duty and demanded the moment in which it is expected (Dewey, 1960). If one behaves well to others, they in turn behave in the same way more or less. This is also the natural tendency that whatever one has planted the seed and so ever would be the consequences in the harvest time. This natural tendency is best matched in human living as well (Ibid).

This laymen sense in the understanding of Baba (2005) is a tiny shape that can flourish in a large scale as well. Great peoples' naturally attached sincere duty is the everlasting initiative. Jitatmananda (2002) says,

The great people or the great renowned person or the role models like Valmiki tried to discharge his duties to his wife, children and parents by supplying them wealth through plundering. The very sincerity of his dedication that once turned into the worthy of highest human love and adoration God emerging as poet and saint of all the times. Mahatma Gandhi's dedication to his daily duties even to cleaning toilet made him a man of the millennium. Pandit Nehru, it is said, would feel deep satisfaction by daily clearing of pending files on his table. (pp. 55-56)

With the tiny common sense such genuine role model or higher outstanding of a person can be achieved by following three formulaic principle (Dewey, 1960).

In the first formulaic principle “act as if the maxim of action were to become a universal law of nature” (Ibid). Here it is the values that can be found in a native make up where one endeavors to attain whatever the desire and will from the core of heart can be undertaken so far (Ibid) and it is the formula of universal law (Lillie, 1955). This universal law in the eye of Gyatso (1996) is the human civilization that can be made unconditioned from the very beginning through the mutual cooperation and favor each other irrespective of anything conditioned. He further said that if they are in under conditioned then can be resembled as the mechanical rather than what they actually are. Therefore, mutual support is the foundation upon which human civilization can be existed. In Chinmayananda's (1980a) term, people use this civilization but deserve their rights to decision of what to do and what not to do. Dewey (1960) further mentions with reference to Kant,

Natural impulse suggests to a mother care of her infant; but to be morally good, the motive of her conduct must be reverence for the moral law which makes it her burden duty to care for the child. The view has been caricatured by saying that to be truly moral; the mother must suppress her natural affection (p. 71)

The above quote implies that instinctual and moral tendencies are related to each other. One may accomplish both in living values.

The second formulaic principle of Kant is “act as to treat humanity, whether in your own person or that of any other as end never as a means only” (Dewey, 1960). In Kant's understanding one should confront with what the ultimate target of an action without making acquaint of what can be made as a process. It is not a case while performing an action but it is highly employed while behaving one to other (Ibid).

Since a person may make use of any other person as a means of his/her own profit and that ultimately lead the life of detaching from the desirable action (Chander, 2000a).

The third formulaic principle of Kant is “Act as if you were always through your maxims a law making member in a universal kingdom of ends” (Dewey, 1960). While having to look a person comparing to himself with other in most of the attempt it is seen that there is the tendency to have their own satisfaction and achievement having the higher values (Ibid).

### **Living Values in Theory of Cultural Relativism**

The cultural relativism can be anticipated as the form of mutual understanding of the need and reality of one and others (Chander, 2000a). In other words, one can't claim the culture of self is superior to the culture of others (Ibid). For this concern, the need of moral orientation is paramount (Rama, 1988). It is with the facts and figures of values that can be accompanied by imitating good role model and basically parents, family members and the teachers can be taken as the role model to the children (Ibid). This model type of course of action can't be one sided but it is always in the pace of improvement as a result of the earlier role model (Chander, 2000b). With this regard, Chinmayananda (1980a) states

If the existing religion thereby the norms and values are too old, outdated and can't solve the pressing problems then without regret one can discard the whole lot and strive to discover new principles and laws of right living since to solve the underlying problems, one should take a new culture and more desirable cult concerning primarily with life here rather than hereafter. (pp. 438-439)

The quote above indicates that life is the affair where there is the multiplicity of fluctuations and thereby the changes in values for socially accepted living

(Chander, 2000a). This change in the living values leads to happiness and satisfaction (Jitatmananda, 2002) as a part of civilization.

Therefore, the religions can be regarded as the cohesive force to resist illusions, delusions, misapprehensions, negative experiences etc and encompasses the values laden activities so as to up hold the sense of cooperation and brotherly understanding with the real care and concern at the time of need (Ibid).

### **Living Values in Utilitarian Theory**

Utilitarian theory flourishes the fact of satisfaction with the sense of justice (Dewey, 1960). The concept of right and wrong can be realized through the consequences of an action calculating in term of the overall goodness in it (Ibid). The matter of goodness is examined not through the immediate response but from the task approved intellectually (Chander, 2000a). In this sense, Dewey (1960) states the utilitarian makes use of social welfare allowing himself/ herself the human satisfaction.

This satisfaction can be resembled with the happiness which is counted not within oneself but within the perspective of many. This implies that one should treat his/her neighbor in a manner as s/he expects from the others as selfless action (Pathak, 2009). While going through the Marx, the reciprocal and mutual relation between the self and the world are paramount (Ibid).

### **Living Values in Moral Subjectivism**

Living values can be taken subjectively because they are judged and/or examined by the individual and the society together as per their utility (Dewey, 1960). This means the right and wrong can be labeled in one's feeling or thought (Ibid). In this process, people seek alternatives through their subjective as well as

objective lenses (Koirala, 2012). This personified decision can be the final rules for the person.

### **Living Values in Theory of Ethical Egoism**

The theory of ethical egoism can be taken as the reality where an action is determined by the self motive (Dewey, 1960). Self motive drags one to the desired end automatically. In the word of Chandler (1988) “when man knows his real identity then an improvement in his self and his relationship with others take place automatically and naturally even as day follows night.” (p. 42) Chandler’s remark reveals the great deals of conscience cultivating the self. The self is crucial as it is the prerequisite for to have the meaningful living with the right judgment (Lillie, 1955). The interest of self can ultimately take place in the different form (Ibid).

From whatever the context and the exposure one is appeared with but the goodness is essentially obtained from the right choice of an action (Dewey, 1960). In comparing self to other, in most of the cases there is the tendency to have their own satisfaction and the achievement having the higher value (Ibid). This tendency can be taken as voluntary one and categorized as spontaneity or habitual like the child’s sucking of his/her thumb (Lillie, 1955).

Table 2 summarizes the essence of the theories scrutiny living values.

Table 2. *Essences of Theories and their Implication to Living Values*

Theory	Essence of theory	Implication to living values
Kantian	Right duty to perform	Right living can be achieved through the duties and responsibility
Cultural relativism	Identifying oneself with the society and with the mutual understanding to self and others	Social co-operation and harmony
Utilitarian	Need according to usefulness/utility	-Fulfilment of desire -Physical and mental well-being
Moral subjectivism	Determined on the basis of one's feelings and thought	Nothing can be final and absolute
Ethical egoism	Orienting to the self interest	Self interest is the requisite condition to have the common decision.

(Chander, 2000a; Dewey, 1960; Koirala, 2012; Lillie, 1955)

From table 2, I have understood living values as the fact of fulfilling multiple realities (Dewey, 1960) maintaining the operational task in day to day living (Tillman, 2000b). Living values relate with what the thing in need at the time of real care and concern (Maslow, 2003). Living values are specially confronted to what we concerned with human being ensuring the harmonious and civilized life (Ibid). These values are personal and the subject to change so as to meet the need and reality of human (Ibid). Living values which are inherently attached to have a meaningful and a good model living (Chander, 2000b) where self interest of an individual is the paramount and pre-requisite condition for the right judgment (Lillie, 2000). These are the values in an operation or functional (Tillman, 2000a) as they are touching one's

life with the maintenance of well being from the relative understanding (Koirala, 2012).

### Understanding Living Values in Six Schools of Hinduism

There are a number of books in Hinduism. Vedas, Upavedas and Aranyakas are some of them. The ideas of these books have been synthesized in six schools of thoughts namely Sankhya, Nyaya, Yoga, Vaisesika, Purba Mimamsa and Uttar Mimamsa (Chander, 2000a). These multiple thoughts of Hindu religion can best project the knowledge from all the way making good contact with the supreme soul (Ibid). Before discussing on

the theme, I

want to describe how

the word Hindu came

into existence.

The term Hindu is a Persian word that spells Sindhu as Hindu. The then Sindhu dwellers were regarded as Hindus

(Kishore, 2003). Hindu

religion is widely known having six schools of thoughts which navigate the proper

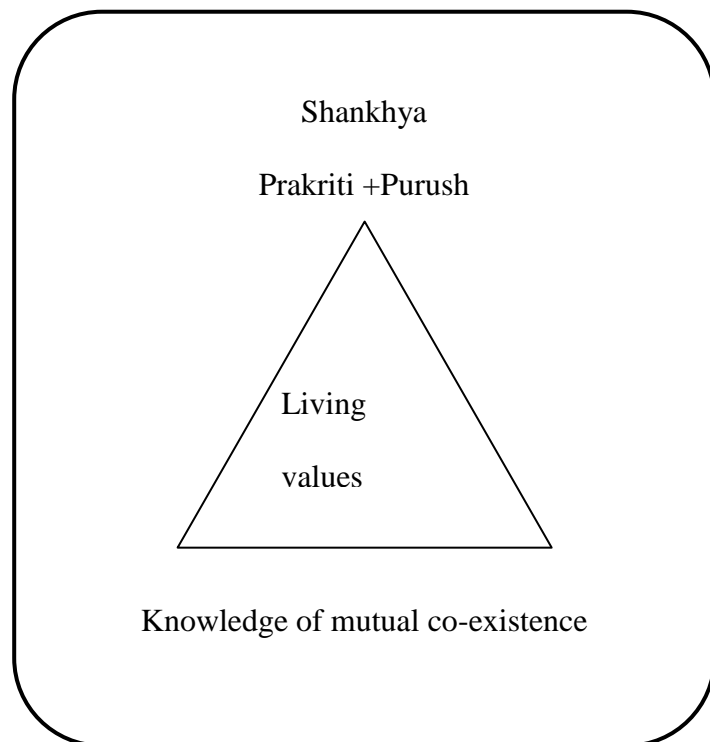
path to living conscience (Ibid). The Sankhya school of thought, the dualistic

conception having the balance of Prakirti and Purush, is the essence of understanding

life. It is the fact that each individual doesn't have any existence until and unless

he/she is in relation with the other realm and this is what a living values where there is

no concept on independence but of mutual cooperation to each and every entity (Ibid).



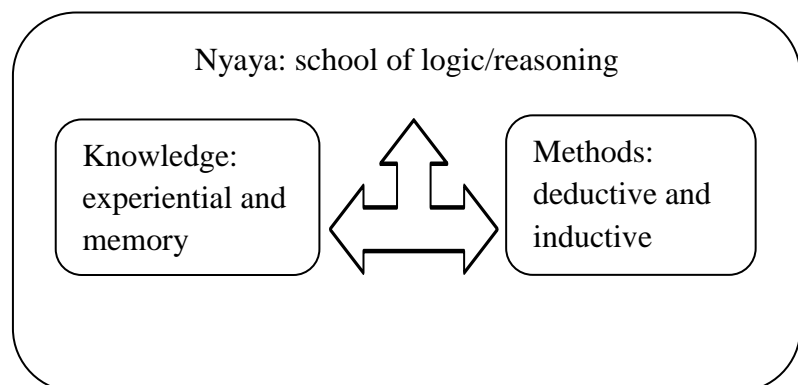
Yoga darshan which is observed as a science founded by Patanjali, views that it is as a means of liberation through meditation (Kishore, 2003). Yoga maintains living rich and meaningful through the linkage between the material living and with the cosmic living (Ibid). Therefore, the yoga darshan is the means of communicating with the supreme soul which maintains peace and satisfaction as a line to reach the desirable living values (Chander, 2000a). This is what the ultimate goal of living according to yoga darshan.

Nyaya darshan or the philosophy of Gautam is in the line that the logical thinking is as a prospect of achieving the right living and escorts the pavement of the faith of logic (Kishore, 2003). Though all are living beings, human beings are different from animal beings since they possess by virtue of the presence of reason (Gauchwal, 1967). The reasoning process is the logical process or thinking process in other word and this ultimately provides with the knowledge of right living (Lillie, 1955). The other school of thought Vaisesika darshan is close to Nyaya darshan and this claims that the

origin of the universe is related to eternal atom (Kishore, 2003).

In this line

Brahma is the creator of the universe which is



eternal and everlasting all the time and all the reality. Purva Mimamsa as the philosophy of Jaimini is literary mean to the previous finding of religious practice and therefore the underlying religious and ritual practices can be categorized under it as the dutiful action (Ibid). In this concern, Chinmayananda (1980a) states the Uttar

Mimamsa or the philosophy of Badarayana is the art and science of living. This flourishes the set of desirable values of life leading to the conscience mode of living (Ibid). According to this philosophy, God is omniscient and omnipotent and thereby having three state of manifestation of Brahma as the absolute existence (Sat), intelligence (Chit) and perfect joy (Ananda) are the ultimate goal of living (Kishore, 2003). The table 3 displays the living values envisaged in six schools of Hinduism.

Table 3. *Shada Darshan or Six Schools of Hindu Philosophy*

<b>Philosophies</b>	<b>Concepts of God</b>	<b>Relation with living values</b>
Sankhya darshan	Universe is guided by Purush and Prakirti; cause and effect- Dualism.	The proper maintenance and mutual harmony between the two substances lead the living cherished. Three gunas of prakriti namely Satwa, Raja and Tama.
Yoga darshan	God as The master of all Yoga; the perfect entity; Yoga Chitta- Virti-Niroda.	Synchronizing body and mind ultimately lead peace and co-operation.
Nayaya darshan	One god; omnipresence, omnipotence and omniscience of god.	Attaining valid experiential knowledge through reasoning and debate show the way to have the meaningful life.
Vaiseshika darshan	Creator of universe is Braham; god as adrasta and activator of soul.	Referring two genuine knowledge; perception and interference as having enlightened to sustain realistic living ahead
Purba-Mimamsa darshan	God as all knowing, beyond time, senses and body.	It leads to be dutiful action which escorts a happy and peaceful life.
Uttar-Mimamsa darshan (Vedanta)	Braham as the creator of the universe, Maya as seed power of god.	Self is always same which uplifting reality and once the reality is obtained respectful and coordinated life can be attained.

(Chander, 2000a; Chinmayananda; 1980a; Kishore, 2003)

From the table 3, it can be understood that the Hindu cosmology is congruent with living values (Chander, 2000b) as something to the path of conscience (Chinmayananda, 1980) and right judgment (Lillie, 1955). The essence of living values as the practical life is highly appreciable in the line to the six schools of thought (Kishore, 2003). These six schools of thought are encompassing the reality of

right living with different types of underlying systems intermingling with each other (Ibid). In this scenario, living values can be taken as the overall balance to the ultimate outstanding. In this sense it can be said that values are the byproduct of the society (Chander, 2000b) which can be mapped and designed by the six schools of thought for the ultimate living and right ruling (Kishore, 2003).

### **Living Values in Buddhism**

Religion advocates for the mutual coexistence and right living (Chander, 2000). They also display that individuals are interdependent to each other. This interdependence looks for mutual cooperation, harmony, and right living (Ibid). The right living values demands to have correlation. In this regard, Tyagananda (1996) state

The living values link the needs and purposes with the opportunities and obstacles of the world. They also link from one to other people through common allegiance to values an 'I' and you can become a 'we' and jointly share task and demands joys and sorrows with the sense of mutual coexistence. (p. 10)

The foregoing description shows that there is a room for the harmonized and coordinated sense of collective welfare rather than the care and concern of personal orientation for the sake of oneself. This is where Maslow (2003) states the religion should be accounted with the social behavior equipping the real care and concern at the time of need. Table 4 that displays the living values of different forms.

Table 4. *Inter-religious Living Values*

Living values	Hinduism	Buddhism
Respect	<p>Self is always the same and sameness is the transcendent absolute Reality.</p> <p>Yoga of action, Duty is that for which one is responsible. In this connection, the four Mahavakya of Vedanta/ Vedas are resembled and make the concept of values more evocative. These are mentioned in the following statement,</p> <p>ॐ प्रज्ञानं ब्रह्मा : ऋग्वेद  ॐ अहं ब्रह्मास्मि : यजुर्वेद  ॐ तत्त्वमसि : सामवेद  ॐ अयमात्मा ब्रह्मा : अथर्ववेद</p>	<p>Realization of the true nature of existence that non-harming, compassionate, altruistic action</p> <p>Law of Karma /dependent origination</p>
Cooperation	<p>Prakirti and Purus/ Cause effect relation</p> <p>Maya seed of power</p>	<p>Dependent each other / Co-existence</p> <p>Non violence are paramount and this is closed to the gist of Purana, the Hindu religious text अष्टादश पुराणेषु व्यासस्य वचनद्वयम् । परोपकार पुण्याय पापाय परपीडनम् ॥</p>

(Chander, 2000b; Maslow, 2003; Tyagananda, 2005)

The table 4 shows that living the values can be realized as the means of maintaining the relation in living style (Chander, 2000b) with respect to the inter-religious ground and encompassing the right judgment (Lillie, 1955). With the pace of modernization, the concept of debate is the state of rapid growth rather than the dialogue in order to have the mutual understanding and consensus (Kondanya, 2011) Living values is anticipated in the line to justifying the gap (Dewey, 1960) to the

transition of surviving and with pacifying the interrelation as Hinduism intermingle to other Buddhism and vice versa (Lillie, 1955).

### **Chapter Summing up**

In this chapter I have introduced the concept of literature and discussed to the specific and general theories as a lens to understand living values. Specifically, I have reviewed Need theory, Social Integration theory, Hybridization, Construction and Deconstruction to the line of general theories. Similarly, I have reviewed Kantian theory, cultural relativity theory, utilitarian theory, moral subjectivism and ethical egoism as subsidiary theories to this research problem (Joshi, 2010).

Moreover I have discussed Hinduism and Buddhism as a perspective to orient the living values.

## CHAPTER III

### Research Methodology

#### Chapter Indication

Research methodology is taken as the roadmap (Joshi, 2010) in which I have started the academic journey (Kumar, 1999) to elicit manifold truths (Koirala, 2012) from the study area. In this chapter, I have mentioned philosophical, ontological, epistemological and the axiological assumption of my study. I have further presented the research design, study population and sampling, FGDs, ethical consideration, approach to study, theoretical framework, conceptual framework and lastly I have closed the chapter by summing up.

#### Philosophical Assumptions

Philosophy is the perceived rationale which comes out of wonder (Dewey, 1960). Following William James, everybody is a philosopher. With this regard, it can be said that each and every individual has a sort of rationale which often deals with something wonder or surprise that reveal number of information. Philosophical worldview can be taken as the foundation or set of assumptions which frames action to be carried out (Creswell, 2009). It is reflecting or orienting to the nature of research field and researcher's stand point by negotiating along the way (Ibid).

I have used my worldview to understand the nature of my research (Creswell, 2009) as truth is subjectively decided and hence varies from person to person. Sarangi (1996) states that philosophy is the rationale approach to understand the deliberate human actions and judgments (Lillie, 1955). Thus, philosophical worldview can be taken as a means to view living values as a part of life in making the rationale and conscience action (Chander, 2000). It helps people to cope with the situation and

at this point, my philosophy is my personal judgment over a particular case (Lillie, 1955).

### **Ontological Assumption**

Ontological assumption is the segment of philosophy referring the nature and form of reality (Flick, 2009). What I think true now may not necessarily remain the same after a while. So every person has their own specific way of perceiving things as the subjective realization (Joshi, 2010). As a researcher, I acknowledge and accept multiple understanding (Creswell, 2009). This diverse range from the individual/social judgment (Lillie, 1955) is my thought process to address my research question (Denzin & Lincoln 2005 as cited in Creswell, 2009). I also hold the understanding that reality can be generated in the ground which is contextual, culture specific and the degree of conviction of a person.

### **Epistemological Assumption**

Living value is perceived as a part of rationale feeling or the knowing mode of experience (Dewey, 1960). On the ground of ontological principle discussed above, my epistemological standpoint situated. In my study, the query to the nature of relationship between knower and what can be known are framed (Denzin and Lincoln, 1994, p. 108). Here the relationship between me (knower) and the subject (to be known) framed the study as the subjective and the relative understanding (Lillie, 1955). In this regard, Denzin & Lincoln (2005) state,

To act is to contextualize behavior and being able to act skillfully implies that actions are appropriate to the given context. The actor needs to make sense of the context to enable appropriate actions. Knowing how thus implies knowing how in a given context in which appropriate action emerge from contextual knowing. (pp.51-52)

Epistemology is concerned with the nature of knowledge. The qualitatively generated research knowledge is regarded as being situational and having manifold and diverse meanings (Creswell, 2009, p.67) and it can be seen as the construct of people (Flick, 2009). In my research problem, I have seen the knowledge system governed contextually and varied to the participant (Ibid). This means my epistemological standpoint is that people generate knowledge from contextual standpoint.

### **Axiological Assumption**

Etymologically speaking the term axiology is derived from the Greek word axiom which means value or worth of something. My "worth of something or value" for this study is that each and every individual has values to follow and the logic to claim them as right. In this relation, I have made use of the participant's values system as a part of rationale (Dewey, 1960) and the right judgment (Lillie, 1960). In this concern, Denzin & Lincoln (2005) state

The rationale for human action is reverence for life on earth. Living nature reproduces itself as its very character. Embedded in the animate world is the purposiveness of bringing forth life. Therefore within the natural order is a moral claim on us for its own sake and its own right. Nurturing life has a taken for granted character outside subjective preferences. Reverence for life on earth is a pre-theoretical given that makes the moral order possible. (p.155)

With this reference in mind, I have given the priority to participant's values system and their judgment (Lillie, 1960). Treating others as their own positioning is the genuine fact while dealing to the values with its relative consideration (Koirala, 2012).

## **Research Design**

Research design is a detailed plan for the researcher to answer the questions to the research problem like what to study? How to study? What procedures to be followed (Kumar, 1999)? As I have mentioned earlier, my study follows qualitative design with narrative inquiry process of a specific community. Therefore, I have made use of philosophical worldview, strategies of enquiry, and specific method for narrative enquiry (Creswell, 2009). So, I have selected social constructivist standpoint to explore the intergenerational living values (Ibid). For the strategies of inquiry, I have applied narrative inquiry as the focal strategies to obtain the underlying information (Creswell, 2009). For data display I have applied three aspects viz Interpretivism, Postmodernism and Criticalism as prime sources of knowledge generation (Pant, 2009).

I have followed multiple methods since “no single method can flourish the inherent human experiences and thereby seeking the better ways to make more understandable the worlds of experience” (Denzin & Lincoln, 2005). The reason is that I have found the multi-paradigmatic research approach to see my research problem as,

There is no clear window into the inner life of an individual. Any gaze is always filtered through the lenses of language, gender, social class, race and ethnicity. There are no objective observations, only observations socially situated in the worlds of and between the observer and the observed. Subject or individuals are seldom able to give full explanations of their actions, or stories about what they have done and why. No single method can grasp all the subtle variation in ongoing human experience. (Denzin & Lincoln, 2005, p. 21)

Once, I generated narrative information, I applied Interpretivism, Post modernism and Criticalism to make meaning out of it. Interpretivism helped me navigate my informants' perspective. Postmodernism helped me understand the way of managing his/her living values; Criticalism helped me re-read the narratives from structure and beyond structure.

### **Sample of the Population**

I have used purposive sampling to find the informants. My purpose was to find out the household having extended families. I grouped the member of each family into 3 groups: teen age group of 13 to 19 years; adult of 20 to 59 years and old of 60 years upward. The first and third groups were taken as the dependent and passive population and the second one was taken as an independent and active population. Sample of the population is mentioned in the table 5.

Table 5. *Sample of the Population*

Categories	Age	Male	Female	Total
Teen	13-19	4	2	6
Adult	20-59	3	3	6
Old	60 over	3	3	6

The information in the table 5 shows the glimpse of sample of the study population. In this study, different categories viz Teenager, Adult, and the Old are maintained to perceive the lived experience on living values from different course of action. Extended household are selected having at least three generations. The numbers of the participants are made inclusive from both of the male and female.

### **Study Site**

My study site was Sanothimi, Bhaktapur where I found the extended families with at least three generations. Out of the identified family members, I selected those

who were in my contact having the long experiences on living values and being suitable to my study. I selected six families/households having all three aforesaid age groups. Among the informants 8 were students for FGD from grade 9, 10, 11, 12 including 2 members from each of the grade.

### **Research Tools**

Research tools can be used as instruments to pacifying the research problem rightly (Joshi, 2010). With this regard, I selected some research tools; interview guideline and self narrating as the means to achieve the destiny (Kumar, 1999).

**In-depth interview.** I used the in-depth interview as the research tools in order to obtain the information from the respondents. My respondents from the six families/households having the age group of 13-19, 20-59, and 60 upward and the focus group discussion from school/ college students were the target groups and they pacified me to get the information required. For in-depth interview, I prepared the open-ended questions in order to elicit information. The prime purpose of using the in-depth interview was to examine the perception and the experiences of living values and exploring the state of gap among the generation in term of the living values selected for the study; respect and cooperation. Panta (2009) states the general notion of qualitative interviewing initiates with displaying the meaning of others, their perspective and knowledge. In this way, interview navigates the destiny for me (Kumar, 1999). Interview facilitates to explore the experience and the situation of the world he/she is living. Interview thus uncovers the experiences of the self and others going through the different setting of living.

**Observation.** The observation is a commonly used method to collect information from the primary data (Kumar, 1999). It is best suited in the situation where the behavioral pattern of the informant can be examined (Ibid). Generally

speaking, “observation includes three process viz sensation, attention and perception” (Joshi, 2010). Sensation can be obtained through the sense organs; attention can be obtained through maintaining the concentration. It is concerning to something supposed to observe and in the same way, perception comprises the interpretation of the sensory reports (Ibid).

In line with this, I have made the observation in order to understand the general attitude, behavior and the course of action to my research informant. The observation was non-participatory one.

**Reflective writing.** I used reflective writing as a tool to generate the information. It exposed the experiences, perceptions and the voices of the participants and of the self. Furthermore, reflective writing flourished the creativity, innovative ideas, criticality and analytical process of displaying the data/ information.

**Self narrating.** Self narrating is a tool to obtain information from the self. The everyday experiences and the insights of me enable to reflect the wider cultural and contextual meaning of the society in which I am living from a long.

**Focus group discussion.** Focus group discussion can be taken as the landmark in making the public participants involved in the research process. Keeping this thing in my mind I have made use of 8 numbers as the focus group in the study which can be regarded typically advised group as the optimum size (Ibid). I have selected 8 students from grade 9, 10, 11, 12 including 2 members from each of the grade and making them diverse and inclusive. I have selected the number of the participant in the discussion which is determined by research questions (Ibid). As I have already planned in my mind what to ask and how to do it and I have made use of questions during the discussion from which I have displayed the hidden information.

I have made a discussion in a very friendly and interactive manner producing a relative informality (Puchta & Potter, 2004 as cited in Flick, 2009). It is also said as a focus group interview and often time stated as one half to two hour (Flick, 2009). And accordingly I have made the interaction around one-half and a bit more (Ibid). While making the discussion it is carefully considered whether they are in a position to take part actively or not. Therefore the researcher has made some preparation in composing of group with respect to the expectation of the research problem. Moreover I have selected those participants in the discussion who are more likely the strangers other than the group of friends having a close intimacy since this extends the level of thing said would be the danger of taken for granted (Flick, 2009).

### **Ethical Consideration**

I have tried my best to explore the underlying consideration by asking questions and making discussion with my research participants by making them aware of the consequences of my research (Pant, 2005). This made me easy to establish rapport with them and became easy to ask questions non-discriminatorily (Gregory, 2005). In receiving the response I was mindful to safeguard the participant's right, while conducting interview. I was also aware in noting down their explanation and coding them for my information purpose (Ibid). While I was conducting an in-depth interview and interaction, I was trying to ensure whether they were feeling uncomfortable or not. Often times I was refrained to have their response to respect their right. In this context, I did not take their remark in my research records.

The other thing that I maintained is the privacy of the research participant. To ensure this fact which I used their pseudo name so that I can preserve their identity and save them from any psychological and social complexity.

## **Approach to Research**

Being more specific, approach to research is taken as the manner of handling the research proposal (Creswell, 2009) and it is the process whereby the method of eliciting empirical information can be adopted (Denzin & Lincoln, 2005). A brief overview of the narrative approach has been made in this section.

## **Narrative Approach**

Since I applied narrative approach to inquiry following is the brief overview of it. Narrative approach is the process whereby one can share, interact and exchange information with respect to the research topic. It can be taken as a constructive process in which the underlying conceptions foster gradually in form of feelings and experiences. In this connection, Clendenin and Connelly, 2000 as cited in Creswell, (2009) state

Narrative inquiry is a strategy of inquiry in which the researcher studies the lives of individuals and asks one or more individuals to provide stories about their lives. This information is then often retold or restudied by the researcher into a narrative chronology. It combines views from the participant's life with those of researcher's life in a collaborative narrative. (p.13)

Keeping this thing in mind, I used narrative approach as my research method. Since I used narrative approach as the research method, I tried to include my participants view, experiences through the interview and observation. In the same way "Narrative inquiry can advance a social change agenda as a wounded story teller can empower others to tell their stories" (Flick, 2009). It is therefore attempted to comprehend and talk about the participant story which would further highlight, expand and strengthen their inherited potentiality in the narrative scheme. In this regard, Denzin & Lincoln (2005) also put the similar stand and said,

Narratives are socially situated performances, ways of acting in and making sense of the world. Narrative researchers often write in the first person, thus emphasizing their own narrative action. Chase identifies several distinct approaches to narrative analysis, including psychological, sociological, anthropological, auto ethnographic and performance studies of identity. (pp. 641- 642)

I have selected this narrative approach in mapping the research problem (Joshi, 2010) and with the fact of viewing the world from the observation made and the story informants have said (Creswell, 2009). For this, I tried to interpret and reinterpret my participants' story and the perception about living values.

### **Theoretical Framework of the Study**

In this regard, I have thought some common terms and terminologies to be accounted for living values. For this context, I have contemplated with the members of community from different generation. In the same way, I selected two core values i.e. Respect and Cooperation. I have the rationale for selecting them as these living values are more prominently attached and displayed in the community in our context and these have inclusive nature in which other values are also accompanied (Tillman, 2000a).

Table 6 includes different theories showing how I want to use them.

Table 6. *Different Theories and their Link to the Study*

Theories (core)	What I want to connect?	How they support the study
Need	Viewing unmet need in the community	Exploring the mutual understanding
Social integration	Collective consciousness is paramount	Social and communal harmony
Hybridization	Interconnection and exchange of the concept	Inclusive and forward looking civilization
Construction	Construction of desirable behavior	Values evolving with the pace of time and the context
Deconstruction	Observing things differently	Values are eroding with the pace of time and the context

(Chandres, 2011; Dewey, 1960; Ghos, 2004; Lillie, 1955)

With this context, I considered need theory, social integration theory, hybridization theory, construction theory and deconstruction theory as the main theories and these are accompanied by some others derivative theories like Kantian theory, theory of cultural relativism, utilitarian theory, moral subjectivism and ethical egoism. More precisely, it is supposed to see the intergenerational relation of living values with regard to its practices, challenges and existences in the community.

### **Conceptual Framework of the Study**

Basically my research is concerned with the eroding, devolving and evolving living values with regard to its practices, challenges and existence. This research is completely qualitative by nature. In qualitative research the researcher is focuses on the meaning rather than the number or statistics (Joshi, 2010). Therefore, this research aims to appreciate the concept or meaning of human values, consequences or attitude of a person, shifting of living values from one generation to another. I have collected

information by applying narrative inquiry which is the study of related literature, experiences of researcher and research participants.

My study site is Sanothimi, Bhaktapur where I found the extended family members with at least three generations i.e. teenager 13-19, adult 20-59, and older 60 upward, Out of the identified family members; I selected those who were in my contact having the long experiences on living values and being suitable to my study. I selected six families having all three aforesaid age groups. Among the informants, 8 were students for FGD from grade 9, 10, 11, 12 including 2 members from each of the grade.

In line with this, my research is concerned with the evolving, devolving and eroding of the values to its practices, challenges and sustains. Figure 1 deal with what I have applied for this research.

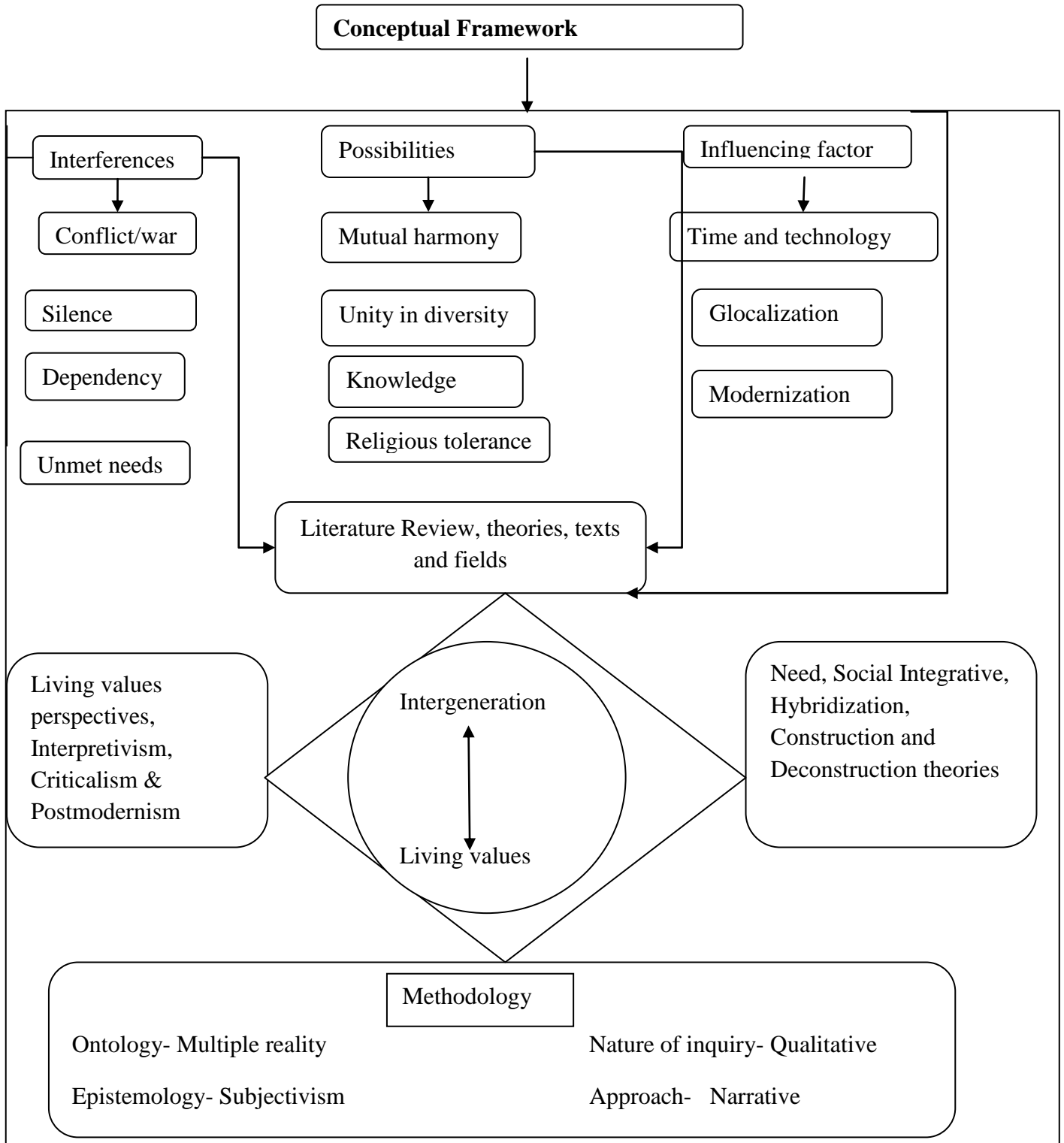


Figure 1. Conceptual Framework

With the standpoint of the literature review, I made conceptual framework for the study. Basically, there are three parameters. Firstly, interference that is often

resisting living values from the course of action in which they are in need. Secondly, the scenarios in which living values are in practicing with the harmonized needs and with unmet needs. Thirdly, the innovative ideas and insights are flourishing to meet the gap between eroding and evolving living values.

I have selected two core human values i.e. Respect and Cooperation. In order to understand these values theoretically I have applied need , social integration , hybridization , construction and deconstruction theories as core and Kantian theory, theory of cultural relativism, utilitarian theory, moral subjectivism and ethical egoism as subsidiary.

I tried to interpret the narrative data through Interpretivism, Post modernism and Criticalism. I have selected Interpretivism paradigm to find out my informant's worldview; Postmodernism to examine the way managing living values and Criticalism to see the connections between the structure and narrator's experiences.

### **Chapter Summing up**

In this chapter I have discussed philosophical, ontological, epistemological and axiological assumptions of my study. I have further presented the research design, study population and sampling, FGDs, ethical consideration, narrative approach theoretical framework and conceptual framework of the study.

## **CHAPTER IV**

### **Perception on Living Values**

#### **Chapter Indication**

In this chapter, I have analyzed the information obtained from eighteen research informants including the three different age groups viz. 13-19, 20- 59 and 60 upward. I have also made meaning of their experience and understandings (Neuman, 2006).

#### **Living Values in Understanding**

Living value is a good model of living rightly for better social being (Chander, 2000a). Brahma Kumari is credited for the internationalization of this concept to the fiftieth celebration anniversary of United Nations in 1995 (Tillman, 2000b). The principles and philosophy of living values encompass the universal facets of spiritual and moral values to reorganize the unlimited treasure of cosmic energy (Kozul, 1995). Religious texts have their own approaches to teach this understanding. This is why theists believe that religion is the pre-requisite for better human being and thereby living values (Chander, 2000b).

#### **Elderly (60 plus) Peoples' Perception on Living Values**

Academia and lay persons see things in the same way but they differ in their expression. Keeping this in mind I have derived the perception of eighteen research participants of different age groups viz., 13-19, 20- 59 and 60 and above. Furthermore I have brought out the views on living values from the literatures along with the informants view in the subsequent sections. In this regard, table 7 shows the perception of 60 plus peoples' age group on living values who were from six different families.

Table 7. Perception of Elderly People's on Living Values

Informants	Characteristics	perception to living values	Argument to living values	Basis of the perception/argument
Bhattarai	Religion is the prerequisite to living	Religion as safeguard to living values	Living values are the product of religion	Lived experience of the people
Shrestha	Living values are in a system to be followed.	Values and right coexist	Every creature has its specific value	Ideas emerged out of the ecosystem
Dhital	Everything are at the state of change	Values are keep on changing	One should go through the change in life	Change is the natural phenomena.
Dhital 1	Experience is the foundation of right living	Experience makes value differences	Mutual sharing of life experience makes life ease and improved	Maturity feels changes in the values
Acharya	Internal conflict cannot be answered by the shared experience	Values are destined to creation	People replace bad experiences with good ones.	Living values are formed and deformed. Old age makes them a habit ones
Bhatta	Values are self rules and regulations	Values are both normative and formative	Things are changing and need to be updated	Learning of living values and forming the habit is ongoing process

The analysis of the information in the table 7 indicates that the perception of the elderly people complies with different authors (Chander, 2000b; Chinmayananda, 1986b; Rama, 1988; Sarangi, 1996). Their perceptions indicated that religious orientation, experience of the people, and the interaction with the environment shape living values. The elaboration of their perceptions is displayed herein.

### **Religion as Safeguard to Living Values**

The experience of the elderly people showed that living values existed only with the presence of religion. This experience complies with Chander (2000b) who found religion as the crucial matter to discipline people, make them sincere to what they do, and form their conscience behavior. This is also the continuation of the elderly peoples' experiences and filtered use of them by the young generations.

In the words of Bhattarai,

*Living values are the righteous activities. These activities are based on religion. People are afraid of committing crime because they know that there will be some bad consequences in life and after life. So they behave in line with religious values.*

Bhattarai's perception indicated that the living values are governing force of life as if they are the machine of human society for systematic living (Sarangi, 1996). His arguments showed that religion and living values comply with each other. This perception also shows the connection with Chinmayananda (1980a) and Rama (1988) who believed that religion helps conquer the evil tendencies of the people and thereby flourish the sound human trait. Acharya has another perspective on living values. He believes that living values are guided by the God. The fear with the god compels people to construct their understanding. Bhatta and Shrestha hold similar view on living values. For them, they are controlled and maintained by religion.

From the perception and argument of my informants, I found that living values are connected with religion and religion can be taken as preserver of the human beings. In this process, people come in contact with bad company (Baba, 2005) despite their religious orientation. As Socrates said, “no one desires evils” and if someone possesses evil desire he/she accepts the crime. This shows that religion safeguards the conscience living and encourages people for social duties and responsibilities (Lillie, 1955).

### **Values and Right Coexist**

Living values demand certain system to be followed. This system is mutually constructed (Chander, 1988).

Shrestha, aged 38, a mother in SOS School Sanothimi mentioned

“Living values exist with experience and ecology. One cannot live or sustain in the absence of other”. Her perceptions towards living values comply with Bhattarai. Bhattarai says that tiger and goat cannot live together because they have different living values. The first one is non-vegetarian and the second one is vegetarian. For her the world is maintained in a system and it is continued by the theory of social integration.

The other informant Bhatta holds a bit different view. To him living values should go only with the system. Acharya holds the view slightly close to Bhatta, to him the world is wonderful as people may not get what they supposed to have. The perception and arguments of my informants made me knowledgeable that living values are created by the nature and ultimately they are supposed to address the nature (Chander, 2000a). My informants were of the opinion that living values bridge differences and create harmony in them. This opinion complies with the authors like

Lillie (1960) who stated that the society is the blend of many roots that needs to be accommodated in a natural way.

### **Values Keep on Changing**

Things are always in a position to change since this is the natural tendency (Chander, 2000a). As everything is in a motion so the living values perceived by the people can also be changed in course of time and the situation encountered with (Lillie, 1955).

Dhital, 75, Sanothimi 17, Bhaktapur, a priest of Hindu ritual explains living values as

*Living values are at constant state of change. People feel proud of themselves being physically strong, smart, educated, and prosperous and so forth. Not all the time he/she is realized with the things to do rightly but every one's living it is inevitable and appear sooner or later by the way. These are like the moment when one become sick, weak, encounter with some danger or facing critical situation.*

The excerpt shows from the perception and argument made by Dhital, I understood living values as they are the means of right living and in course of changing. Living values in the opinion of Dhital can be stated that there will be any point of life time where one is known with what is to be done and what is not to be done as the cyclical process. Human beings have different types of thoughts, intention and aspiration which can be fluctuated; and so they are named as the innovative creature (Chander, 2000). The changing nature of human being can be shaped in the desirable form of behavior and this cannot be detached. In this regard, (Chinmayananda, 1980a) states

That the different pots made out of the same mud look different among themselves in the form function and name and yet people know that their name has an existence apart from the mud. By whatever name one may call them, to whatever purposes one may employ them and whatever shape one may make them, none of the pots can exist even for a second without its essential nature. They are born of mud, do exist in mud and when destroyed then merged back into mud. (p.808)

In the same reality, one cannot skip the stages of life as changing phenomena and accomplished accordingly. People come to know the reality of living values sooner or later without skipping the changing nature of reality. Although a person is physically strong or proud, he/she encounters with sickness or difficulty and realizes the reality of change. In the word of Dhital,

*Living values are the values one go through them in his or her living span in a changing manner. One is not always aware of the fact of living values but each and every aspect of life. Values are anticipating and moving but not in a constant line of tribute.*

Dhital believed in the theory of need since things are changing when they are in need. To him the way people believe can be changed in course of the context in which they are in. The vision of life has been changing and often replaced by what is evolving contextually. The other informant Dhital 2 holds another perspective that mature experience is crucial to change the values and get used in the practical living. Similarly, to the view of next informant Acharya holds the assimilated view to the first one as change is an ongoing natural process. From the perception and argument above mentioned, I found that the change is what the situation or the demand emerged with.

### **Experience Makes Values Different**

Living values can be achieved not through the theory internalizing but the practice of doing right action as an art of living the good life (Lillie, 1955). One need to see things positively without rendering from what are unnecessarily be imposed and lead the route other than the right destiny from trial and error. Baba (2005) states that living values should be filtered and adapted to a better human being. Therefore, the living values should be equipped with the fundamental experiences of life (Ibid).

Dhital 1 aged 78/60, ritual performer/ household Sanothimi, 17, Bhaktapur explains living values as

*Experience is the eagerness and innovation from which the things may not necessarily grant as it is. One need to share what he/she has experienced with and other parties should also share what he/she has gained from the time spent as fulfilling what is in need each other mutual sharing of living values make living ease and updated.*

Living values are the climbing ladder from experience by means of which one can get the destiny supposed to achieve. The only thing is to make use of the ladder since ladder itself can do nothing either inspire or ignore for upholding the expectation to achieve. In this regard, Chinmayananda (1980a) and Ghos (2004) states as need to be well qualified and well equipped to step on the ladder of right living with the great deal of effort making into account from the series of experiences. It is fairly understood that living values can be differently perceived since it is practiced and understood from what is gained through the experiences. To the view of Dhital “Living values are made by the people acquainted and exposed with the environment with a pile of experiences. One should not take something for granted as somebody senior follow it and therefore follow it.”

Living values conquer the evil tendencies and cultivate the good as Ghos (2004) states that the living values can be seen as outwardly accepting without inwardly digesting the essence of reality, but in real sense it should curb and suppress the evil tendencies in practice. Here one should see, adhere and nurture the good qualities of sound progress through the relative practice (Ibid).

Acharya, one of the informants is closed to the view of Dhital who holds the concept of mature experience. To him experience should be classified and selected experiences are only in need. From the perception and argument of the informants made above, I found the experiences are conjugated in making living essence real and updated Chander (2000a). In this way, living values are the means of becoming better human cultivating the good experience rather than just transmitting them (Ibid).

### **Values are Destined to Creation**

Living values are the achievement of admiration in the stages of life possessed through. Tyagananda (1996) states the living values are counted in the form of satisfaction and self appraisal which is achieved through the creative choice of an action.

Acharya, 75 Sanothimi-5 Bhaktapur explains living values as

*Living values are wonderful as people plan to do things but it happened differently what they supposed to and sometime without any plan and procedure one may achieve the same. So this world is surprising assembled with the Nepali saying <sup>2</sup>sansar bichitrako chha. People may plan and achieve accordingly in general but it does not mean the same to the entire situation.*

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<sup>2</sup> The world is wonderful and surprising since it can be seen things happened as one's plan and procedure. One may plan for an action to perform and it is not necessarily being seen as his/her supposition. Similarly, one may think that this action is beyond the capacity and he is not thinking that he could do it and yet it is performed.

From the perceptions made by Balkrishna to living values are headed things to be prevailing for the good motive and the matter of formation. Chander (1998b) opines the new prospect of living with and without the plan to the construction of the thing in course of an action. Living values should be applied at any point of time in one's life, which plans him/her rightly, in his word 'Sansar bichitrako chha'. The world is wonderful and surprising as one can't necessarily achieve what he/she plans and yet achieve other than he/she supposed to have. (Chinmayananda, 1980a) opines

The world is neither real nor unreal as the dreams are; while dreaming to the dreamer the dream is real to the ego the world of plurality is real, so long as it looks out through its matter ventures. When a wakened from the dream to a waker the dream is non-existent, when the ego rediscovers the real nature and thus awakes itself to the divine consciousness. (P.745)

The world and its appearing things happening are real or not; it's all beyond one's perception and experiences. Until and unless one is close to the moment of experience and getting its favors being there, cannot feel the real existence.

Acharya believes on Nepal saying '<sup>3</sup>namari swarga dekhidaina' people talk about heaven as if they have seen it thoroughly or spent time there. He further claimed that he had never ever met anybody to tell the concrete fact of heaven.

Acharya and Bhatta have similar opinion as they believe to cultivate good experiences. Bhattarai strongly focuses on religion to living values and Shrestha on the system which is slightly intact and different concept to Acharya. From the above stated perception and argument made by the informants, I found the situation in which values are reflecting but not from something people wishes to achieve. In this way, to me these are the conception or beliefs so far and should be adapted relatively. Living

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<sup>3</sup> One cannot see the heaven until and unless he/she dies.

values are the gravity of life experience drawing close to each other and cohering together (Sarangi, 1996).

### **Values are both Normative and Formative**

Living values can be said to have the distilled essence of the experiences which follows the system, rules and regulation and in a great deals of achieving what are ongoing things to be accounted (Chander, 2000a) then the rules, regulation and the concept to analyzing situation are paramount (Baba, 2005). Human being is the master or the resource of his /her action since the use of situation updating the ample opportunities for potential goodness (Ibid).

Bhatta, aged 60, a retired government officer, Sanothimi 17, Bhaktapur explain living values as

*Everything should have its own certain values and norm. Living values are like the respiratory organ where there is the flow of air in and out in a system. There is no such time where it is in rest but in an action all the time and thereby inseparably embedded to living.*

From the reflection made by Bhatta, living values can be compared as an air living being breathed. One cannot live without making an air in and out in the body and accordingly living values are so attached, embedded and integral parts of one's life. Grove (1940 as cited in Sarangi, 1996) states that the cultural transmission acts or the system of undertaking the thing can be taken as what are rules and regulation prevails. As the functions to each every organ are in operation, this is reinforcing to live in a right dimension. In this regard, Dewey (1960) states the parents including all the members of the society should shape the role from their respective ground.

There are many things that makes up another thing exist and complete. Chander (2000a) states that everything is flourishing smoothly under the system and

once the system deteriorates the living values will not be in the right operation.

Bhatta's opinion is analogous to Acharya's opinion where the concept of experience can be taken as the crucial foundation for living values. As opposed to this Shrestha claims that values are in a system followed rightly. Almost all of the informants are serious to formative and normative values which are assimilated to Bhatta's opinion. He believes the hybridization theory to impart living values.

Living values as normative by the system and formative by the situation and make a conscience living (Chander, 2000a). In this line, Lillie (1955) states that living values are both normative and formative science. As a normative science it is observed something in course of the rules standards or norms underlying and formative science encountering the validity of truth or standard.

#### **Perception of the Age Group 20-59**

At this juncture, I have attempted to look at the perception obtained from eighteen research participants including the three different age groups viz, 13-19, 20-59 and 60 upward. Furthermore, I have brought out the views on living values from the literature along with the informant's view in the subsequent sections. In this regard, the perceptions of living values from the age group 20-59 are presented in the table 8.

Table 8. *Understanding about Living Values to the Age Group 20 to 59*

Informants	Characteristics	Perception to living values	Argument to living values	Basis of the perception/argument
Bhattarai 1	Living values are the formula; making life easier	Living values are means to an end	Destiny can be achieved easily	Living values are the foundation and the means to achieve the destiny.
Aryal	As the stages of life so the feelings and thoughts are emerged	Living values are stage oriented	Earlier stage is the foundation in forming the habit	Specific psychological intuition can be formed in the different stages.
Dhital 2	Living values are the guidelines of life.	Living values are navigating the conscience realization	Conflict within and outside can rightly be answered	Living values are related to the understanding and focal concern of living
Acharya 1	Sharing of ideas make the life satisfying and confessing to making a mistake realization	Living values are as panacea	They cultivate the ideas and achieve right goal.	They provide the concept of unified and hybrid conclusion
Shrestha 1	Living values frame the life	Living values are determinant in the earlier stage of life	The more the earlier period, the greater chances to attain living values	Earlier time is crucial for cognitive development
Bhatta 1	One should treat other as of own and do accordingly	Living values are the product of realization	The amount of crime can be reduced if people treat other as of own	They expose people in the situation/context

The analysis of the information in table 8 reflects the perception of youth people complies with the different authors (Baba, 2005; Chander, 2000a; Lillie, 1955; Maslow, 2003). Their perceptions displayed living values as means, stages oriented and conscience realization. Following is the elaboration of their perception about living values with their further linked displaying the commonalities and contrasts to each other.

### **Living Values are Means to an End**

Living values are compared as a bridge through which one can cross the river easily. People get to know what to do and what is not to do from the values exposing with. Bista, (1991) indicates that living values are the baggage from what Nepalese religion claims to be a Dharma as a means to display the welfare. Dharma is broader concept which includes religious tenant and the contextual and changing state of welfare can be made into account (Ibid).

Bhattarai 1 aged 33; living in Sanothimi 17, Bhaktapur explains her perception on living values as,

*Living values are the means, rules of living where one follows them in his/her life period. Living values are actually reflected through their behavior and they are intact with the duties and responsibilities underlying. Living values can be taken as the bridge through which one can cross the river no matter whether it is in the condition of flood or in the general condition. In other words, it can be compared to the formula. When using the formula, it makes thing easier to handle.*

Living value is perceived as a linkage between different options in making the life meaningful (Chander, 2000a). A single option does not make the sense since it is alone and have no unity with any other respective entity (Ibid). When there is

aconnection of one with another then this is what the desired and ultimate goal of living (Ibid). In this regard, Chander (2000b) indicates that in course of life there comes different affairs and one can easily overcome them when the acquaintance between life and living values are harmonized and imparted on living course of action.

To Bhattarai 1, living value works as the formula making life easier. She believes on construction theory in which construction of desirable behavior can be made through the right use of living values. Aryal, Dhital 2 and Shrestha are analogous to her opinion in the line where living values can be taken as the guideline of life. Other informants Bhatta and Acharya have slightly different opinion. To them, realization of the self is paramount. They believe on the theory of cultural relativism and ethical egoism. Living values in this sense cannot be said as this is right and this is wrong but passes through differently and these all are emerged from the same and as a means for mapping or equipping.

From the cited perception and argument, I found that the living values are the right means to achieve the goal. Furthermore, it is to be understood the living values can be embedded to conscience living. Living values work as the link to pass from the living affair to living in desirable shape.

### **Living Values are Stage Oriented**

It is seen that the living values are also changing in course of time period and it is therefore they are perceived with different understanding as the voluntary human conduct (Lillie, 1955). In this way, children, youth and elder have different types of intuition regarding living values not appeared from the theory internalized but the practice undergone (Ibid).

Aryal, Magar Gaun 16, Sanothimi Bhaktapur explains her perception on living values as,

*People are coming across different core stages of living like childhood, adulthood and old age. Children may have one sort of needs, feelings or demands that can be appeared and in the adult, it cannot be matched exactly and same as the case with older. Childhood is innocent time and grown up according to what environment, dietary food and other things provided with. In the adult stage, they are merely concerned to the future time and in the old age; they are evaluating themselves to what they did earlier.*

The excerpt shows from the perception and argument made by Pramila, I understood that the living values can be concluded differently to the time period and the way people come up with different types of thoughts, feelings and aspiration. As the stages of life, so the feelings and thoughts come into sight. In this regard, Chander (2000b) states

That what the youth do depends actually on what they think depends on what they learn, listen or read and see. So it is of the utmost importance to make provision for their exposure to what is good. If the society does not take such steps, it works for its own doom. (p.30)

It is the psychological matter of fact in which a time period lead people think and do accordingly (Baba, 2005). With this reality of time period, one time period is interlinked with the other and gets practiced. In this regard, Bista (1991) states that according to Sankhya philosophy the world is not made up of a single thing but of the other part as well and each of the other part has its own nature of distinct feature and therefore the world is maintaining the balance.

Aryal believes that the living values cultivate differently according to the stage of life. She believes on construction theory. To her, the construction of desirable behavior is the focal concern. In the same line, Bhattarai, Dhital and Shrestha are appeared whereas Acharya and Bhatta have a bit different opinion. To them self motive should also be focused. The life is having dual character as good and bad, right and wrong, proper and improper and one needs to conquer evil tendencies to cultivate the good activities.

From the perception and argument, it can be pointed out the situation in which living being, having the different stages with the distinct features is seen (Chander, 2000b). In this regard, Maslow, (2003) states as anthropologically saying the desire governing to all human beings is the same but it is locally designated in their specific stage of life time, they are living in. As the time period passes, the feelings and thoughts are flourished and thing can be accomplished in the same way (ibid).

### **Living Values are Navigating the Conscience Realization**

Living values should validate the truth (Lillie, 1955). In this concern, Baba(2005) states when the negative tendencies get established then they transmit and affect others as well. So these types of evil activities should be curved (Ibid). It is therefore the realization of things which is right and which is wrong is paramount.

Dhital 1, aged 52, Magar Gaun 16, Sanothimi Bhaktapur explains her perception on living values as

*Living values are the guideline or the route of the direction which lead the traveler to the right destination. For the traveler there can be multiplicity of routes to go through. One can get direction from all these but all may have distinct feature. Some directions or routes may take longer time; some may*

*have facing difficulty, so many dangers and so on. If one gets the right route, he/she can get the place comfortably having the pleasure of route.*

The excerpt shows from the perception and argument made by Bidur, I understood living values to be the guideline as a map for the traveler to get their right destiny (Chander, 2000b). There may be multiplicity of routes or alternatives and one may often be confused which route or alternative to follow. In this regard, Green (1999) states that these are the things rooted and the best way is what the guideline suggests to follow with the right escorting and therefore no chances of being lost somewhere in the way.

Dhital 1 is assembled to Acharya who is in the same line of conscience realization. He focuses on the theory of cultural relativism in which things are counted subjectively and contextually. Aryal has a bit different ideas relating the age wise living values but the rest of others have the common understanding. In this connection, Kishore (2003) states the living values lead the people to overcome from the obstruction in the way and finding the pleasure in the same. Here whatever the route may be the destiny is the same and only thing is making the traveler get the destiny in the right time having the pleasure in it (Ibid). In this reference, Chinmayananda (1980a) states

That there is a darkness in a room one sweep it for hours or let an army of men put the darkness little by little into baskets and pour it out. The room still is darkness. Sweeping is not the right method of removing darkness. Now take a light in the hand and enter into the dark chamber. However thick the darkness may be, in a moment the room will be illuminated. (p.712)

From the perception and argument made through the conscience path the right realization of living values can be made (Chander, 2000b). With the right realization

of living values, one may treat other as the self. Their right method of living values guide people rightly with the validity of truth in achieving the destination (Lillie, 1955).

### **Living Values as Panacea**

Living values should satisfy the need underlying in it. Dewey (1960) states that the living values are the real thing which satisfy one's need since he/she may render here and there and ultimately in search of the things and ultimately the problems can be solved by means of cultivating the values. The flourishing of living values may satisfy and values gravity can be imparted (Ibid).

Acharya, aged 30, Sanothimi 5, Bhaktapur explains her perception on living values as,

*Living values helps to mitigate what are essential to make their life as real human. Living values are like the panacea. Once you have taken these types of tablet then you will be cured from whatever problems or diseases you are affected with and come up with the new reviving life. Living values strengthen people to face the problems and sustain from the difficulties.*

The excerpt shows from the perception and argument made by Pradip, I understood the living values as a tablet for the treatment to whatever the problems underlying. One cannot spend life in the same way as other friends have gone through it. It may match in the greater extent but may not exactly the same. Whoever the person is, there are the problems in course of living ups and downs and these types of affairs can be maintained in a balance through the living values (Chander, 2000b). When there is a balance in human body deteriorated like lungs breathing hard irrespective of heart pumping rapidly then muscle get tensed and loosing the condition (Ibid).

Acharya believes on hybridization theory. He focuses on living values as a panacea treating all types of diseases and in other ways he focuses to think self and other as well. Living values should be regarded as the mutually shared values (Lillie, 1955). If one has no idea and may get it from other and accordingly this goes on further as a mutual negotiation and cooperation can be maintained through living values (Ibid).

In this connection, I got living values as a realized form leading people to confess if he/she made a mistake and did not cast any punishment therein (Chinmayananda, 1980a). Confess is the conscience in other word which is a part of what the meaningful life is and resulting through the living values (Ibid). In this concern, Chander (1988b) states that the more the people gather together and come up with the innovative concept, ideas and thoughts and thereby the unified and hybrid insight can be fostered (Ibid).

### **Living Values are Determinant in the Earlier Stage of Life**

Reality is remained somewhere at the corner and people are rendering around since it is rooted from the very beginning to one's life (Chinmayananda, 1980). Earlier stage of life can be taken as the raw material which can give the desirable shape (Ibid).

Shrestha, aged 16, Sanothimi, Bhaktapur explains her perception on living values as,

*Living values are the designation of life and whatever the values suit to and the similar types of life can be framed. Living values can be determined from the baggage he/she holds from the very beginning. The baggage holding earlier can have the significant role and that cannot alter easily later. The*

*more one attains righteous living in the earlier /childhood stages, the greater enlargement of mind will be in the time to come.*

The excerpt shows from the perception and argument made by Sachin, I understood the living values are those which are not managed by the people but people are managed by living values. People opine toward living values differently but the habit once formed remains the same forever and it becomes difficult to modify later (Ibid). In this connection, Chinmayananda (1980a) states the fact that something which cannot be announced its natural tendencies quantitatively but one goes through the depth of it examining qualitatively. While examining qualitatively, it is seen that childhood period is the fertile and flexible time for inhaling the values (Ibid).

Shrestha is concerned to the living values in the earlier stages of life. He believes on the construction theory. Shrestha is assimilated to Aryal in which Aryal opines that living values are stages oriented. Shrestha believes the theory of construction and deconstruction in which subjective and contextual task can also be made. To him fairly treating behavior cannot be deteriorated easily, if it is made from the very beginning. In this regard, Chander (2000a) states the opinion, regarding to the saying 'the prevention is better than cure'. If one being fair to the forthcoming consequences encountered, nothing can be done further (Ibid).

From the perception and argument, I found the trait of a child should be cultivated from the very beginning and make their young kid realize the essence of values since it is the duty of elder to escort for playing on the conscience route (Chander, 2000a).

### **Living Values are the Product of Realization**

The action entertained at a given moment gets crystallized and become the good model to others in the time to come. Good manner can be cultivated through the

actual practice to nurture deliberately and systematically making people realize who they actually are.

Bhatta, age 32, Sanothimi 16, Bhaktapur explains her perception on living values as,

*Until and unless one passes through the stages of life and having the experiences accordingly, he/she cannot have any logical evidence to say it is to do and it is another thing not to do. I often likely to say through my experience which I have gone through that <sup>4</sup>‘Akashka tektishkoti, patalka ketu, akapalta napari kasari chetu’ that means that until and unless one is not in a position to do things in real practice, he/she may not realize the matter exactly. Therefore, living values are the byproduct of what one have realized over a period of time. The chances of committing crime can be reduced if people have realization to die one day.*

The excerpt shows from the perception and argument reflected by Dibyadev, I understood the living values as how people are cultivated and made as a part of life (Bhajananda, 1996). Values should be practiced and exposed which would develop as a blueprint in the time to come, this orient the desirable shape of an action; one should cohere with (Ibid). Rama (1988) states that it is the law of life as one do and get experienced with, so he/she becomes.

Bhatta believes on cultural relativism and need theory. To him the rate of crime can be reduced surprisingly, if there is the conscience realization of living from the core of heart. The subjective and contextual realization and the unmet need of the person should be negotiated and maintained. There is not a single point through the theory internalized but practice of doing thing rightly and realizing accordingly as an

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<sup>4</sup> One can't understand the reality in absence of acting or getting thing done rightly in the field.

art of living (Lillie, 1955). In line with this, Baba(2005) states that the sound character and the motive of an individual can be strengthened through the practice anticipated and embedded to the earlier generation or from the time possessed through the succeeding generation.

It is evident that one should be equipped with the situation available and make it suit accordingly when they are in need (Chinmayananda, 1980a). In this fact, Maslow (2003) states human beings are very eager, curious, and innovative and thus cater development because of the manifold desired flourishing one after another. When one desire is fulfilled another pop up to take place and so forth the development is going on further and the right realization maintain the balance (Ibid).

### **Perception to the Age Group 13 to 19**

At this point, I have attempted to look at the perception obtained from eighteen research participants including the three different age groups viz, 13-19, 20-59 and 60 upward. Moreover, I have brought out the views on living values from the literatures along with the informants view in the succeeding sections. In this regard, the information of the table 9 reveals the perception about living values from the age group 13 to 19.

Table 9. *Understanding about Living Values to the Age Group 13 to 19*

Informants	Characteristics	Perception to living values	Argument to living values	Basis of the perception/argument
Bhattarai 2	Nothing is final in itself.	Living values are relatively considered.	Things are adjustable	Concept of interdependence
Dhital 3	Mutual adaptation is made to the need of the day.	Living values are adaptable.	Values are anticipated to the goal of living.	Concept of mutual harmony
Acharya 2	Values are equated with the personal understanding.	Living values are person specific.	The more one cultivates values, the greater chances to get satisfying life.	Concept of viewing thing differently
Thapa	Nothing is good or bad but culture answers what it is	Living values are culture specific.	Context and the exposure are the determinant	Values are manmade; no objective standard hold for all people at all culture
Dhital 4	Life is like a cyclic process (Kumaleko chakra)	Cyclic phenomenon in living values	Realization of the cyclic nature of life, may lead people not to involve in crime	Concept of visualizing the life cycle
Bhatta 2	According to the situation values should be refined and updated	Living values are context specific	One cannot believe or do blindly whatever it was done by earlier generation	Understanding the nature of situation and having thing done accordingly

The analysis of the information in the table 9 reflects the perception of teenager people complies with the different authors (Bista, 1991; Chander, 2000a; Lillie, 1955). Their perceptions displayed that living values are the relative, adaptable, cyclic, person and culture specific. Following is the elaboration of their perception about living values with their further linked reflecting along with the commonalities and contrasts to each other.

### **Living Values are Relative Consideration**

There are different influencing factors in one's life but he/she cannot say the same factor is determinant to all the people (Ibid). In this connection, Dewey (1960) states the foundation of life is to understand the life. It cannot be claimed as somebody said but it is the matter of judgment and relative understanding (Green, 1999).

Bhattarai 3, aged 17, Magar Gaun 17, Sanothimi, Bhaktapur explains his perception on living values as,

*People have no right to claim something is good and that is bad. This is exactly assimilating the thought of Hindu mythology where there is the supremacy of god Shiva is three in one as his nature, creating, preserving and destroying. Here out of these three creating and preserving seems a desirable value where destroying is the unpleasant value but all are required for maintaining the harmony. In this way, nothing is good or bad itself but these are relative one since each of which are equally essential to entire living.*

The excerpt shows from the perception and argument made by Dibyadev, I understood the living values as the thought of different people having made for the commonly considered and desirable task. In this concern, Gyatso (1996) states

Today people are faced with many global problems such as poverty, over population and the destruction of the environment. These are the problems one has to address together. No single community or nation can expect to solve it.

This indicates how interdependent the world has become. (P. 39)

The remark states how a society can be harmonized and thereby mutually managed. Therefore it can be mentioned that the relative mutual understanding and the relationship to each of the entities make things in their real existence and sense. In this line, Chander (2000a) states the living values are thus designated for the commonly considered welfare of each and every individual. Living values are made specific for the sense of mutual cooperation and brotherly understanding in the real practice (Ibid). In this concern, Dahlke(1958) states the living values is understood as a matter of maintaining the balance for encompassing the essence of living. It may be the culture, economy, society, education and so forth which are relatively adopting (Ibid). In this regard, Lillie (1955) states

Relative values maintain that there are no moral rules that apply to all men being; there are forms of righteous relativity which would admit of standards for all the members of a limited group, and other more extreme forms in which what is right for any man is a purely individual matter, so that there is no question of any standard at all. (p.102)

It is therefore, living values can be realized through the relative consideration to whatever the action is undertaken. One should develop the confidence first and that ultimately will be collective force designated.

In this way, Bhattarai believes the theory of cultural relativism. To him living values can be taken as the relative consideration and interdependence rather than independence. This view to living values is assimilated with Dhital 3 who believes on

mutual consensus and adaptation in the practice of living values. The other informants Acharya, Thapa and Bhatta opine the absolute consideration in values as something the person, culture or context specific which are slightly different from what Bhattarai perceived living values.

From the perception and argument, I found the realities satisfy one's mind when there is an action adjusted through the ingredient of consensus made in course of the activities carried out (Chinmayananda, 1980a).

### **Living Values are Adaptable**

Living values can be categorized and compared as the child's behavior (Lillie, 1955). One should try to achieve the goal as a focal concern in relation to the adjustment and thereby flourished the desirable behavior (Ibid).

Dhital 3, aged 19, living in Magar Gaun 17, Sanothimi, Bhaktapur explains his perception on living values as,

*People are born, activities are performed and they ultimately die. These events are common to everybody but only thing is the activity performed during his/her entire living seems slightly different. Thus, it is the genuine fact that living values are prerequisite to adaptation. The way time changes at its own tendencies, one should adapt the values in a way that facilitates living style.*

The excerpt shows from the perception and argument made by Dhital 3, I understood the living values are in need and facilitates the core in making right adjustment. In this line, Chander(2000b) states the living values can be regarded as what a person does irrespective of the obstruction facing. One does alongside the living values adapting (Ibid). Living values can be illustrated in a way how a goldsmith distinguishes the pure gold from any other mixture in it artificial or rotten particle as the recognition of what is exactly required (Ibid).

From statement by Dhital 3, it is clear that he believes the cultural relativism and social integrative theory. He focuses on the mutual co-operation and collective consciousness to living values. Dhital 3 regards to Bhattarai. Acharya and Thapa have a different view from that of Dhital 3. Living values satisfy people from the tragic mood of life orientating towards the blooming flower of civilization if there is the adjustment undertaken.

From the perception and argument, I found the living values give the strength of one's life to be endowed with the duties and responsibilities attempting to make life ease and convenient. In this concern, Bista (1991) states that the taste of everything can be flourished at the right time so do in the fruits of living values as well. Living values can be modified practiced and adjusted to its real care and concern at the time of need (Ibid). In this concern, Dewey (1960) points out that living values should therefore be imparted in such a way that other people will be accompanying together and the mutual consensus and adaptation can be made in accordance with what is in need (Ibid).

### **Living Values are Person Specific**

The living value is the worth of life concerned to an individual. No two individuals are exactly the same and accordingly different sort of need and desire to pop up and fulfill individually (Maslow, 2003).

Acharya 19, Sanothimi 5, Bhaktapur explains his perception on living values can be stated as,

*Living values are based on how people have taken them in their life. It seems that the things have the good values but if one doesn't care for it, this is not value for him or her. Gold has precious values no doubt but if one does not care for it, this is not a value for him/her.*

The excerpt shows from the perception and argument made by Pramila, I understood that the living values are terminated with need and reality of an individual. In this fact, Chander (2000b) indicates the living values are imposed to a terminating the real concern from the perspective of who the person is. The more one paid for something may attain the thing with the higher quality and thereby may last longer than those which are paid the cheapest price (Ibid).

Acharya 3 believes on need theory. To him, living values are designated according to the specific need of an individual. Living values nurture people to the conscience manner and modifying for the sake of the self (Chander, 1988b). Living values are exactly the same and congruence to each and every individual accompanying differently with the way how one is practicing life (Ibid).

From the perception and argument, I found viewing thing differently. Further it can be seen that one need to cultivate the values rightly which gives the essence of living but this doesn't mean the same to all.

### **Living Values are Culture Specific**

Things are given value according to the culture in which people are exposed with. In this line, Baba (2005) states living values can be imparted with the thought process and cultural exposure. The same world at the same time seems marvelous to love and exactly opposed will be to the other (Ibid).

Thapa, aged 17, Sanothimi 17, Bhaktapur explains his perception on living values as,

*It can often be said that living values are manmade or the society made for their own sake or welfare. In Arab countries men are prohibited to see female in a straight line. To make it easier women cover their face by the black cloth*

*called<sup>5</sup> burka so that she cannot look anybody outside and thereby no sexual attraction so far. When it is observed in the American culture, kissing in the public is common.*

The excerpt shows from the perception and argument made by Dhirendra, I understood the living values to escort the righteous judgment (Green, 1999).

Righteous judgment can be determined through the cultural parameter in which people are exposing with (Ibid). In this fact (Dahlke, 1958) states the cultural relativists argue that moral standards and values are derived from groups of people or cultures. It is also pointed out that something regarded as morally wrong in one culture may be praiseworthy in another culture and there is no objective universal moral standard that hold true for all people in all cultures.

It is clearly observed that the cultural realities are rooted things or cannot detach easily but assimilate with what he/she is anticipated with. Chinmayananda (1980a) states that the world remains the same all the time but how one accommodates whether happy or sad and culture is also inseparably embedded and resultant to the living.

In this reference, living values in one specific culture can be treated in one way whether it is rightly considered or not and these are a part of religious dogma. In this connection, Seereerm(1994) states

That Hindu social theory evolved a unique form of social organization called Verna ashram dharma. Verna ashram dharma stratifies society on the basis of merit competence and suitability and the contribution to the sum total of good to society has unfortunately been subject to abuse by those to whom greater

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<sup>5</sup> A black cloth to cover the face as a cultural convention

status was granted. These people ultimately corrupted the system so as to preserve their privilege and status merely on the basis of their birth. (p. 120)

The remark indicates to what is happening around in the name of good task. Living values are good in it but there are the person making uses of it for their own personification (Lillie, 1955). It should be the fact living values should facilitate living affair but not for the privileged of one making other deep down (Ibid).

From the perception and argument, I found that the culture can be compared as air breathing; this process of air in and out to the body is very crucial and so does the fact of culture (Gardner, 2005). Living values perceived differently in the different culture and same thing perceived differently in accordance with the culture (Ibid). Therefore one has no right to say this culture is good and other culture is bad.

### **Cyclic Phenomenon in Living Values**

Life can be found to view different scenarios in a series of happening. The only thing one needs to realize the sense of cyclic juncture watching for new opportunities of action (Lillie (1955). Nobody can skip the cyclic process but should go steady ahead.

Dhital aged 19; living in Magar Gaun 17, Sanothimi Bhaktapure explains her perception on living values as,

*Life is a cyclic process according to which each and every individual are compelled to move ahead as there is a saying in Nepali language like*  
<sup>6</sup>*'Kumaleko chakra'. A coin has no use if both sides are valid. Life as a coin has pain and pleasure as two sides. So here pain and pleasure are the two side of the same coin and that is exactly matched to Nepali saying as* <sup>7</sup>*Dukha gare*

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<sup>6</sup> Kumale, a professional to make clay pot and while making the pot there is cyclic shape is followed otherwise no pot is made.

<sup>7</sup> Dual real fact in which people can't achieve the goal without crossing its process; dukha and sukha are in cyclic process.

*pachhi sukha painchha. 'If one understands this fact, he/she can realize what the life is.*

The excerpt shows the perception and argument made by Dhital aged 19, I understood the living values are in a cyclic order. The life starts from the certain position and ends to another position (Green, 1999). People have a strong ambition. They are much likely to skip the step which they are unlikely to be in (Ibid). Bista (1991) states that people now a day are orienting toward self fulfilling without realizing any difficulty would encounter in the time to come.

From the displayed perception and argument, it can be said that life is a cycle and the values are in a position to make people realize the cyclic nature of life (Jitatmananda, 2002).

### **Living Values are Context Specific**

The situation/context flourishes ample opportunities for the right judgment. (Jitatmananda, 2002) opines the righteous application of living values is demanded by the context in which they appear. One needs to pack those which are essentially required all the time not anything else this does not add any pressure to the journey (Ibid).

Bhatta aged 19, Sanothimi, Bhaktapur explains his perception on living values as;

*Living values are modified making them well suited with respect to the time and the situation in which we are in. Living values should be updated rather than what are ascribed from the earlier generation. Living values represent those values which are in touch with daily life in order to regulate and systematize. Living values are contextually bounded whatever the context in which the people are exposed with and they are also confronted accordingly.*

The excerpt shows from the perception and argument made by Satischandra, I understood that the living values are something not granted from the earlier generation but it is the modified form of the system endowed with the duties and responsibilities (Sarangi, 1996). Living values are not taught but simply making them realize through the situation (Ibid). In this connection, Jitatmanda (2002) states that the living values are distilled or filtered in one's living whether they are equipped, cultivating and upbringing or not should essentially examine and accompanying contextually (Ibid). In the same way one needs to manage rightly adopting those values which are essentially assimilating in the segments of life (Rama,1988).

Having view to the perception and argument, I found the circumstance displayed and maintained the balance. I see values should harmonize and assimilate the context in one's life for accomplishing the higher level of understanding (Jitatmananda, 2002).

### **Understanding Living Values in an Intergenerational Relation**

Going through the characteristics, perception, argument and the basis of argument or perception made in the intergeneration having different age group 13 to 19, 20 to 59 and 60 plus, I have stated the general understanding to living values. To the children age group (13 to 19) has one types of understanding which doesn't match to the other age group of adult and old. The information in table10 signifies the understanding and perception of living values to different stages of life.

Table 10. *Living Values in the Different Stage of Life*

Stages of life	Characteristics	Time oriented	Perception to living values	Basis of perception/argument
Old	Evaluating their earlier life	Past time	Living values are requisite and integral to life	Pile of experience
Youth	Imaginary/ambitious	Future time	Modified, simplified and convenient	Age factor, peer group and orientation
Children	Innocent/natural	Present time	Interesting, entertaining and friendly living values	Age factor, peer group, curiosity and exposure
Male	Aggressive/hard line	Future time	Task with devotion and risk	Strong physical stamina, struggle (functional/operational/active group)
Female	Patience/soft line	Future time	Task with devotion without the risk	Soft physical stamina (functional/operational/active group)

Analysis of the information in table 10 shows the perception of living values in the different stages of life as old, young, children complies with different authors (Bista, 1991; Jitmanda 2002; Koirala, 2012). It seems that children are more concerned to present time, young to the future time and the old to the past time. In this line one of my FGD informant, Sherpa further said,

*The nature of people is changing with the pace of time; no people have the same type of tendencies but according to the age factor certain types of interest is flourished at one hand and diminished in the other hand. It seems that children are for the present and they are not in a position to think over*

*past and future but youth are actively imagined to the future whereas elder people evaluating themselves with the past.*

Children (13 to 19) being interested to the present are under the passive age and they are innocent and natural (Gardner, 2009) but it seems that because of the exposure of the modernization, they are also at the state of changing situation. To youth, it seems that they are artificial comparing to children and confronting to the future (Jitatmananda, 2002). The people of old age group (60 upward) are oriented to the past time as they evaluate their earlier activities (Tillman, 2000a). In this way, it is observed that the time factor is crucial to think over an action accomplished.

### **Chapter Summing up**

In this chapter, I have presented what the research participants perceived about living values in their practical life stories. I have defined the way they perceived the living values and more often they have made use of the context in which they are in. Here I have mentioned how they have justified with the affair of living which they have gone through.

## **Chapter V**

### **Evolved, Devolved, and Eroded Living Values**

#### **Chapter Indication**

In this chapter, I have analyzed the evolvement, devolvement, and erosion of two living values viz., respect and cooperation in a community. In doing so, I have applied inter-generational experience of the people. Below is the detail of my findings.

#### **Evolved Living Values**

The contexts of living values are at the state of change (Lillie, 1955). The same thing can be perceived right in one context and that is not necessarily right in the other context. The balance between the self and society is seen in the transition since people are headed to think about oneself rather than to other (Pathak, 2009). Living values can cultivate, sharpen and be made desirable. Sarangi (1996) and Baba (2005) states that living values may not remain the same but changes according to the pace of time and the context demanded. Therefore, things are at the state of evolvement, devolvement, and extinction (Ibid).

Academia and lay persons see things in the same way but they differ in their expression. Keeping this in mind, I have derived the context in which values evolve, devolve and erode. Eighteen research participants of different age groups viz, 13-19, 20- 59 and 60 plus were interviewed for this purpose. Furthermore I have brought out the scenario of living values from the literatures and my reflection along. Following information on the table 1 indicates evolvement of values in an intergeneration of two living values viz respect and cooperation.

Table 11. *Experienced Evolved Living Values*

Age	60 above		20-59		13-19	
Nature	Respect	Cooperation	Respect	Cooperation	Respect	Cooperation
Evolution	Proud of learning from school/college	Technological cooperation	Flexible	Conditional cooperation	Artificial /superficial	Money oriented
	Expect to be respected only (self respect)	Concept of independence	Modified respect	Self existence	Western Hi, hello	Self-centered
	Superficial respect	Virtual cooperation	Exterior / superficial	Open	Modified	Conditional cooperation
	Displaying respect	Give and take culture	Optional	Independence	Secular	Individualism and self dependence
	convenient respect	Individual	Derivative respect	Artificial	Single sided	Cooperation in word
	Culture of question	Globalization	Immature respect	Virtual cooperation	Mechanical	Personal welfare

The analysis of the information in the table 11 shows that the opinion and argument of the community people to the evolved values complies with different authors (Green, 1999; Lillie, 1955; Rama, 1988). Their opinion and argument indicates that the flow of derivative culture, modernization, development, technology, science, freedom, social adjustment and globalization are the determinants to emerge the new values.

Analyzing the informants' opinion and linking to the literature, theories and reflections are presented in the succeeding section. Further I have mentioned how the traditional values of respect and cooperation are emerging differently.

### **Respect as Evolving Value**

The value respect is the subject to change. Different factors are the means to change it and appear in the new form. These different factors are mentioned as subtopic in the successive section.

### **Respect Emerged in Different Forms**

People show respect in their own ways but the way has also been changing along with time. Chander (2000a) shows that now people have no time to think over what to do and what is not to do and that changes the way of respecting. They are compelled to do whatever the time circumstance demanded to do (Ibid). Back to the field findings, Bhattarai, aged 89, viewed as,

*The concept of respect is remarkably changed now and then. Grandparents showed respect to the seniors by folding their hands and the grandchildren did begin to say hi, hello, dad mum etc. It is the time indicating loose maintenance and being the great distance as the sky.*

From Bhattarai's saying, I understood that respect is in a great distance now and then while making judgment at this moment (Green, 1999). In his word, the way people respect now is turned into be the story or like the sky which is in a great distance. Bhattarai further claimed as, "He had experienced but the members in the family especially kids says that he know nothing since he had not learnt in the school. He is surprised and it seems as a story".

Bhattarai's opinion is resembled to Dhital 1 who said that children followed need theory. They paid respect to those to whom they see direct benefit; or they learnt to pay respect to the formally designated persons (Lillie, 1955).

### **Respect is Changing Relatively**

Respect is a process whereby a person's reverence can be reflected. It is interchanging the respects from one and the other to be respected (Chinmayananda, 1980a). In this way, respect is revealed mutually and there is no such thing to affect completely but adapting practically is the determinant (Ibid). I found Shrestha aged 38, saying that values were changing as,

*People get respect when he or she is likely to be respected. Therefore one need to develop a ground to be self respected. As for instance, a drunkard father may not get respect in the way other responsible father gets respect.*

Respect is the concept that should relatively be considered (Lillie, 1955). If one expects respect, he/she should likely to be respected (Ibid). Shrestha revealed that the respecting styles are changing. She is close to the opinion of Bhattarai and Dhital and believes on deconstruction theory. As I found in the field, the respect of the past was in generalized form but now the new generation takes it as how other partners respond. Blindly respecting to the senior was not practiced anymore. Now the new generation in the experience of my informants was examining whether the person is

likely to be respected or not (Maslow, 2003). Respect these days has been emerged as a tool to justice that he/she thinks.

### **Respect is emerging through Scientific Knowledge**

Usually science seeks causal relation. Because of this causal understanding, the new generation was also seeking for the causal relation of their respect. This, in the words of Dhital is replacement of the humanity or the subjectivity of human beings. Dhital, 75, stated respect as,

*The living values are abstract which is not seen but realizing through something to be done based on how people show attitude and gratitude. The more people are experienced, the greater they should be respected but science helped deteriorate the concept of respect.*

Respect is the model of showing not superficially but from the core of heart. Chander (1988b) states that the fair means of action can be good and thereby respect should be sincere in a highly admirable way. But science has molded it differently. In this regard, Chander (1998) states,

Science may greatly reduce the distances and yet the mental distances between two brothers or the emotional distances between husband and wife may increase. Science may build weapons of mass destruction carried over distances and so it may bring about a nuclear catastrophe. (p. 296)

Dhital believes on need theory as values of respect changes from emotional to superficial. Here I found that the relation is appeared in a way thing changes and accordingly adopted in the practice specifically through the science. When science developed, humanity is also confined to the same. Therefore objectivity is emerged as opined by Dhital.

### **Respect is subject to Freedom**

The choice of thing is freely developed and the moving to the direction of equilibrium (Lillie, 1955). The respect has now been a way to reciprocity where people seek for flexibility (Ibid). In the words of Mr /Ms Dhital/ 78/60

*Respect should be granted from the core of heart; it should not as if one does just for the formality without the spirit of good motives. It is the matter of the fact that respect should be granted genuinely so that the recipient would have the sincerity to him or her accordingly.*

Dhital's view on respect is not just the formality somebody has made to other people. The way one raises the hand to other is not the respect. Instead, it should be undertaken from the core of heart (Chander, 1988b). Mr. /Ms. Dhital further says,

*If somebody just raises hand in the name of respect, and may not touch the heart of someone to whom it is respected, this doesn't make a sense. Now a day, the way of liability to somebody is differently perceived as it was in the past. The way people did it in the past was rigid and fixed way but it is not freely adapted now.*

Mr. /Ms. Dhital believe on deconstruction theory where respect is determined by time. With the pace of time things are also changing. Mr. /Ms. Dhital resembled with Bhattarai 1, to them respect is flexible and may not remain into a structure (Dewey, 1955). The reflection over the field and the literature helped me understand that new generation required freedom to respect; they silently challenged the one way approach of traditional respect. In other words, they looked for reciprocal and flexible respect now (Sarangi, 1996).

### **Respect is Altering from Prescribed to Convenience**

Respect is perceived differently now and then. Bodily respect was commonly practiced as a rule in the past but it is not any longer now. Chander (2000a) and Jitatmananda (2002) opine that people are in search of convenience. It is relative and once the next easier option appears people follow it (Ibid). Back to the field I found Acharya, 75, as saying,

*Young people now a day in the urban areas started to respect with their own convenience. In the traditional form, respect exists only in the families where religious values are accepted but in the nucleus family it is evaporating.*

Respect is the system of offering a sort of gratitude as a part of culture and civilization (Chander, 2000). Now a day, it is relating to the matter of ease from both of the side, from the one who offers and to whom it is offered (Ibid). Acharya regards Dhital's saying and believes on hybridization theory in which the practical and convenience respect is likely to be promoted.

### **Respect is changing as a Matter of Social Adjustment**

With the change in the process of socialization people are compelled to adjust according to the situation in which they are. Chander (1998b) states the respect is essentially adjusted in accordance with the societal parameter. In my study field Bhatta, 60, also viewed in the same way. As he said,

*Respect is related to the functional understanding of the people. People respect those who have the admirable activities performed. Respect in the past was merely taken for granted as what earlier people did, but now it is modified and made accessible to all through different means of communication.*

For Sahadev, respect is the worthy display of interchanging each other (Cutler, 1998). Bhatta is in line to Dhital 1 and believes the theory of cultural relativism. They believed that respect is the matter of how people satisfy with what they actually have in relation to the societal concern (Ibid).

I also found that while adjusting in the society, people change their social parameters to address their problems. Society teaches people to go through the right living and shapes desirably (Lillie, 1955).

The discussion showed that the style and value of respect are changing over the years. With this change, new values have been emerged as Hello, hi replaced *sastanga dandawat*, culture of listening quietly is replaced by question, heartily respect changed into formality; and one way respect to reciprocal recognition. Such changes occurred because of time, technology, freedom, search of convenience or easy way and new way of social adjustment.

### **Co-operation as Evolving Value**

The values respect is the subject to change in a new form. Different factors work as determinants to change it and resulting in new form.

#### **Cooperation Emerged by Technology**

Cooperation is emerging in advance by technological enlargement since material life is being an integral part of human life (Rama, 1988). No physical cooperation is required now but it is replaced by the machine (Ibid). Technology is seen as an end itself and people are in the state of detaching from the real flavor of cooperation. Bhattarai, aged 89, opined as

*When people plant they get the harvest in return. Unless they plant, they may not get things to eat in their life time. In the same way, when people co-operate, they are rewarded back something more than they co-operate others.*

*It was the time when people told neighbor to look after cattle and the entire house for some days when at the time to go somewhere. Now it is at the state of change.*

Following Bhattarai experiences, I understood that new form of cooperation has been evolved. The evolved forms of cooperation are machinery and virtual. Why this, Chander (2000a) is answers the question like the first one need to know the self and receive favor as a mutual cooperation. To cooperation he applies utilitarian theory in which the technical things are in need and so do the creation of new values in cooperation. Bhattarai was similar to Bhatta's opinion. To them, globalization is the basis for it. Because of these changes, cooperation has been changed into monetary value. It has also been a way to barter system. In some cases they were found to be show to the others.

### **Cooperation is Evolving as the Pace of Development**

The harmonious mind is oriented towards a mutual coexistence but the rapid development is making people just to view the progress only (Lillie, 1955). Because of the development, city area is being independent and often no physical and emotional favor is expected but in the rural area such favor is common (Ibid). My informant Shrestha, 38, revealed the emerging mode of cooperation as,

*Because of the demand of time and the availability of utilitarian things, people are likely to be independent and thereby the forms of cooperation are changing. The pace of development has also worked in shaping the values in need.*

Cooperation is to manage thing with the spirit of righteous intention with the collective effort. In this connection, Lillie (1955) states the pace of development as

the determinant to have new style of cooperation. She believes on cultural relativism with the fact of treating self and others equally.

In my field as well, I found the similar understanding as Sarangi (1996). In his view, cooperation is maintaining the balance but development and it is a means to change and new style of cooperation is displaying by such changes. To him, development leads people to think personally rather than the public concern. As a result, new generation chooses self centered cooperation. The changes in communication were observed and/or reflected in the field.

### **Physical to Virtual Co-operation**

The attraction from physical to virtual cooperation is emerging but mutual fusion of both is the paramount. Jitmandanda (2002) states that it is clearly being observed when materialism or science is combined with the values then they may run smoothly like a vehicle in a good condition. In the words of Dhital, 75 the emerged form of cooperation is identified, "The way people cooperate now and then is slightly different. They use email, internet, face book, twitter and many other networks than to meet and help each other". Dhital, Shrestha and Bhattarai hold the same opinion as they said, people relied on means of communication rather than going for the traditional form of communication.

In this sense, the modern means of communication worked as stratum to the traditional forms of cooperation. The reason was the virtual means of cooperation is easily accessed to the large number of people as it is being the need of the day (Bista, 1991). Physical cooperation for them became non-convenient (Lillie, 1955).

### **Forms of Cooperation Changed Along with Exposure**

Cooperation is practiced according to the exposure or environment available to the people. Chander (1988b) states that people need to learn the lesson from the bee as

how to be united. Cooperation with this concern facilitates to perform the task easily that satisfies people.

Back to my study, I found that Mr. /Ms Dhital/ 78/60, noticed cooperation as,

*People learn to help at the time of need and naturally he/she is also get helped back. When serving people a glass of water, tea, or some other things to eat whatever available, this can be habituated and offered back by the recipient as well. They are constantly twisted to give and take relation. But now young kids write SMS or go for twitter to ask for cooperation.*

Dhital's quote shows that the forms of cooperation are changing with peoples' exposure to the technologies. They are matched with the view of Shrestha. From the remarks of my informants I found that cooperation is the means of achieving the desirable social behavior which co-existed harmoniously. The desirable behavior can be achieved through what a person is exposed with the societal context, environment and so on (Dewey, 1960). If something is given and the recipient is also in a position for help which can be shaped by the exposure provided (Baba, 2005).

### **Cooperation is Shifting from Living Jointly to Separately**

Living values in our context is being practiced a bit differently from the old system. According to Acharya, 75, the changed forms of cooperation is

*Cooperation is the spirit of living together and doing together as the concept of let everybody live. If everybody needs to eat food, to wear cloth, to live shelter to do things, and so on, they should help others at the time of need. If one thinks that he/she is living in the same way as other living being there would be real cooperation. But now people rely on market and service providing agencies than their neighbors.*

Following Acharya, cooperation is co-existence to live together as a group (Lillie, 1955). The concept of togetherness is changing as per the time (Ibid).

Acharya further says,

In the past when he was young and his family members were 15, they all lived together, worked together, and sometime made quarrel like in the Nepalese saying<sup>8</sup> ‘*Aago nathosi baldaina*’ or<sup>9</sup> ‘*sangai sutepachhi latti lagchha sahanuparchha.*’ It means while sleeping together it is natural to jolt their leg together. Similarly living separately means cooperation could be in a distance.

Cooperation is the collective task that can be made complete with the presence of each and every individual so as to do thing from all the ground. Here I found that while living together sometime there used to be a quarrel as well but we learnt to adjust rightly. But unity in living together is changing to single living at this present moment.

### **Cooperation Emerged out of Global Values**

Because of the changing pace of time, the form of practicing cooperation is changing now and then. Chander (2000b) states that the change is naturally appearing and one need to adjust it. The good cooperation can be maintained in the absence of self centered motive (Ibid). Similar to his understanding, Bhatta, 60, presented his experience as

*Transportation and communication has played a vital role in the adaptation to globalization. The values and the norms are dependent on the acceptance of whatever provided through the globalization. With the result that one cannot evaluate the values and norms separately in any society or community but follow without questioning.*

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<sup>8</sup> Living together and having some time the quarrel is natural so as to have a fire burn up, it needs to keep the woods together and push them against.

<sup>9</sup> While sleeping together it is natural to jolt their leg each other.

Cooperation thus has been a way of flourishing values for the shared or global exposure (Green, 1999). It has been a process whereby one achieve thing with the effort of many since there is the chance of getting prolific outcome (Ibid). Bhatta believes on construction theory in which local thing and global thing can be coordinated and interchanged. In this line, I found that the global human world is emerging as a single family where each and every member share pain and pleasure equally (Rama, 1988).

The emerged ways of cooperation can be seen as (a) technological cooperation replaced the physical cooperation, (b) concept of independence emerged from the concept of interdependence, (c) virtual cooperation evolved from the concrete or observable cooperation, (d) individualism emerged from collective living and (e) globalization emerged from localized context.

### **Devolved Living Values**

I have attempted to look at the devolved or transferred living values of the old generation to the subsequent generation obtained from my research participants. In this regard, I have presented the information in the table 12 to understand the devolved values from different age groups.

Table 12. *Experienced Devolved Living Values*

Age	60 above		20-59		13-19	
Nature	Respect	Cooperation	Respect	Cooperation	Respect	Cooperation
Devolution	Passing as time passes through.	Passing to machine support.	From fixed to flexible	From absolute to relative	From oriental to occidental	Altering to money
	Reasonably passing to next generation.	Turning as the pace of progress.	Altered culturally	Altering from co-existence to self existence	Inborn to acquired	Altered to how somebody taken it
	Changing through scientific ideas.	Bodily to technical	From core to periphery	Changing in the way of sharing	Religious to secular	From satisfaction to dissatisfaction
	The self determinant and choice.	Passing through the experience.	From compulsory to optional	As a means to an end	Responsible to emotive	From inter - relation to Intra- relation
	In search of ease.	Shifting to individualism.	Not inborn but made	The Share freedom	Situational	Modernization
	Passing to live rightly.	Contextual	Experience	Real to virtual	Corporal to mechanical	Egoism

The analysis of the information in the table 12 shows the opinion of people to devolved values respect and cooperation complies with different authors (Maslow, 2003, Lillie, 1955, Rama, 1988, Sarangi, 1996, Chinmayananda, 1986b). Their understanding indicated that the means of communication, culture, unmet need, convenience, economy, freedom and technological knowledge are determinant to devolve the values.

### **Respect as Devolving Values**

The values respect is the subject to trigger. Different factors are the means to transfer it and appearing new form.

#### **From Fixed to Flexibility**

One needs to learn many things from nature since it tolerates whatever done in it. Tsanoff (1955) and Balan (1986) present the devolved practice of living values in course of time. It was as a rule in the past but now it is freely practiced and still escorted by what was in the past (Ibid).

Bhattarai's 33 experiences also persuaded the same findings. For instance, he said,

*One doesn't believe to respect anybody in the way people did in the earlier time that looks very difficult as a controlled setting. Skeleton of respect is transferred to the next generation and fleshed are added in new time.*

*Knowledge of plugging the field by bull is transferred to machine; knowledge of teaching in Gurukul system is replaced by means of technical devices.*

Bhattarai aged 33 further claimed that the name Gurukul is taken but technique of teaching is no longer Gurukul system as the past. Respect is a splendid process of

happy life (Lillie, 1955). This can be transferred differently in style with the pace of formal or informal exposure (Ibid).

Bhattarai believed that some of the values like Aaisos, Basisos used by the royal family are expanded to common people. Once people use these terms they feel that they are superior. His experience resembled to that of Bhatta and Aryal. To them, values changed as per the lived reality of different generations (Green, 1999). This means new generation did not accept as their elders passed to them but they judged in terms of their need, capacity, and environment that they live in. This shows that people became selective in the use of living values.

### **From Cultural to Neo-cultural**

Respect is a way to inspiring people to accomplish things (Baba, 2005). In this vein Balan, (1986) opines that it is culturally embedded and transferred to bridge intergenerational gap.

My research participant Aryal mentioned respect as the "Practice of a culture and culture as the safeguard to respect. It is transferred as family and/or social rule". Respect is also a means of cultural practice (Green, 1999) and the cultural exposure (Lillie, 1955).

Unlike others, my research participants Aryal and Acharya 1 regard to the theory of cultural relativism as the theory supported what they have thought. To him respect can be compared as the integral part of living in which thing should be counted culturally (Howe, 1934). In this sense, the form of respect is changing and new forms are evolving.

### **From Core to Periphery**

Some of the forms of respect emerge at the center and then expand outside. Darshan is the word used at the royal family. Gradually, the word has been expanded

to the common people as well. In the view of my research participants, Dhital, 52 mentioned,

*One shows respect to the people from the core of heart but not making just displayed. Now the respect is changing to what can be seen as a superficial but not genuinely. Sometime to respect somebody is unlikely to offer but it is simply done which does not make a sense. The determinant is what <sup>10</sup>saskar is holding from the earlier generation. It has played a vital role.*

Dhital 2 on the other hand believes on the theory of ethical egoism. Because of the changing phenomena, the scenario of self interest is increasing rapidly. Dhital 2 is similar to Acharya 1. This shows that respect is mutually accepted relationship. Relationship like this keeps on changing. With this changed relationship, the form of respect also changes. In this sense, it is a reciprocal relation (Edward, 1955).

### **From Compulsory to Optional**

Respect in the past was taken as the primary and it is not perceived as such and instead it is now taken as a secondary one (Green, 1999). Respect is revealed as one may decide thing in accordance with the way people shows it; the morality and the behavior and so does by others (Ibid). My informant Acharya aged 30 is of the opinion that, Views, respect is something the conscience behavior from one to another. In the past it was taken as a compulsion. Now it is taken as an optional, one can do it or not it does not matter". Acharya believes on construction theory where the structural or obligatory manners of respect are changed into the optional one. Acharya complies with the view of Aryal. Both of them believed that the form of respect has been changing along with the experience as well.

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<sup>10</sup>Form of the activities rightly practiced for conscience living

### **Elder Experiences are Prerequisite to New comer**

Respect is differently realized in term of maturity developed through the course of experiences gained (Chander, 2000a). Here Bhatta believes when passing the experiences from elder is crucial; new born baby is learnt things from experienced mother and other relatives. Knowledge of computer may not learn from the self but it is from the experienced. He believes the need theory and assembles to Dhital 2 who claims the changing nature of values headed by refined experience.

In this scenario, I found the concept of what one calls as the adapted system of respect. People are the product of the situation he/she is encountered with and manifested by the experience (Howe, 1934). Experiences transferred from earlier generation facilitate the new generation.

### **Cooperation as devolving values**

The value cooperation is the subject to trigger. Different factors are the means to transfer it and appearing new form.

### **From Fixed to Fluid**

Cooperation exists in relation to the harmony maintained (Dewey, 1960). It was unconditional and/or triggered to conditional, but the matter is relative since there is unconditional practice of cooperation also seen but the majority of the cases being conditional one (Maslow, 2003).

Bhattarai 33, mentioned the devolved cooperation as,

*One cannot live without other's cooperation. If someone in the difficult situation and somebody rescue, this is exactly same as given the life. People often think that they need cooperation in the time when encountered or faced difficulty only.*

Cooperation is the power of living which requires in the significant and meaningful living (Chinmayananda, 1980a). In this line, Dewey (1960) states the practice of cooperation is changing from what it should be. Unmet need of people encouraged people to practice cooperation so one can't survive without the same (Maslow, 2003). Bhattarai also opined that the practice of cooperation is passed through tight to flexible (Lillie, 1955). It was unconditional value in the past but now it has been devolved as conditional.

Here I found that cooperation is an organized journey from imperfection to perfection and failure to success (Sarangi, 1996). It is a part of co-existence at reciprocal level (Dewey, 1960). This means people looked for equal forms of cooperation.

### **From Co-existence to Self-existence**

Cooperation is the spirit of mutual living. Dubhashi (1970) shows that the living together and working together are a part of genuine life. Cooperation in the past was practiced as collective survival and in the present time it is shifted to individual survival (Ibid).

Aryal, points out it as,

*It is the natural phenomena that one cannot exist alone but with the support of other. Single women cannot be able to have a baby but capable man is required and so as the case with each and every living creature that they cannot have the existence in absence of other support. But because of the globalization one is dependent on the technological advancement detaching from co-existence.*

Cooperation is a sense of mutual understanding and sharing (Rama, 1988). People are now in a position to detach from the real coexistence and orient to self

existence. They are compelled to survive in a materialistic world which replaces the human subjectivity (Dewey, 1960).

Aryal expected equal treatment of others to her in the ground that I am equal to them. She believed the theory of cultural relativism. In this belief system she found that cooperation should mean exactly the same thing to all. There must be common understanding among the cooperating fellows. It is revealed as the co-existence of human identity but technology has made people to be self centered by replacing the human task (Pradhan, 1993).

### **From Passing to Sharing**

Cooperation is the process of sharing of things in which they are in need. People offer the real need to other and get them back at the time of need. Pradhan (1993) states that the mutual shared values makes the sense of living rightly. My research participant Dhital, 52 mentioned the devolved cooperation as,

*Cooperation is the process of sharing; it means that sharing is the exchanging of one's thoughts, feelings, and ideas to another. One may have the idea and other may not and conversely the one may not have idea and the other have. It is where people look for cooperation.*

Cooperation is a means of sharing things in a correspondence. It cannot make a sense when it is one sided but it should be in the spirit of mutual understanding to each other. In this regard, Dewey (1960) states

That as one matures; he becomes more physically and economically independent but can carry on his calling only through cooperation and competition with others. He has need which is satisfied only through the exchange of service and commodities as a part of what is required to be the correspondence with each other. (p. 79)

For cooperation, Dhital 2 believes on construction theory, the construction of behavior from the sharing of things/ideas. The analysis of Dhital 2's experience and the literature indicate that co-operating each other will turn the points to see things harmoniously. This is the process of how one perceives the situation in which they are in and interchanging (Ibid). In this sense, Dhital 2 is close to Aryal in practicing cooperation as mutual sharing. Sharing of things is transferring relatively as he understood.

### **As a Means to an End**

Cooperation is a changing phenomenon. In the view of Radhakrishnan (1970), things undergo change and practice of cooperation is not an exception. Cooperation is headed to achieve the changed goal. Acharya aged 30, presented his understanding of cooperation as,

*Cooperation is the organized unity to accomplish an action. People are in existence as they are cooperated by the earth, the grain, shelter, clothes and so forth. People are inseparably embedded with other things and thereby in existence. But with the shouldered responsibility of the government, the forms of cooperation have been changing over the years.*

The analysis of the quote shows that cooperation is the organized unity which helps to perform task easily (Chander, 2000a). The same task can be made easier while doing it together and will be impossible to an individual. Dewey (1960) states that one can get nurtured with manifold elements; this is what the nature of cooperation displaying in practice. To cooperation Acharya believes on social integrative theory where there is a need of collective consciousness. Acharya resembled to Aryal with the view to cooperation. As I found both the fresh look and

the authors of different timeline realized that the form of cooperation has been changing and yet it is continuing.

### **From Share to Freedom**

Without freedom cooperation is compared as a prison. The way one cooperates other is not fixed as somebody has designed but of mutual freedom.

Shrestha aged 20 viewed cooperation as,

*Cooperation is a collective effort of making an action. Collective task can be made the sense when there is given relative freedom. People realize the real sense of living with the freedom given from the core of heart. It is the crucial to living rightly from all the way.*

Cooperation is the process of collective task, as bees prepare honey.

Chinmayananda, (1980a) and Howe (1934) state that if people ignore the unity and freedom of bee and carry out no action at all. Shrestha, one of my informants also hold the same notion. He believed on utilitarian theory as that of Dhital and viewed that cooperation has been changed from social to one to one. He meant that it is heading towards individual's choice and the course of action relating with the unity and freedom alongside (Tagore, 1917). Here cooperation is transferring from structured to shared freedom (Ibid).

### **From Real to Mechanical**

Cooperation is passing from tangible to intangible. This is what a trend of deviating from corporeal to conceptual to the pace of time and technological development.

Bhatta 32 presents cooperation as,

*Cooperation is like irrigating in the barren field to get it productive.*

*Cooperation in the past was very concrete, face to face and spiritual but now*

*a day's cooperation is materialized and become virtual be like food to see not to eat.*

His understanding about cooperation has many things in common with Dewey (1960) who stated, "That the ideas in which an individual born separate and isolate is brought into society only through some artificial device is a pure myth." (p. 79-80).

Emotional cooperation is passing to mechanical or emotionless means of cooperation.

Bhatta believes on hybridization theory in making use of both real and mechanical cooperation at the time of need. Bhatta further says that both types of cooperation are required to survive with the pace of time. Because of the materialistic culture, practices of living values are changing artificially. Bhatta is similar to Shrestha who claimed that values transfer since these are easily perceived. It is where I found the form of cooperation changing to match with the passage of time and context.

### **Eroded Living Values**

Values are born, expand, transfer, and erode as they pass through time. Table 13 is the indication of the extinct living values related to the respect and cooperation in the experience of my informants of different age groups.

Table 13. *Experience of Eroded Living Values*

Age	60 above		20-59		13-19	
Nature	Respect	Cooperation	Respect	Cooperation	Respect	Cooperation
Erosion	Negligence to senior's ideas	Human replaced by machine	Compulsory	Unconditional	Real	Emotional
	No heartfelt respect	Interdependence	Fixed and formal	Co-existence	Oriental	Reciprocal
	Emotional	Physical	values (feet touching)	Closed/ secret	Dhog, Namaskar	Interdependence
	No true respect	Serving	Structural	Interdependence	Natural	Physical
	Prescribed(as a rule)	Unified	Interior	Natural	Religious	Cooperation in action
	Culture of acceptance	Localization	Satisfying Mature	Physical	Emotive	Public welfare

The analysis of the information in the table 13 shows the experience of the elderly people that complies with different authors (Green, 1999; Tagore, 1917; Lillie, 1955, Dewey, 1960). Their understanding reflects the attraction to euro-culture, materialistic living, lack of knowledge, lack of realization, development and technology, personal matter, culture and context causing the erosion or extinction of the values.

Going through the information in the table above, I have mentioned the eroded living values related to respect and cooperation.

### **Respect as Eroded Values**

The value respect is the subject to erode. Different factors are responsible to transfer it and appearing new form.

### **Respect is Altering from Oriental to Western**

Things are changing as a natural phenomenon and so does the way of respecting as well. Oriental people are not in a position to practice their own way but following the western people as well (Green, 1999). Bhattarai, aged 17 also believed in the same way. For him, the extinct respect is as,

*Traditional ways of respect like dhog, namaskar and other feet touching from the head etc. are at the state of wipe out and now just hi, hello are appeared from the western culture. People in the past had taken food after bathing but it does not exist anymore. Wearing Secret thread is being unusual and it disturbs the wearing uniform. To him the youths of the thread wearing community as well wear in the religious function only.*

Bhattarai 2's experience can be related to construction theory. According to this theory the manner of respect is constructed according to the culture in which

people are living. Bhattarai 2 is similar to Dhital 2 to view respect. The analysis of these thoughts and experiences of the people related to respect I found that the living values of the East have been eroded. For example, Namaskar of the East has been replacing by hello, hi, in a greater extent in the urban area than in the rural areas as the exposure of western culture. It has now been a business of acquired thing that came with the technical advancement of the west.

### **Respect is Altering from Religious to Secular**

Religious orientation is the prerequisite to safeguard the values respect. In this modern era the concept is changing to secular concept.

Acharya 2, experienced the extinct of respect as,

*Respect can be taken as in the form of principle, standard or the criteria in which an action can be carried out. In the past respect was practiced as the prerequisite of religion or the religion itself but now it is taken as a secular one with the relative merit to each and everyone.*

Respect is the part of life since it is oriented toward the core significance to live. It is so embedded with the culture and it cannot be departed from life. Once it is departed that means there is no sense of living. Here Acharya 2 believes on hybridization theory as he is in search of ease. So he saw the importance of the blend of east and west to show respect. His experience is similar to that of Thapa who is in search of pragmatic view to respect. Common living is the core of his experience. This type of living needs hybridization of the cultural asset, as my informants believed. In this position, I found the erosion of "our and they type values" for the new values to be survived.

### **Respect is Altering from Responsible to Emotive**

Respect and its essence are changing by the time with the scientific and technological enhancement. In this regard, Naroll (1983 a) states the change is the natural phenomenon to be made and done in accordance with pace of context in which something new can be emerged. In this reference, Tsanoff (1955) also stated that unless and until one generation does not transmit to the successive generation development remains constant. So the duties from one to another should be taught rightly. Despite these saying the trend of respect is changing now and then. Respect was endowed with the sense of responsibility in the past but now it is taken not as proven and as the undecided practice (Ibid).

Thapa put forwarded the respect as,

*Respect is the system in which the process of acquaintance can be carried out.*

*It is done with certain frame. Respect in the past and in the present can be seen differently. In the past, it was the mode of sincerity and responsibility exposed but now it is taken as the self-centered behavior.*

Respect is as a part of responsible living realized. The real life as life is encircled with the same line. Here Thapa believes on deconstruction theory in which the subjectivity and the context determine the responsible respect. Thapa is in the line to Dhital 4 with the view to respect.

### **Respect is Altering through the Situation**

Respect is made when the person is in the position to receive it and the context regard the same. Lillie (1955) states doctor is in a position to say or provides the suggestion and accordingly one need to follow the suggestion. To be followed the system of respect or to do it there should be the role model first in the position to say or suggest (Ibid). But the role models keep on changing. Dhital 4 also sees such

changes and along with the changes he sees something emerged and some others faded and/or vanished.

### **Respect is Altering from Corporal to Mechanical**

Respect is the baggage from the earlier generation that allows doing of civilized society (Sarangi, 1996). In this notion, Radhakrishnan (1970) states the practice of respect was physical and replaced by the machine. Everybody is gifted and this should be respected and make use of it. Bhatta 19, asserted respect as,

*Young people are facing the blame that the act of indiscipline, violence, disobedience to the parent taking to drug and so forth. If the youth of today is respectful and sincere for their earlier generation and the generation to come, the new generation will identify the way, and essentially to cope with the earlier generation and get equipped with experience they had.*

Respect in the past and the present can be seen, perceived and practiced differently and different types of orientation are available in the market as well. The only thing is one need to do things making use of the right intellect and adapting accordingly. In this line, Tagore (1917) states,

The world of science is not a world of reality and it is an abstract world of force. One can use it by the help of the intellect but cannot realize it by the help of personality. It is like a swarm of machine who thought producing things for the selves as personal beings are mere shadows to the people. (p.4)

It is clearly being observed intellect to the part of relative respect with the good conduct (Lillie, 1955). Bhatta 2 believes on need theory where the infinite and unmet need compelled to get support from machine. Bhatta is similar to Dhital 4 to view respect. Their views show that the practice of respect has been changing as per the need of the then society (Green, 1999).

### Cooperation as Eroded Value

The value cooperation is the subject to evaporate. Different factors are the causes to transfer it and appearing new form.

#### Cooperation is Altering from Satisfaction to Dissatisfaction

Cooperation and its practice can be changed now and then. Naroll (1983) states that the society is having the collaborative discussion in the past and the concept of individualism and self dependence are emerging rapidly now a day (Ibid). Acharya 2 declared cooperation as happiness. To him,

*Cooperation is the other name for satisfaction. Working in the field all the day, having meeting together on any issue, engaging to the profession all the way and servicing people in the work place should ultimately lead them to have at least a sound sleep at night.*

It is at the state of vanish now and people are engaged in terrific and other dissatisfying activities. In comparing to the earlier days, people are oriented to the conflict, war, violence and other trivial activities in this modern time that result discontent.

Cooperation is that integral part of life which helps to bridge the gap and unite to the pleasure and treasure (Lillie, 1955). It is compatible to the happiness satisfying with the relative merit of life in the past and now it is deviated freely to whatever people ought to think having multiplicity of problems (Green, 1999). To cooperation Acharya believes on construction theory of behavior from unconditional to conditional behavior. Acharya is relating to Bhatta 2 with the view to cooperation.

In this regard, I found that the relationship is remarkable where there is a greater chance of benefit when a person step his/her journey with a sense of

cooperation (Tagore, 1917). Genuine cooperation is vanishing and replaced by conspiracy, trivial and unpleasing activities.

### **Cooperation is Altering from Inter-relation to Intra-relation**

Human society is made not by a single person or single entity itself but it is made out of many (Green, 1999). Cooperation was practiced in relation to many but now it is confined to the self and periphery (Ibid).

Thapa, put forwarded the cooperation as,

*Cooperation is the subject to support other who are in need. In the past people helped inwardly but now it is differently practiced. If there is fighting, people have a look and go through the way not thinking for others. It seems that the natural tendency of people is oriented toward the self centered motive.*

Rama (1988) states the cooperation is perceived as a shared value in the past and now it is confined to the self. To cooperation Thapa believes on need theory where the changing need of culture specific reality is the determinant. Thapa is assembled to Dhital 4 to view cooperation.

In this connection, I found the cooperation in the past and it has now clearly seen the extreme gap (Rama, 1988). Emotional cooperation is at the state of change.

### **Cooperation is Altering through Modernization**

Cooperation has undergone changes by the new innovation. Tsanoff (1955) states that cooperation is treated freely now a day but it was done rigorously in the past. Now people are likely to impart thing with the modern advancement (Maslow, 2003). People are exposing to what is available around in the world (Ibid).

Acharya aged 19, proposed cooperation as,

*Cooperation is achieved when there is a fair understanding. While comparing the term cooperation now and then it is in the state of changing. In the mean*

*time, it is deteriorated with the pace of modernization. Cooperation is seen in the word now but not in an action. It was in an action in the past.*

To cooperation Acharya believes utilitarian theory and headed to impart with pace of modernization. He is assembled with Thapa to view cooperation.

In this regard, I found that the world of humanity is resulting from what is made out of the people's relation with modern time (Tagore, 1917). People have confronted to new aspiration with the new taste and unlikely to have the same thing time and again (Ibid).

### **Cooperation is Altering to Competition**

Pradhan (1993) states the fair means of cooperation is detaching and competition is commonly practiced.

Bhatta 19, asserted cooperation as,

*Cooperation is the prerequisite for others things. The culture of cooperation is being challenged now. Violence, war, strike and destruction are very common. Making or establishing things takes time a lot but these can be destructed within a moment. People are confronted to the self-centered competition.*

Cooperation is the ultimate meaning of life. People may know it in the context he/she is encountered with. Unless and until one encounters such situation, he/she may not even know the background from his/her own judgment (Green, 1999). To cooperation, Bhatta 2 believes on ethical egoism confronting to self centered welfare. Bhatta accumulate with the view to Bhattarai 2 in line to view cooperation.

In this regard, I found that the course of action is encountered and then they come up with its history in the past, practicing role in the present and prospect of it in the time to come pursuing merely with self interest (Chander, 1998b).

### **Money is Replacing Cooperation**

The traditional form mutual harmony has been confined with the increment of the use of money. It has now been a governing deity ((Dewey, 1960). My informant Bhattarai aged 17, experienced the extinction of cooperation as,

*When there is money then there are many people to help but if there is no money people even the relatives just have a look and not likely to help.*

*Therefore, money is being a means for cooperation. If the guest is available at home and children have to greet but they are not likely to do. When they get some incentive from the guest then they may do for the next time expecting to get the incentive again.*

Bhattarai 2 also said, ‘single hand cannot clap’ His understanding also reiterates that some people want to exchange labor to labor and other go for labor to money. In this line, his idea can be related to the utilitarian theory. Dhital 3 and Bhatta 2 also hold the same idea. Balan (1986) further found that money replaced the qualification as well.

### **Chapter Summing up**

In this chapter, I have presented the evolved, devolved and eroded living values related to respect and cooperation. In doing so, I have used fresh experience of my research participants of different age groups and the findings of the research as well as views of the authors abroad. As I found both the fresh and earlier understandings comply in many ways. They all believed that the living values related to respect and cooperation have been changing no matter we like them or not. Because of these changes there have been visible gaps in the understanding of different generations.

## **Chapter VI**

### **Influences of Education on Living Values**

#### **Chapter Indication**

In this chapter, I have presented the information regarding living values and education in an intergenerational context. Here I have mentioned the trend of living values and the influence of education and schooling on them.

#### **Living Values and the Education**

Living education is simply introduced as the form of education with the sense of right living (Baba, 2005). Right living demands the fusion of an art and science to equip the potential goodness (Ibid). The potentialities of individuals so far are ignored by the education in school/college (Pathak, 2009). This demands mutual harmony between science and spirituality for better living values. In this regard, Jitatanada (2002) states,

Einstein's brain should be combined with Buddha's heart to stop the devastation of Nagasaki and Hiroshima. Napoleon's dynamism should be combined with Vivekananda's prophetic passion for helping human beings to manifest their divinity and Ramakrishna's universal love, respect and acceptance of all religions should be combined with the spirit of intense religious revival which is emerging all over the world today. (p.4)

The foregoing paragraph reflects the need of a bond of values and education and self and society. This makes living values and education compatible to each other (Ghos, 2004). The compatible living values generate sincerity, discipline, conscience living, and realization (Tillman, 2000b).

### **Influence of Education on Respect related Values**

There are different factors causes having the influence of education on respect related values. Following information in the table14 gives informants' view on the blend of education and living values indicating the perceived influence of education in respect related values.

Table 14. *Influence of Education on Respect related Living Values*

Informant	Characteristics	Influence of education on living values	Basis of influence
Bhattarai	Action does not correspond to saying	Religion versus emancipation	Detachment of religious text in curriculum
Shrestha	People are in search of worldly resources	Service versus profit	Economy has been the fundamental
Dhital	Freedom is greater than discipline	Discipline versus freedom	Technology and derivative text
Acharya	Easily manipulating western culture being the basic tenant	Oriental versus occidental	Globalization as the killer of localization
Bhatta	People are at the state of having things without any effort on	Compulsory versus convenience	Search of ease option is the natural

The analysis of the information in the table 14 shows that the opinion of my informants complies with different authors (Baba, 2005; Green, 1999; Pathak, 2009).

Their opinion indicated that imported culture, technology, science, freedom, and

globalization are the determinants of respect related values through educative process.

In the following section paragraphs display the views of my informants.

### **Religious Conviction versus Emancipation**

My informants were of the opinion that religion can be taken as the safeguard to preserve maintaining the mutual balance in life (Dewey, 1960). When one is detached from the religious string, it is difficult to cultivate life (Ibid). Chander (2000a) states living values prolong discipline to meet the illumination through the orientation of religion. Bhattarai, 89 also presents the same view,

*People were afraid of doing thing wrong since the religion does not allow them to do wrong. Religion was a controlling force to have a good role model in the society. It seems that it is not any longer now at this moment which is turned out to detaching values and growing trend of materialistic and acquisitive life. Values are protected by the religion and education should work together with it.*

It can be clearly seen that the modernity sometimes appear with something good but the ultimate reality is the same now and then. Religious tenant maintains the discipline which could be taken as the symbol of civilization (Althen, 2009). With the religious baggage living values are in existence undertaken to the judgment (Lillie, 1955).

The course of actions can be escorted by religion and the values are the subsidiary to it. In this vein Bhattarai, 89 further claimed,

*The concept of experience is crucial; he further says the members in family especially kids says that they know nothing about living values since they didn't learn in the school. School children are all knowing and they know nothing about living values as they are not schooled as such.*

According to my informant, the practiced education strengthens the way to obtain good score and pass the exam only; it is not seen to encompass the values in living. They also said that education is not appeared as the subject to expose values. Therefore school going children have filled with egoism (Masand, 2009). They expected that education should inseparably be embedded with the activities escorted by religion. Bhattarai and Acharya also believe on the need theory and hence they were of the opinion that students need should be linked with the desired living values through education. In this concern, Chinmayananda (1980a) states

The mind is the flow of thoughts just as a flow of water in the river having the fluctuation all the way. The bank of river guide and direct the flow and when the banks are not firm, the water run wild, so too when the intellect of man is not firm and determined, the mind function as it wants and man is tossed hither and thither. (p. 452)

The quote and my informant's opinion above shows that living values can be preserved by religion and religion can be nurtured through education.

### **Service versus Profit**

The form of respect has been confined with the increment of the use of money. It has now been a governing deity to dictate everything and school education appeared as the catalyst to orient for profit only (Dewey, 1960). My informant Shrestha, experienced respect as

*Money is the prerequisite condition to have the respect at present scenario.*

*The more the money, the more respect to be gained through. Money is a means to buy things required and get respected accordingly. If the guest is available at home and children have to greet, they are not likely to do. When they get*

*some incentive from the guest, they may show their respect for the next time expecting to get the incentive again.*

Shrestha also said, 'Money in this modern age is everything' His understanding also reiterates that some people want to be fair in receiving and showing the respect but money being the crucial to respect. Sherpa, Dhital 3 and Bhatta 2 also hold the same idea. Like my informants some authors of the west like Balan (1986) also found that money replaced the qualification as well. My informant Thapa 19 also claimed that people invest money to some industry or the institution and be a boss there and there is no matter of expertise and quality but money is determinant. In the same vein, one of my informant Sherpa in FGDs claimed,

*People have become greedier, materialistic and consumerist and blindly followed the western way of living. The spirit of cut throat competition for wealth and power has privileged the mindset of our modern people. The age old cultures of all living have been abandoned. People in this time are more likely to do things for their own sake and their behavior as well is self oriented accordingly.*

It is clearly seen the education especially highly payable is producing human power not for the service but for the profit (Jitatmananda, 2002). These types of practices are not for the sake of living but for the sake of earning and displaying. My research informant Shrestha further experienced as

*Student especially in the private school demand expensive money. It is seen in the practice that school administrator convey message to the guardian through student with the warning to pay certain amount within few days otherwise the student cannot take part in exam and other activities. With this*

*psychological pressure to money students are grown up with; and what can people expect from this types of education.*

Here Shrestha claims how students are motivated unethically to profit only rather than service. School education for him nurtures students to be profit oriented. Shrestha is similar to the view of Bhatta, Dhital and Sherpa.

### **Discipline versus Freedom**

Living values attempts to mould people in the socially accepted discipline. Sarangi (1996) states the term discipline can be originated from Latin word discipulus which means a student in relation to teaching learning process. Discipline is directly linked with educational attainment as facilitating to achieve the goal (Ibid). Such discipline that the living value expects is what Chander (2000a) states like the sense of world brotherhood and responsibilities to attain through education. He also said that the mutual behavior fosters the essence of brotherly understanding. Dhital, one of my informants aged 75, claimed,

*Developing character is the motto of value education. If our action correspond to what we say is the expected character. The development of character is generally seen from peoples' activities in practical field. The law of action is inviolable and no one can escape the result of his or her karma.*

Here Dhital believes on construction theory where people can mould to the desirable shape and discipline is the prerequisite condition for achieving such goal. Bhatta and Acharya also hold the same view to Dhital. Dahlke (1958), the author of the values and culture of classroom also states that school organization demands disciplinary system to strengthen it. This strengthening is possible through the spirit of right track (Ibid). Dhital further experienced as

*Children are such a fertile living creature where schooling can shape/ mould whatever is likely to make. Discipline is the key to maintain balance and make them in a desired shape. Discipline is the form of seed which eventually grows to become a tree, in which the school exposure waters. But the practice in the school is seen that this is the place imparting western freedom unethically in terms of dress up, talking, behaving and in other disciplinary activities.*

Here Dhital believes on utilitarian theory and Acharya and Bhatta also hold the same view. However, it is seen exactly opposed in the modern context in education. Today's Nepalese education system facilitates and welcomes the western freedom which is not accepted in this society. My informants' views resembled to Rama (1988) who more than two decades ago stated that in the modern time people are counted on their face value displayed as in the physical comfort, luxuries and other worldly resources but not with measuring their true happiness. Rama's view was further rectified by the present century as well by saying that displaying discipline without governing from the core of heart is worthless (Jitatmananda, 2002). In this vein, Dhital one of my informants further indicated

*Discipline is like playing game following the certain rules and regulation. If one violates the rule, he/she cannot win the game and so does the student in case of achieving success. In this current context of Nepal especially in the government school, students are out of control and the policy of government is also not in practice as it should be.*

Thus one should not orient to whatever seen but concern to the socially desirable and accepted (Pathak, 2009). People can dam up the wasteful of water to cultivate rightly in a respective design (Chinmayananda, 1980a). It is the discipline which maintains the balance.

It can be noticed that people can also have dehumanizing effect even materially and politically if human beings are not self disciplined and dedicated to values in practice. Dahlke (1958) states the system should be followed irrespective of any activities to be done in maintaining the balance. It is essentially embedded on what one think for his or her activities in the affair of living. Dahlke (1958) states,

The specific rule or norm likely to be found in many schools is no chewing gum caught in the act the youngster is requested or compelled by the teacher to throw gum into the waste basket. His friends in the class may indicate their sympathy and his enemies their pleasure at his being caught. Here is a rule that in its immediate effect means a denial of pleasure. Why should there be such a rule? This question is a question of values. The values may be standard of conduct self restraint or discipline. The values may be a purely utilitarian-keeping the school room and desk clean. (p. 6)

It seems that the living values maintain right conscience no matter whatever the situation is encountered with.

### **Oriental versus Occidental**

Change is the natural process and the practice of respect is also not in exception (Khera, 2002). Oriental people are at the state of losing their virgin form of respect but just displaying blindly what the western people practice. Education system is supposed to be blamed (Pathak, 2009) which invited and nurtured western culture, textbooks and technology. Acharya 19 also believed in the same way. For him the influences on respect from the west is depicted as,

*Folded hand and also bowing down at the feet to senior members was common. The terms like dhog, namaskar are at the state of wiped out and now just hi, hello and just raising hand are appeared from the western culture.*

*People in the past had taken food after bathing but it does not exist anymore. Wearing Secret thread is being unusual and it disturbs the wearing uniform. The youths of the thread wearing community as well wear in the religious function only. The reason is the text including hi, hello and western reflection is paramount.*

Acharya's experience can be related to construction theory. According to this theory, the manner of respect is constructed according to the culture in which people are living (Dahlke, 1958). Acharya is similar to Dhital 2 to view respect. The analysis of these thoughts and experiences of the people related to respect, I found that the living values of the East have been influenced by the west. For example, Namaskar of the East has been replacing by hello, hi, in a greater extent in the cities area than in the rural areas as the exposure of western culture. It has now been a business of acquired thing that came with the technical advancement of the west. Acharya further experienced as,

*In the school education in Nepalese context English medium of teaching is in practice. No Nepali language is allowed to speak in the school premise especially in the private schools. It is very clear that English is natively spoken in the western countries and along with the implementation of the English course, English culture is also appeared.*

Acharya echoes on hybridization theory and similar to the view of Bhatta and Dhital. This signifies that occidental culture is invited and oriental is at the state of extinct which is resulted from the educational practice and orientation.

### **Compulsory versus Convenience**

The form and practice of respect is at the state of influencing gradually. It was taken as the primary and now it is not perceived as such instead it is now taken as a

secondary one (Green, 1999). Respect is revealed in accordance with the way people shows the behavior and so does by others (Ibid). My informant Bhatta, 19 believes as,

*He does not believe respect to anybody in the way people did in the earlier time that looks very difficult and it seems as if somebody is giving the punishment. He presents that it should be done in the easier way having comfort but not in a way of giving penalty. The practice of respecting as a rule in the past is changing into handiness. It is going to be easier.*

In the past it was taken as a compulsion. Now it is taken as an optional, one can do it or not it does not matter". Bhatta echoes on construction theory where the structural or obligatory manners of respect are changed into the optional one (Pathak, 2009). Bhatta complies with the view of Aryal. Both of them believed that the form of respect has been changing along with the experience as well.

Bodily respect was commonly practiced as a rule in the past but it is no longer now. Chander (2000a) and Jitatmananda (2002) opine that people are in search of convenience these days. It is relative and once the next easier option appears people follow it as a natural tendency (Sarangi, 1996)). Back to the field I found Bhatta, as saying,

*The current practice of technology and media education enforced people to view the easier option and immediately transferred to next generation. Young people now a day in the urban areas started to show respect with their own convenience. In the traditional form of respect exists only in those families where they have religious values, but to the nuclear family it is evaporating.*

Respect is the system of offering a sort of gratitude as a part of culture and civilization (Chander, 2000a). Now a day, it is relating to the matter of ease from both

of the sides, from the one who offers and to whom it is offered (Ibid). Bhatta regards Dhital's saying and echoes on hybridization theory in which the practical and convenience respect is likely to be promoted. Students also want to be free from the structurally set values to the natural set tendency.

### **Influence of Education on Cooperation related Values**

There are different factors causes having the influence of education on cooperation related values. Following information in the table 15 gives my informants' view on the blend of education and living values indicating the perceived influence of education in cooperation related values.

*Table 15. Influences of Education on Cooperation related Living Values*

Informant	Characteristics	Influence of education on living values	Basis of influence
Bhattarai, 19	National curriculum is replaced by derivative curriculum	Cooperative versus competitive curriculum	Curricular provision
Shresth, 38	The practice of coexistence is replaced by the self existence	Interdependence versus independence	Blindly following the western culture
Dhital	Physical or emotional cooperation is replaced by virtual means of cooperation	Physical versus mechanical	Scientific and technological invention
Acharya	Cooperation is confronted not to service but to profit	Unconditional versus conditional	Means of information and environment
Bhatta	People are coming into the state of believing things in term of the facts and figure	Culture of silence to culture of question	Derivative cultural influence

The analysis of the information in the table15 shows that there is a relation between education and cooperation related values. This understanding of my informants complies with different authors (Jitatmanada, 2002; Pathak, 2009; Tillman, 2000). Their opinion and argument indicated that the flow of derivative culture, technology, science, freedom, and globalization are the determinants to influence the values related to cooperation.

### **Cooperative versus Competitive Curriculum**

The content of living value involves skills, knowledge and rationale of what is to do and what is not to do. In this line, Sarangi (1996) presents that content itself is nothing but its implementation with deliberate reflection counts a lot. My informant Bhattarai aged 19, also believes on the same way. As he said,

*Education in Nepal is exam oriented and non holistic in nature. The way of living is detached from what is in need. People are blindly following the western culture or the way of living. Textbook and course are also designed to the context of outside and adopted in the real practice without matching the context, need and reality of the culture and the interest of the earlier generations.*

Bhattarai echoed on hybridization theory; picking up something from one setting and matching it to the other setting eventually making the third one (Tillman, 2000a). Bhattarai is assembled to Aryal and Dhital who believes that there is the practice of unethical competition rather than cooperation. In this line, Chander (2000a) states

Students are trying to adopt the unfair means to pass the exam rather than acquainting the skills and knowledge which would lead the pavement of living

in a conscience and harmonizing manner. Through values education human problems and crisis does not deepen and acquire the form of a social catastrophe. (pp. 271-272)

The content of value education is life itself in mapping right living. It is outwardly accepted and inwardly digested essence of education and allowing learning by doing or performing as an essential aspect of what we mean by being truly human (Lillie, 1955). My informants believed that content should cover the subject matter of life and living mapping with the sense of harmony and cooperation (Pathak, 2009). These can be taught and learnt as a reciprocal bond between the teacher student and what can be learnt from them together (Rama, 1988). This means the content of living values is the inclusion of subject matter accompanying with different types of karma (Jitatmananda, 2002). Cooperation on the other hand is fair means of accompanying the law of karma.

The research informant Bhattarai believes that the “law of action is inviolable and no one can escape the result of his or her karma. With this sense every one of us must act with a view of responsibility”. Here Bhattarai echoes construction theory. To him the practice of karma is not for the sake of result only.

Content of the living values is counted on the basis of what can be made in an action or karma. It is the effort to ensure the integrated and mutually harmonized personality expected from the content of living values. In the same vein, Bhattarai believes

*Ethics and worth of living are the prime concern to meet the need of time and context. This means contemporary attitude is regarding ongoing context specific, live and concrete content so as to facilitate in course of time.*

*Modernity is confronted with the pace of competition in which the education*

*encourages the practice of unfair means of competition from the very beginning.*

The quote can be understood from eyes as well (Sarangi, 1996). He opines that one can utilize the content which are present elsewhere around and easily available embedded to conscience living. Thus living values for him should be mutual from one cultural context to other allowing cooperation. While approaching our context, it is acquainted only through single polar education cheering competition excessively. He further says that the trinity or triangular system of education is the source of inspiration to the self and the society incorporating spiritual, vocational and informative education as the anti competitive education (Chandres, 2011). In this sense, the authors and my informants believed that the practice of cooperation is crucial for conscience and nurture from the very beginning.

### **Interdependence versus Independence**

Cooperation is the spirit of living with the mutual sharing. Rama (1988) shows the living with sharing thing each other seems genuine and right for the welfare of all. Cooperation for him in the past was practiced as collective survival and in the present time it is shifted to individual survival (Ibid). He further sees that education in this situation is expected to explore the possibilities to welfare of all but it is not well incorporated rightly in practice (Sarangi, 1996).

My informant Shrestha also points out in the same way as he sees it. He says,

*People are living in connection with other. To bear a child, the capable couple is required and same as the case with each and every creature in a system to share. But because of the globalization one is dependent to the technological advancement detaching from co-existence.*

The quote indicates that practiced education in Nepal seems to promote independence but the real thing is that each and everything are in connection with the other as the ecosystem (Maslow, 2003). Once the ecosystem breaks, the whole structure can be changed and difficult to handle rightly. People are now in a position to detach from the real coexistence and orient to self existence. They are compelled to survive in a materialistic world which replaces the human subjectivity (Dewey, 1960).

Shrestha expected equal treatment of others in the ground that she is equal to them. She believed the theory of cultural relativism. In this belief system, she found that cooperation should mean exactly the same thing to all: there must be common understanding among the cooperating fellows. It is revealed as the co-existence of human identity but technology has made people to be self centered by replacing the human task (Pradhan, 1993). In this line, Shrestha further experienced as,

*Especially in the city area people even living in the same house or the same flat are unknown to each other. If they are unknown even living in the same house or in the next door, how can we expect that they cooperate each other? This is the context of city and in an increasing ratio.*

The practice of living in the urban area is individualistic but natural reality is not the same as such (Jitatmananda, 2002). This signifies that schooling and education should match and impart the real practice of living.

### **Physical versus Mechanical**

People are in search of comfort ease and likely and get done thing in a large scale by means of less effort and time. They think that the use of machine is not only the solution but mutual fusion of both is crucial (Jitatmanda, 2002). Same source further states that it is clearly being observed when materialism or science is

combined with the values then they may run smoothly like a vehicle in a good condition. In this vein, Dhital, further claimed,

*People are likely to use the machine to cast each and every task. Practiced education in Nepal is not in a position to respect to those who work in the field. Education should take student to the field to explore the relation of education to the field. Educated people often buy thing in the market which could be easily produced in the field but unlikely to produce. Education makes people lazy, unlikely to labor and so forth but likely to live in the comfort.*

In this connection, it is seen that the education should reflect to the worth of living from all the aspect. It should figure out why physical and mechanical cooperation are useful and people can utilize both of them in the real practical field. But the irony is that educated people are attracted to have the white color job and unlikely to do physical labor since courses are designed to address the same (Pathak, 2009).

In this sense, the modern means of communication worked as stratum to the traditional forms of cooperation. The reason was that technical means of cooperation is easily accessed to the large number of people as it is being the need of the day (Bista, 1991). Physical cooperation for them became non-convenient (Lillie, 1955). This indicates that educational institute must teach people not to go for physical and mechanical relation but enforce students to learn different types of cooperation including that of traditional one.

In the words of Dhital, the emerged form of cooperation as, "The way people cooperate now and then is slightly different. They use email, internet, face book, twitter and many other networks rather than to meet and help physically being available". Dhital, Shrestha and Bhattarai hold the same opinion as they said, people

relied on means of communication rather than going for the traditional form of communication.

### **Unconditional versus Conditional**

Living values can flourish as an ingredient to upbringing socially accepted and desirable behavior (Lillie, 1955). To assist somebody relates with achieving material thing may not specify in the practical living. Instead, something the emotional revealed from the core of heart can satisfy the humanity (Tillman, 2000a). People are always in search of achieving something to live comfortably having the fulfillment. In this line Acharya experienced,

*In this modern time, people are compelled to help somebody for the sake of some incentive or economy. In these types of cooperation, the generosity and sincerity cannot be found since one pay for it and next receive it. Comparing to the earlier generation, school going children of current time is equipped to cooperate with some return immediately.*

Here Acharya hold the view for cooperation as it is being reciprocal; means cooperation and benefit are headed together. He and other informants like Shrestha and Bhatta believe on utilitarian theory that had similar view as that of Tyagananda (1996) who presents one may have pleasure and accepted rightly but they are not in the position to accept pain. Here pains also have pleasure to its other side. In this concern, Chinmayananda (1980a) states

*Sometimes it is happened that we look our face into the mirror and unable to see. It is not because the mirror is not reflecting the object in front of it but because the reflected image is not perceptible to his or her vision due to the thick layer of dust on the mirror. (p. 554)*

Here people can make use of the duster; once the dust is removed face can be seen clearly. This indicates that home environment and education should impart and equip the practice of cooperation from the heart from the very beginning (Jitatmananda, 2002). And education should strengthen the fundamental elements required to have the mutually harmonized and conscience living. The reason is that there are a tremendous need and demand of education for career building (Sarangi, 1996 and Dewey, 1960). Education in this regard should clear the way to it.

### **Culture of Silence versus Culture of Question**

Living values incorporates the common core of all culture making the sense of conscience and harmony (Lillie, 1955). Actually in a practical sense, the education is for becoming rather than transmitting (Sarangi, 1996). Hence a better education certainly escort to a developed society for resisting temptations, illusion and negative experiences (Ibid). Dahlke (1958) signify the interlinked between living values and the culture. Bhatta one of my informants believes

*Nepalese trend shows that people go for the culture of taking for granted as which can't further be changed. They continue to believe without any quest and query. They often says lekheko matrai painchha, dekheko paidaina which means one can have what is written on the forehead but cannot have what one sees.*

Bhatta believes on the theory of cultural relativism and similar to the opinion of Dhital, Acharya and Bhattarai. To them culture is the collection of shared values and assumption as the core of relative understanding (Althen, 2009). Living values education can be the threshold of civilization (Ibid). Culture in itself is essentially values laden and inseparably embedded to right living. Chinmayananda (1980a) also

states that no culture is right or wrong but it is the matter of how people have undertaken. In this vein, Bhatta experienced as

*Culture is the integral part of living; and can be compared as air living being breathed in and out continuously. Once the process stops the living being cannot live any longer. People of the past were accepting whatever the earlier generation handed over without the quest and query. But the situation is different now. These days education is attempting to make people aware and examine what is right and what is wrong.*

In this connection, Bhatta anticipated with the theory of cultural relativism scrutinize with opinion of Dhital, Acharya and Bhattarai. Living values for them work as a panacea for the care of all types of problems encountered and distilled into conscience (Sarangi, 1996). The harmonious relation between education and society can also be encompassed in the mutual interrelation and brotherly understanding (Jitatmananda, 2002). My informants further viewed that values, culture and the education should be properly equipped and distilled is the need of the day.

### **Living Value Education in Selected Countries**

Living values precepts and practices is crucial to the development of human civilization. It has been seen that the values is in existence with the safeguard of religion and interplay among religion, values and education is the paramount to the overall wellbeing of human (Sarangi, 1996). Here I have highlighted the trend of living values of the selected countries of the world in table 16.

Table 16. *Form of Values Education in selected Countries*

Countries	Form of values education	Basis of values education
America	Catholic church has influenced values having unity in diversity	Optional and relatively accepted
Australia	Knowledge generation from students and taken a separate subject	Separate authority for values
Belgium	Legal provision is followed in classroom discussion	Legal access and permissible authority
China, Cuba and Russia	Political ideology itself is the prime concern	Politics is the focal
Soviet union	Values education promote religious tolerance, unity in diversity	Conscience and conviction to do good for one and all.
Malaysia	Direct learning, plug-in approach	Hybridization
Srilanka	Activity and newspaper cutting followed by discussion	Practice of values to daily life
Japan	Separate class, religious blended moral values	Independence provision on values education
Pakistan	Islamic values (teaching Islamic law)	Religion is the safeguard
Germany	Regular moral instruction is given as a part of curriculum	Values is attached to the course
Thailand	Buddhist majority and monks are the teacher	Religion is the crucial
Maldives	Madarasa teaches alphabet and moral education to children	Religion is the foundation

Countries	Form of values education	Basis of values education
Persian gulf countries (Iran, Iraq, Saudi Arabia, Bahrain, Kuwait, Qatar)	Home and family environment is crucial to values behavior	Religious faith and practices
Israel	A book in one hand and a gun in another hand	Use of values in the right circumstances
England	Secular in nature to modify cognitive and affective behavior	Multi faith coordinated approach

The analysis of the table 16 shows the experiences and practices of living values of the selected countries that comply with different authors (Dahlke, 1958; Jitatananda, 2002; Koirala, 2012). Their understanding reflects the multiplicity of the trend and technique of values in practices in the selected countries that are mentioned below.

Practiced value education in different countries encompasses its essence in the light of self and society (Maslow, 2003). It is the congruence with the social embodiments maintaining harmony and inseparably embedded with the emotional feelings, attitudes, needs and interests (Ghos, 2004). The exposure, environment, context and culture are the determinants to values education (Dahlke, 1958). It is seen as the general scenario of values as an inseparably embedded reality. In the word of research informant Bhattarai aged 33,

*Values can be compared as the tube light with current. It is no doubt that there would be light if the current is passing on there; only thing is to make its switch on incase it is off. In the same way, every people have the values but some may utilize and other may not.*

The practice of values is seen widespread and nobody denies this fact. There are different types of practices like subject integration, direct teaching, separate values teaching, having legal authority and so forth are the common example; The values and practices in the countries like America and England are similar in respecting the multi-faiths (Pathak, 2009). Australia and Japan are the countries to provide separate provision for the values education (Sarangi, 1996). In the same way, the countries like Maldives, Thailand, Pakistan and Persian Gulf countries have religious safeguard and orientation to values education (Ibid). These countries teach living values in the earlier stage of life (Jitatmananda, 2002). The research informant Dhital aged 34 also believes “child learns by imitating the one which is desirable. Therefore, teachers, parents or the society should play a good model so as to lead such model to the children as a unified force to resist from whatever undesirable”. This shows that both parents and teachers can teach living values as complementary to right living. In this connection, research informant Acharya aged 75 claimed,

*Religion is the foundation for values and it is the prerequisite condition to preserve and sustain. Education incorporating values is like the natural flower. The natural flower and the flower of plastics or paper which looks beautiful virtually are not in equal values. Here the first one that gives the natural smell and qualities as its smelling and the second one cannot give such qualities. It is just to look at.*

The discussion along with the quotes above indicates that the natural system of living seems to be strengthening through values education.

### **Technique and Activities to Teach Living Values**

The teacher anticipates and imparts values using the activities to equip the need and reality of students (Maslow, 2003). In this line, Chinmayananda (1980a)

presents the analysis of what exactly the life is and how it should be managed and reflected to the content of values education. Techniques and activities are not the absolute one but these are considered relatively (Pathak, 2009). No activities are specific in teaching values but it is contextually and lively practiced on floor (Ibid). Table 17 provides the techniques, methods and activities for imparting living values that I obtained from my informants.

Table 17. *Pedagogy, Content and Classroom Management for Living Values Education*

Living values through	Pedagogy	Content	Activities	Classroom management
Religion	Supplementary / Incidental teaching	Spirituality	Reflection points, imagination	Behavior management (role models are presented with the inspiration to be the same)
Culture	Subject intermingles/ integration	Informative, cultural item, story -telling, song drama	Social skill, cognitive awareness of social justice, bringing the values from culture	Rationale upholding the desirable act
Disciplinary activities	Direct teaching of values	Vocational	Relaxation, artistic expression	Taking role for social service
Curricular provision	Experiential	Technical/ Skill	Self development activities	Self awareness

The analysis of information in the table 17 shows that informants' opinion is on the ways to impart living values complies with different authors (Jitatmananda, 2002; Pathak, 2009; Tillman, 2000a). My research participant Khanal grade 9 as FGDs member mentioned,

*Education and values are linked and accordingly people need to get hold on rightly. Values should be assimilating from the very beginning as the formation of habit. Habit once formed is difficult to alter. Therefore, the earlier stage of life is fertile and flexible to sharp and sharpen the desired form.*

Khanal echoes on construction theory and holds similar view with that of Bhattarai and Dhital. Pathak (2009) also presents that once the habit formed it is not easier to stop as supposed. Therefore, one needs to form the sincerity and fair habit. Same is the thought of Chander (2000a) who states the five fundamental concepts of living values; the first is the need of exemplifying the modality of values educational institution. Secondly, the values cannot be imparted merely by theories or lectures but by exposing to living situations. Thirdly, the values need nurturing. Fourthly, it needs some conscience system and discipline underlying. Fifthly, it needs personal guidance or advice (Ibid). These activities are seen as the practical and resembled with the course of living that are existing in the countries like Japan, united state, Australia and Malaysia.

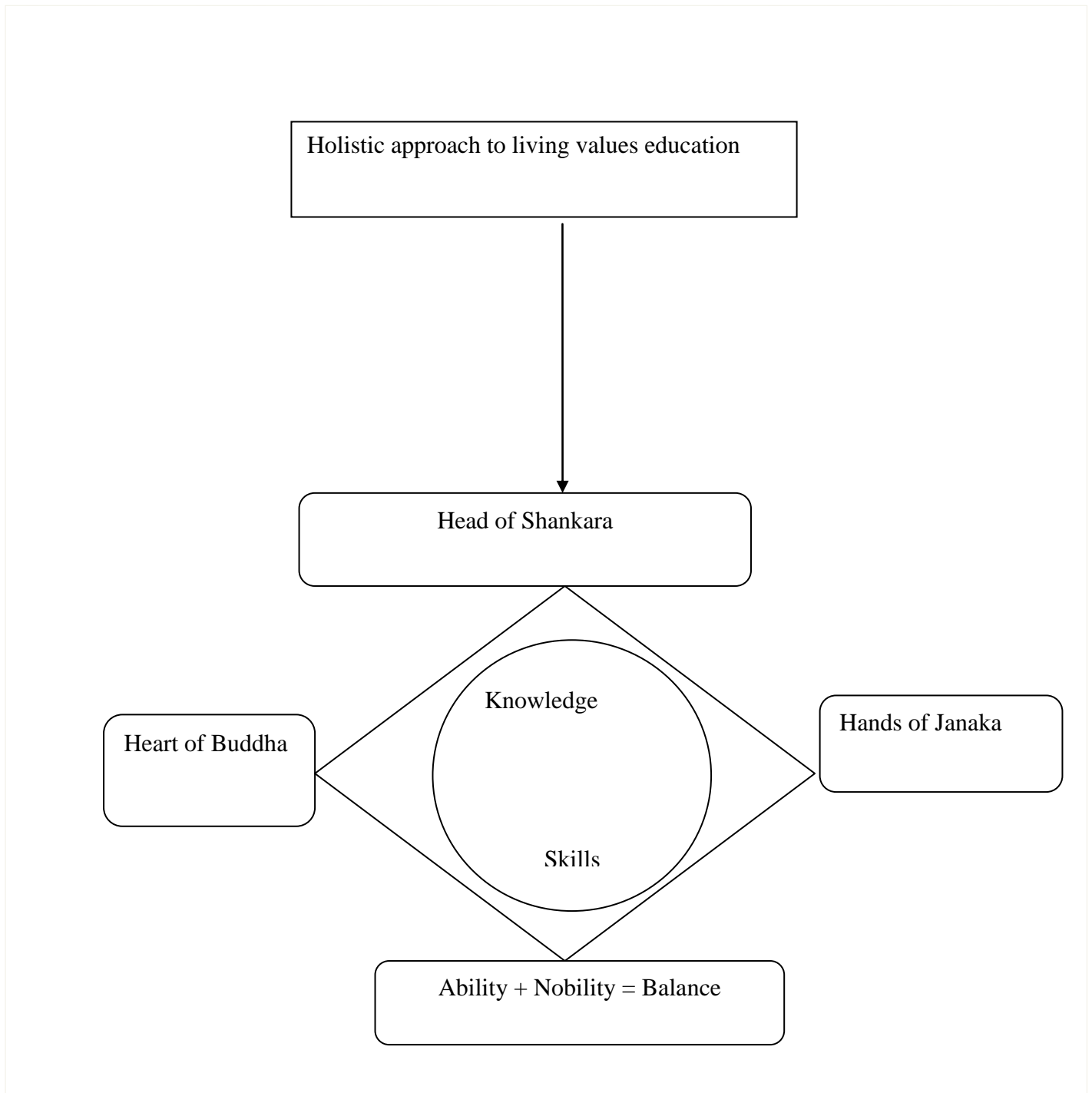
Sarangi (1996) also believes three techniques as Supplementary teaching/ incidental teaching, subject intermingle/ integration, direct teaching. For this, 4p relation to living values is also seen in need as planning, preceding, performing and the perverting. Chandres (2011) viewed it from triangular education that encompasses spiritual, vocational and informative education. The knowledge for him

should be imparted from the very beginning to one's life which can be the remarkable landmark of an action (Khera, 2002).

### **Holistic Approach to Living Values Education**

This is also the method of promoting values whereby a teacher imparts knowledge on the part of students directly and publicly observable in the classroom situation. The direct teaching of values education connotes the meaning referring the separate subject to acquaint the essence of living and existence (Ghos, 2007). Chander (2000a) states that the reality would ultimately establish the mutual understanding of the general tone and echoes of values laden activities and as a profound source of inspiration.

The glimpse of the living values relating to its techniques and activities are mentioned in the following figure.



(Chinmayananda, 1980a; Chander, 2000b)

*Figure 2.* Holistic Approach to Living Values Education

In the figure 2, it is displayed that the living values education has the source of knowledge, service and affection which are focal to right living. Knowledge and skills can be scrutinize and maintaining the balance. In line with this, Sarangi (1996) also

mentions the values escort to those activities and designation which are rightly accepted and pleased. FGD participant Bakharel also mentioned in the same way as,

*The Nepalese education of today is deviated from what it simply should be. The desirable changes are in need. It seems as if it is without the destiny. It takes up some level where the students are not able to cope with the situation. It leaves there and destiny is undecided. These problems can be sorted out through living values that can be given in class and outdoor activities.*

Here, Bakharel echoes on hybridization theory and relates it to Bhatta, Acharya and Shrestha. They are with the view to anticipate the right types of attitude. One needs to expose with the values having the sound progress. Teaching values are not merely the process of ascribing whatever in the book or making them just listen (Sarangi, 1996). There are some specifying points so as to equip in a real care and concern at the time of their need (Maslow, 2003). There are different types of activities to teach values lively.

Some of the points suggested as the activities of living values education can be cited like reflection, imagination, relaxation, artistic expressions, self development skill, social skill, cognitive development skill and cultural skill (Tillman, 2000a). As a weaver, one must know what are the ingredients required to furnish a well designated dressing. A teacher in the same way should know the essence of living from the very beginning and the ways to impart them in an easy way (Ibid). My informant Dhital 52, indicates

*Children are such a fertile living creatures where a teacher can shape whatever he/she is likely to make. The form of seed which eventually grows to become a tree, in which the teacher waters which would turn out to be with the desirable values. It is by plugging into other subject.*

Dhital 52 believes on construction theory and resembles to Acharya and Bhatta who values shaping right of the teachers through activities. This incorporates a sense of mutual aid and brotherly understanding since it uplifts the moral feeling with inter-child and teacher- child relation.

### **Influence of Education on Living Values and the Role of Stakeholders**

Stakeholders are the proprietor of the institution or organization (Sarangi, 1996). The stakeholders should be equipped with the sense of ownership maintained rightly (Pathak, 2009). Back in the early 60s Lillie (1955) also believed that values are the treasure of life upbringing the moral feeling institutionalized by the stakeholders. Stakeholders are the prime authority having the rationale to do or not to do (Dewey, 1960). These are the most important part where family, society, schools, teachers and students work as focal agents to the educational institution discussed briefly in the succeeding section. The information in the table 18 has incorporated the role of stakeholders for the promotion of living values education as I obtained from informants.

Table 18. *Plausible Role of Stakeholder in providing Living Values Education*

Stakeholders in living values	Plausible roles shared
Family	<p>Endowed with some duties and responsibilities as the sound habit of getting up early in the morning having daily task, eating, studying and so forth.</p> <p>Family as the first school where child learn the fundamental skills of living.</p> <p>The goal of life decided by the family extends the quality and prominence of the children as the role model being derivative.</p>
Society	<p>As a source of exposure for making the better citizen, facilitating the flowering of dormant of potential goodness.</p> <p>Curbing and suppressing the evil tendencies by encompassing and cohering together for better human being</p>
School	<p>As an institution in which the child develops his/her selfhood.</p> <p>School inculcates the gravity of values and in turn values fibers are inter-woven into the desirable texture and shuttle weaves back and forth.</p> <p>A platform of becoming rather than transmitting.</p>
Teacher	<p>Education is for life and teacher is leader to make children walk properly in the ladder of life.</p> <p>Teacher as the ocean allowing no any fluctuated flow of water.</p> <p>As a rationale being, like oil that help to keep the machine of human being run smoothly.</p>
Student	<p>The whole educational institution and their ultimate goal are encircled to the periphery of students.</p> <p>Children should be cherished by helping in their traits of curiosity, questioning, appreciation, laughter and open-mindedness along with the profound sources of inspiration. Therefore they are the stuff of cultivating or humanizing ahead.</p>

The analysis of the information in the table 18 shows that the community peoples' understanding resembles with different authors (Dahlke, 1958; Rama, 1988;

Sarangi, 1996). Their opinion also indicated that the concerned authority should be made responsible to impart the living value education. Below is the expected and/or ascribed role of different stakeholders of education for imparting value education.

### **Role of the Family**

Family is a key component of building the desirable shape of the children. (Sarangi, 1996) presents the view that family is the first school where a child learns the fundamental skills, knowledge and attitude. Family also shows the due attention for the greater amount of time spent to the children as their parental guidance (Ibid). Family members are due responsible in making the children realize for conscience living being the role model. In this line, Bhattarai 33 experienced the role of family in teaching living values to the children. His view can be mentioned as,

*Parents are making their kids selfish themselves. They quarrel, tell lies in front of them and they think that this is right to do as this is done by the parents and children learn to do the same. Parent should have the emotional maturity and they should reflect the role model in front of them so that they behave naturally cherished and like everybody. This type of orientation is essential on behalf of the parents as family pedagogy to teach living values to the children.*

For children it is the reality that they have unique types of tendencies endowed with the cherished behavior in the family (Rama, 1988). The only thing is to recharge the desirable behavior cultivating them rightly (Ibid). Sarangi (1996) states that family or parents are the greater master to mould their child than anybody else. The family or parents can share lifetime experiences attempting to find the road for self actualization (Ibid). For this, family members or parents should not deviate from the rationale of role model. Bhattarai 33, one of my informants shared his experience in the following words,

*With the pace of technology and media development people are excessively laying. It is frequently observed that people having mobile phone are lying. If the condition is not favorable, they say that they are in a distance and take longer time but actually they are living in a close distance or at home. They make their call busy, divert, block and so forth. In the family itself, this practice is seen and therefore children are also in a position to be unfairness, indiscipline and violence in the time to come.*

Bhattarai believes on ethical egoism that resembles to the view to Shrestha and Dhital. As it is the genuine fact that family is the first school of a child and thereby the origin or the source of values development. From the family members and societal attachment, the child is brought up with values initiatives shaped and that further equip in the school (Lillie, 1955). In line with this, Dewey (1960) states that the family is foremost step well acquainted and furnished to nurture the child. To this each and every family member should be endowed with role and responsibilities to the sound progress. Family members can prepare their children to find the road for self actualization.

### **Role of the Society**

Society is also the stakeholder and its identity is significantly expanded the societal reality. Lillie (1955) states society that anticipates the ground for becoming better human being. Bruce (1968 as cited in Sarangi, 1996) states the society is as a source of exposure for the development upbringing the potentialities goodness on floor. My research informant Bhattarai, believes

*The values are the product of the society in which they are emerged and evaporated. They are much concerned with what is in need like family, religions, cultures and so forth. It is seen that the society is the creator and the*

*manager of an individual. Society escort people with the right orientation of values and cultural tenant and preserve from the forthcoming danger.*

Like my informants, Dahlke (1958) long ago wrote about the expansion and consolidation of society for sound progress. So did Rama (1988) and Pathak (2009) who thought that every society is the moral society and it works as a navigator of the conscience living.

Social parameter extends to nurture the potential goodness and sound progress of an individual. The sound progress is possible through education. In Chander's (1980b) saying education is socially congruent and it can be learnt from the society. The views of the aforesaid authors are that society is the hallmark of enlightenment for blossoming flower of the dormant potentialities of the children. It is also a place for systematic learning for harmonious living. Bhattarai further claimed

*Socially accepted values should be promoted. This demands the intermingling of values from one context to another. The reason is that values are the product of the society in which they are emerged and evaporated. They are much concerned with what is in need like family, religions, cultures and so forth.” It is seen that the society is the creator and the manager of an individual.*

Bhattarai also believes on cultural relativism like his fellows Shrestha and Dhital. To them society is the safeguard to values and therefore socially accepted things should be imparted through education. They also were of the opinion that society encompasses a sense of mutual understanding. When a child encounters the social premises for the first time, he/she learns by associating what s/he has already as a societal resource (Dahlke, 1958). Society also leads people to view the world and perceived things accordingly. Tillman, (2000b) presents different types of illustration

that can be made in the societal ground by experiencing flowers in it. Each flower of the society looks for respect and mutual cooperation for its better living.

### **Role of School**

School is the platform of transmitting the values learnt by children at home (Sarangi, 1996). So people learn great deal of values through the wholesome manner at school where different types of values can be imparted (Pathak, 2009). The conducive atmosphere of school encompasses to the people in general and students in particular as transmitting agents (Rama, 1988). Shrestha, 38 one of my informants shared his experience in relation to transmission of the values of school to the house as,

*School is the place where the knowledge can be imparted. Different types of student can be seen but all of them may have different purposes. The fact is that school should have the objectivity to cultivate them. At the same time, it has its role to handle the life of students in a desirable manner. This manner is transferred to the community and the community also sends its manner to school through its students.*

Shrestha echoes on construction theory so does Bhatta and Acharya in the line. To them school is the means of imparting values that addresses the need and reality of an individual. But for Dahlke (1958) school is the place to develop child's selfhood. But for Chander (1980b) it is the place for the transfer of specific values (Ibid). Another informant Dhital, 78 expressed a bit differently. For him,

*School teaches values to its students. It is the platform where students inculcate knowledge, skills and values regardless of the nature and the types of them. Students have different types of aims in the school but the environment of schooling is crucial*

My FGDs informant K.C. sees the role of school (Encyclopedia of educational research 1992, as cited in Sarangi 1996). The first role is to make the students informed of the desirable value and the second role is to pass it in the society. In Sarangi's term "content and method should be justified in axiological rather than merely descriptive; and values should encompass for both of the society and the individual in shaping their life" (p.152). It is where school became a venue for both community and students to cultivate the conscience living.

### **Role of Teacher**

The role of teacher in values development is very crucial to mould the child to the enviable profile (Chander, 2000a). In the word of Rousseau, child is a book which the teacher has to learn from page to page. In this sense, the teacher is the profound source of inspiration in making the desirable shape of the student. My research FGDs informant Bakhrel grade 11 indicates

*The general education in this present moment of Nepal is no inventive and creative. It can be seen in the media that people invented such and such thing but Nepal is not in a position to invent such. Now updated and creative inventive teaching is required so that the student will be able to cope with the situation. It is where I see the role of teachers to teach us the desired content with desired way of presentation.*

FGDs informant Bakhrel grade 11 sounds like the believer of deconstruction theory along with other informants like Shrestha and Bhattarai. To them earlier people no doubt have their own types of living values, practice and orientation that they want to pass them to the new generation (Maslow, 2003). It is where my informant Shrestha needs to reorganize the underlying psychology of a child and treat him/her accordingly (Dewey, 1960). This shows that teaching is not merely a process of

pouring knowledge but the process where values, norms and attitudes are imparted (Sarangi, 1996). This is actually what a parent or a society expects to attain from the teacher. This means teacher should dedicate on his or her profession and should have motherly love and teachable heart so as to transmit norms and values required in the practical living (Dawadi, et. al. 2010).

The Chinese saying indicates that the teacher should fly to make their student run. The teacher should be the prime source of knowledge and inspiration to make an immediate impression on students (Rodgers, 1961 as cited in Dawadi et.al. 2010). Therefore, the teacher should likely to be as a good model so that students replicate him/her and learn many things accordingly (Ibid). An indispensable nature of the teacher is changing to egoistic nature and it is requisite to have the mutual harmony and conscience living. My research informant Aryal claimed

*Child learns by imitating the one which is desirable. Therefore the teacher should play a good model for the children to be a unified force to resist from whatever undesirable. The flow of the socially unaccepted things should be under control and emotional and intellectual maturity can be escorted by the teacher.*

Aryal echoes on construction theory and seems similar to Dhital and Acharya. To them, the teacher is like a lamp which burns itself and extends the light of knowledge (Dahlke, 2058). He/she is the reformer of the society being a genuine role model (Ibid).

Dewey (1960) states the teacher can foster the possibility and creativity of a child as the role model. Like Dewey, my informant Bhatta said,

*The teacher should teach making students feel comfort irrespective of the pressure of home, society and friends motivating class with the encouragement*

*and inspiration. Motherly love to the student and devotion to the profession are the foundation for teacher to make student learn.*

Moreover, with the pace of modernity, the teacher should dedicate to the profession (Harmer, 2008 as cited in Dawadi et. al. 2010). In this regard, Dahlke (1958) believes that the teaching profession is essentially values laden in a conscience manner. It is therefore values should be lived and concrete (Pathak, 2009). Dhital 19 indicated as,

*Socially agreed or disagreed behaviors are judged giving the desirable orientation by the society. The teacher can make them expose and cultivate from the core of child psychology. Rote learning and theory reciting are not useful but this should be matched to the real life itself.*

Dhital 19 believes on need theory and holds similar view to that of Shrestha and Bhattarai. To them the teacher should be well acquainted and equipped with the real practice of living problems in need contextually (Maslow, 2003). As for the instances where swimming cannot be taught merely by theory or lectures ahead and the good teacher of swimming has to be the swimmer himself/herself (Chander, 2000a). In this reality, a good teacher of values should flourish and reveal the practical values on floor.

### **Role of Student**

Students are the prime resource in education where the whole institutional objectives are encircled around them (Sarangi, 1996). There are different thoughts on students. Cognitivists believe that they are clean sheets (Subedi, 2010).

Constructivists believe that they construct their knowledge in their own way (Baba, 2005). Re-constructivists on the other hand believe that they have scattered ideas to be reorganized (Tillman, 2000a). Dahlke (1958) presents similar view of the re-

constructivists and said that students are the fibers to be inter-woven to make them better human. My informant Acharya 34 also believed in the same way. As he said,

*Student can learn thing by themselves, the only thing is to develop the self awareness skill and this is framed by the teacher. No one can really be taught by another but the self. Within students all the things are ready. Somebody may realize them to view only.*

Acharya echoes deconstruction theory and gets along with Shrestha and Dhital. To them student have already equipped with the things they need but the case is seen that it is not commonly known. Thus, it is coming back to the concept of knowing themselves (Jitatmananda, 2000). The teacher can do nothing for their student, but making them activating what they already have (Rama, 1988). Here, the teacher is not required to teach rigorously but nurturing them as a real care and concern with the right judgment (Lillie, 1983). Thapa 19, one of my informants also believes in the same way. In his word,

*There should be a reciprocal relation between student and teacher. The teacher should be prepared to give and student to receive it. There should be the equal sharing and benefit to each. The mutual relation for both is crucial and needs to maintain balance from all the way.*

Here Thapa aged 19 is related to the understanding of social integrative theory. It says that learning can be effective when there is a mutual integration of the student and the teacher both. His view was similar to that of Bhatt, Dhital and Shrestha. To them the teacher cannot make the learner learn in a desirable extent unless he/she is well acquainted and prepared to be absorbed (Sarangi, 1996). Chander (2000a) and Sarangi (1996) also opine the same as they said that students may not learn unless the teacher is well qualified to nurture them (Ibid). This process

ensures deliberate and systematic learning (Lillie, 1955) that also nurtures mutual cooperation and brotherly/sisterly understanding (Blackham 1976 as cited in Sarangi, 1996).

My informant Bhatta 19 was also of the same opinion. He said, "Feeling comfort make students relax that helps them enjoy in fun, play, game, and study. They learn not from the pressure of the teacher but from the exposure given".

Bhatta holds similar view to that of Aryal and Dhital. To them, students are innocent when they are in the earlier stages, values education can be inculcated during this natural time. They assert that parents should be the role model for the orientation of right living (Dewey, 1960) .They should give love (Sai 1986 as cited in Sarangi,1996) which is cherished by values education delivered to them.

### **Chapter Summing up**

In this chapter, I have indicated the influences of education on living values. I have also presented the role of stakeholder on them. In this process, I realized that education and schooling are interlinked. This interlink ensures value compliance of the school with home and vice versa. But there are value differences as well. This is where I found the importance of intergenerational discussion to promote shared living values for the people of all generations. I also noted that the school can be instrumental on it.

## Chapter: VII

### Findings and Discussions

#### Chapter Indication

In this last chapter, I have derived findings based on field data and discussed them theoretically. Here I

have drawn the findings in

consideration with the

purpose of study and

research questions in mind.

The findings are based on the

perception of informants in

the community from three

different age groups. I have

analyzed, interpreted and

drawn conclusion to

evolvment, devolvment, and erosion of two living values and derived the influence of education on living values in the current Nepalese education system.

#### Talk and task

It is in need to realize and adopt the values in practice. We are no doubt really fast and effective in policy making. But when it comes into implementation we are dawdling and crawling like turtle. At least it is to realize what is right to do and what is not.

#### Major Findings

The data obtained from the study filed were discussed, analyzed and interpreted in previous chapters. Out of analysis and interpretation of data, I derived meaning which I have presented below as the findings of this study. This study included three research questions comprising seven chapters. My research questions were (a) How does community People perceive Living values? (b) In what way do the Living values evolve, devolve and erode in the community? (c) And in what ways and

how schools influence living value? The findings are presented in line with the research questions.

### **Findings on Perception towards Living Values**

My first research question was to find out the perceptions of the informants towards the living values in the community. I took the informants on three different age groups. I analyzed, discussed and interpreted their perceptions towards living values to draw meanings which I have presented in the form of findings herewith:

In case of the first research question, I found that children were more concerned to present values. Youths were opting for the changed values. And the old were interested to continue the values that they had experienced in their past time. Categorically speaking (I) Elderly (60 plus age group) people perceived religion as safeguard to living values, right coexist keep on changing and experiences makes values different. (II) Youths (20 to 59, age group) perceived living values as the determinant to earlier stage of life and the product of realization. (III) Teenagers (13 to 19, age group) perceived living values as a relative consideration, matter of adaptation, person and context specific.

### **Findings to the Evolution, Devolution and Erosion of the Living Values**

Findings on different paces of living values are presented categorically in the succeeding section herein.

### **Evolution of the Living Values**

With pace of time changing new values have been emerged as Hello, hi replaced *sastanga dandawat*, heartily respect changed into formality. Such changes occurred because of time, technology, freedom, search of convenience or easy way and new way of social adjustment. The emerged ways of cooperation can be seen as technological cooperation replaced the physical cooperation, concept of independence

emerged from the concept of interdependence and globalization emerged from localized context.

### **Devolution of the Living Values**

Some of the forms of respect trigger from the center and then expand outside. Darshan is the word used at the royal family. Gradually the word has been expanded to the common people as well. Technological knowledge is transferred, cooperating *sanskar* is transferred, and convenience practiced for respecting and cooperating gained from experiences transferred to the new generation.

### **Erosion of Living Values**

Namaskar/Namaste of the East is being replaced by hello, hi, in a greater extent in the urban areas than in the rural areas as the exposure of the western culture. It has now been a business of acquired thing that came with the technical advancement of the west. Physical respect and cooperation are replaced by machine, localized values are replaced by globalization, cooperative culture is eroding and competitive culture is appearing.

### **Findings to the Influence of Schools on the Living Values**

To my third research question, I have indicated the influences of education on living values and the practices of other interdisciplinary linkage therein. Here I have attempted to show the influence of education on living values in the current Nepalese education system. With the echoes of this research question, following major findings were obtained,

- a) Religion versus emancipation and service versus profit practiced of respect related values are influenced by education.

- b) Cooperative versus competitive curriculum, interdependence versus independent and unconditional versus conditional practice of cooperation related values is influenced by education.
- c) I found the importance of intergenerational discussion to promote shared living values for the people of all generations. I also noted that school can be instrumental on it.

### **Discussion on the Findings**

The findings for each research question have been discussed to reach the conclusion. My first research question is regarded to the perception of living values in an intergenerational gap including three different age groups viz elderly people (60 plus age group), youth people (20 to 59 age group) and the teenager people (13 to 19 age group). Elderly people regard with the base of religion as it is the controlling mechanism from the deviation. Chinmayananda (1980a) and Rama (1988) who believed that religion help in conquering the evil tendencies of the people and thereby flourish the sound human trait. It is seen that living values are guided by the religion (Jitatmananda, 2002). The fear with the god compels people to construct their understanding. Here, I found that living values are connected with religion and religion can be taken as preserver of the human beings. This shows that religion safeguards the conscience living and encourages people for social duties and responsibilities (Baba, 2005).

One of the major findings which I have mentioned above takes religion as the component that generates values for the informants. The informants who asserted religion as the milestone for the living values in the community were elderly people in the community. At this finding, I questioned myself why elderly people make religion as the responsible source for living values in the community. In order to satisfy this

query, I took support from the Need Theory which says that people adopt, continue or change their values based on the needs that they face in their real life situation. I thence thought what needs at the time of old age makes the people think religion as the source of their living values. According to Jitatmananda (2002), old age people have got experiences from their childhood and adulthood in which they go through rigorous practices of social, economical, political and cultural activities.

Furthermore, religion can be taken as the safeguard to preserve the mutual balance in life (Dewey, 1960). When one is detached from the religious string, it is difficult to cultivate life (Ibid). It seems that people were afraid of doing wrong thing since the religion does not allow them to do wrong. Thus, religion can be seen as the controlling force to have a good role model in society. When these experiences do not satisfy their spiritual needs, they look indifferent towards this. Since, in the old age, they are approaching death, they think that worldly practice can never be useful for their mental peace. Hence, they think religion as their ultimate source of their peaceful living. On this ground, whatever values for life they adopt get influenced by the religion.

The other finding to the perception of living value is representing the coexistence of values and right. Living values are created by the nature and ultimately they are supposed to address the nature and its right system (Chander, 2000a). Here, living values bridge the differences and create harmony in them. This opinion complies with the authors like Lillie (1960) who stated that the society is the blend of many roots that needs to be accommodated in a natural way.

Values and rights are two different phenomena. If values and rights are compliment to each other, the life becomes smooth, flexible and meaningful. In my opinion, values adopted by the people at large needs to be 'right' friendly and vice-

versa can also be appreciated. Values are the product of culture while rights are the products of politics. If politics echoes the culture and vice-versa, there is a high possibility of values to be responsive to the rights.

In the past, politics was driven by religion and culture. So, the politics in the past was culture friendly. In the continuous rise of modernity, the politics became strong and it began to rule over the culture. Individual rights became the part of politics which often began to challenge the existing values. In the modern context, the politics could not become culture friendly because its basic premises were imported from the foreign land while the ongoing culture could not become identical to politics because the construct of society still is erected on the cultural foundation. Hence, culture and politics could not be concurrent. As a result, the values and rights could not completely favor each other.

Keep on changing as the perception to living value is the next finding. Things are always in a position to change since this is the natural tendency and the living values are also not in exception (Chander, 2000a). As everything is in a motion so the living values perceived by the people can also be changed in course of time and the situation encountered with (Pathak, 2009).

Here in my opinion, actually values are not changed. Substance is the core ingredient out of which form made. The substance of the values is not change but the form of values is change and the only thing is the adoption of new values. Values are the foundation of society or social structure; as the air livings being breathed. If the foundation (values) change there is a possibility of social collapse since all values exist in the society. Some values remain strong, some remain weak, some are very active and some are in dormant state. An individual has got various stages of life. Children have one kind of value, adults have other kind of value when children

become adults, they adopt adult like values giving up their old values which they practiced in the childhood. The values which are old for adult become new for children and the values which are new for adult becomes old for elderly people in the society. It means stages of human being changes, not the values which serve the people in different stages of their life.

Youth perceived living values as the psychological matter of fact in which a time period lead people think and do accordingly (Baba, 2005). With this reality of time period, one time period is interlinked with the other and gets practiced. In this regard, Bista (1991) states that according to Sankhya philosophy the world is not made up of a single thing but of the other part as well and each of the other part has its own nature of distinct feature and therefore the world is maintaining the balance.

People are the product of realization equipped with the situation available and make it suit accordingly when they are in need (Chinmayananda, 1980a). In this fact, Maslow (2003) states that human beings are very eager, curious, and innovative and thus cater development because of the manifold desired flourishing one after another. When one desire is fulfilled another pop up to take place and so forth the development is going on further and the right realization maintain the balance (Ibid).

Here in my opinion, social, cultural, political, economical and spiritual contexts are the determinants to the realization of values. These factors generate values in accordance with what makes them feel ease and comfortable. The concept of convenience is crucial since people are likely to adopt those values which facilitate them. The concept of convenience is reciprocal to the context in which the things are appeared.

Young people are concerned to think relatively. There are different influencing factors in one's life but he/she cannot say that the same factor is

determinant to all the people (Baba, 2005). In this connection, Lillie (1955) states the foundation of life is to understand the life. It cannot be claimed as somebody said but it is the matter of judgment and relative understanding (Green, 1999). In the same line, living values can be modified, practiced and adjusted to its real care and concern at the time of need (Ibid). In this concern, Dewey (1960) points out that living values should therefore be imparted rightly so that other people will be accompanying together with and the mutual consensus and adaptation can be made in accordance with what is in need (Ibid).

Regarding the values to think relatively is the next finding and discussion goes to the fact that this relativity is congruence to the reality of what socio-cultural context, needs in life, occupation and existing knowledge demand to do. Socio-cultural parameter of one scenario does not match to other scenario and therefore values are relative to the socio-cultural setting. Occupation is the other factor and one needs to be relative for the same. In the occupation of lawyer where telling lie is not serious things, for teacher telling truth is crucial.

Children (13 to 19 age group) being interested in the present are under the passive age and they are innocent, natural (Gardner, 2009) but it seems that because of the exposure of the modernization, they are also at the state of changing situation. To youth, it seems that they are artificial comparing to children and confronting to the future (Jitatmananda, 2002). The old age groups (60 upward) are oriented to past time as they evaluate their earlier activities (Tillman, 2000b). In this way, it is observed that the time factor is crucial to think over for an action accomplished.

While going through my second research question, it is found the bodily respect was commonly practiced as a rule in the past but it is not any longer now. Chander, (2000a) and Jitatmananda, (2002) opine that people are in search of

convenience. It is relative and once the next easier option appears people follow it naturally (Ibid). In the same way, it is found that people paid respect to those whom they see as the direct benefit; or they learnt to pay respect to the formally designated persons (Lillie, 1955). To the pace of time, no physical cooperation is required now but it is replaced by the machine (Ibid).

Technology is seen as an end itself and people are in the state of detaching from the real flavor of cooperation. In this sense, the modern means of communication worked as stratum to the traditional forms of cooperation. The reason was that technical means of cooperation is easily accessed to the large number of people as it is being the need of the day (Bista, 1991). Physical cooperation for them became non-convenient (Lillie, 1955). Local thing and global thing can be coordinated and interchanged. In this line, I found that the global human world is emerging as a single family where each and every member share pain and pleasure equally (Rama, 1988).

Values changed as per the lived reality of different generations (Green, 1999). This means new generation did not accept as their elders passed to them but they judged in terms of their need, capacity, and environment that they live on. This shows that people became selective in the use of living values. It is revealed as the co-existence of human identity but technology has made people to be self centered by replacing the human task (Pradhan, 1993).

Similarly, it is clearly seen that people are the product of the situation he/she is encountered with and manifested by the experience (Howe, 1934). Experiences transferred from earlier generation facilitates the new generation. It is observed the fact that people are well equipped with what baggage handed over from the earlier and experienced generation (Lillie, 1955). Cooperation has undergone changes by the

new innovation. Tsanoff (1955) states cooperation is treated freely now a days but it was done rigorously in the past. Now people are likely to impart thing with the modern advancement (Maslow, 2003). People are exposing to what is available around the world (Ibid).

Rich has one value and the poor has another value. When poor become rich they give up the existing values and adopt values rich like. In the case when all people are rich the values which are fit for the poor become weak, dormant, and not usable and slowly such values are called dead values. When people hold the position of minister one kind of value is seen like the different dress up, vehicle, respect to the position etc but when he/she is not minister, the value becomes the same as before and is called circular values.

Concerning to my third research question, similarly the other thing; the form of respect has been confined with the increment of the use of money. It has now been a governing deity to dictate everything and school education appeared as the catalyst to orient for profit only (Dewey, 1960). It is clearly seen that the education especially highly payable is producing human power not for the service but for the profit (Jitatmananda, 2002). These types of practices are not for the sake of living but for the sake of earning and displaying.

With this regard, my discussion indicates that one cannot live rightly with the single thing to peruse. The service and profit both should go side by side and both are in need equally. Generally, it seems that the school education is oriented to profit rather than to incorporating service alone side. The practice of school usually in the private school is seen to be acquainted with money. Students are handed bills to home with nurturing and the pressure of money from the very beginning and when parents get the bill through student add next pressure which are the real factors to think

ultimately for money discarding other emotional thing. Here hybridization theory is best matched and the profit and service should intermingle through school.

Content is also crucial for nurturing the students from the very beginning. This should cover the subject matter of life and living in harmony with the cooperation (Pathak, 2009). These can be taught and learnt as a reciprocal bond between the teacher and student as learnt from them together (Rama, 1988). This means the content of living values is the inclusion of subject matter accompanying with different types of karma (Jitatmananda, 2002). Cooperation on the other hand is fair means of accompanying the law of karma. Thus, living values for him should be mutual from one cultural context to other allowing cooperation. While approaching our context, it is acquainted only through single polar education cheering competition excessively.

Here in my opinion, traditional and modern form of values, cultural norms and political norms are crucial to preserve, promote and sustain rightly. Culture and the politics must coexist through the knowledge provided by the school system. They both should intermingle from all the way shaking hands together (Chander, 2000a). We cannot completely live by tradition and so does by modernity.

I have also presented the role of stakeholders on them. In this process, I realized that education and schooling are interlinked. This interlink ensures value compliance of the school with home and vice versa. But there are value differences as well. This is where I found the importance of intergenerational discussion to promote shared living values for the people of all generations. I also noted that school can be instrumental on it.

## **Conclusion**

The findings for each research questions have been discussed to reach the conclusion. In this study, the research participants perceived living values observed in

their practical life stories. I have defined the way they perceived the living values and more often they have made use of the context in which they are in. The study focused on elderly people's (60 plus) perceptions. It indicated that religious orientation, experience of the people makes values different, living values and right coexist; changing to living values is the natural process and the interaction with the environment shape living values. It is also attempted to find the perceptions of youth (20 to 59, age group) displayed living values as the means to achieve destiny, earlier stage of life is crucial to nurture living values, product of realization and as a panacea for solving all types of problems. In the same way, teenager (13 to 19, age group) perceived living values displayed living values as the relative, adaptable, cyclic, person and culture specific.

On the basis of the informants' understanding, I have drawn the conclusion to the evolved, devolved and eroded living values related to respect and cooperation. In doing so, I have used fresh experience of my research participants of different age group and the findings of the research as well as views of the authors abroad. As I found both the fresh and earlier understandings comply in many ways. They all believed that the living values related to respect and cooperation have been changing no matter we like them or not. Because of these changes, there have been visible gaps in the understanding of different generations. Their opinion and argument indicated that the flow of derivative culture, modernization, development, technology, science, freedom, social adjustment and globalization are the determinants to emerge the new values.

Their understanding indicated that the means of communication, culture, unmet need, convenience, economy, freedom and technological knowledge are determinants to devolve the values. Their understanding reflects the attraction to euro-

culture; materialistic living, lack of knowledge, lack of realization, development and technology, personal matter, culture and context. All these factors caused to the extinction of the values.

In the same manner, I have indicated the influences of education on living values and the practices of other interdisciplinary linkage therein. Here I have attempted to show the influence of education on living values in the current Nepalese education system. Moreover, I have presented the general glimpse of techniques and activities in practice and influence, role of stakeholder in equipping the justification of living values. Lastly, I have presented how education and schooling are interlinked and influenced living values with the further prospect. In this chapter, I have presented the information regarding living values and education in an intergenerational context. Here I have mentioned the trend of living values and the influence of education and schooling on them.

## Chapter VIII

### Reflections and implication

I understood living values differently before I was entering into the field. In fact, my earlier suppositions were changed.

Before entering into the field, I thought that my informants were unknown to living a value, my thought

was quite wrong since they

have the vast knowledge in

dormant form. My reflection

over the pedagogy relates to

4R Principle viz, recognition,

reflection, realization, and

revelation as the values on

floor. The first one is recognition is to

recognizing of the self and others and

do things accordingly. Here, identifying the roots and reality of the self and others is

crucial. Second one is reflection means one should reflect self to the society. Person

should try to be the role model in the society; he/she needs to get exposed from those

who are likely to replicate. Third one is the realization; the realization to what is right

and what is wrong in the field. It is anticipated that the moment in which people

realize that they would die one day is crucial to have. The concept of fear to death can

be realized or get exposed with such moment and the chances of committing crime

can be turned down gradually. The last one is revelation. It is the process of making

other people learnt, known or displayed with regard to living values.

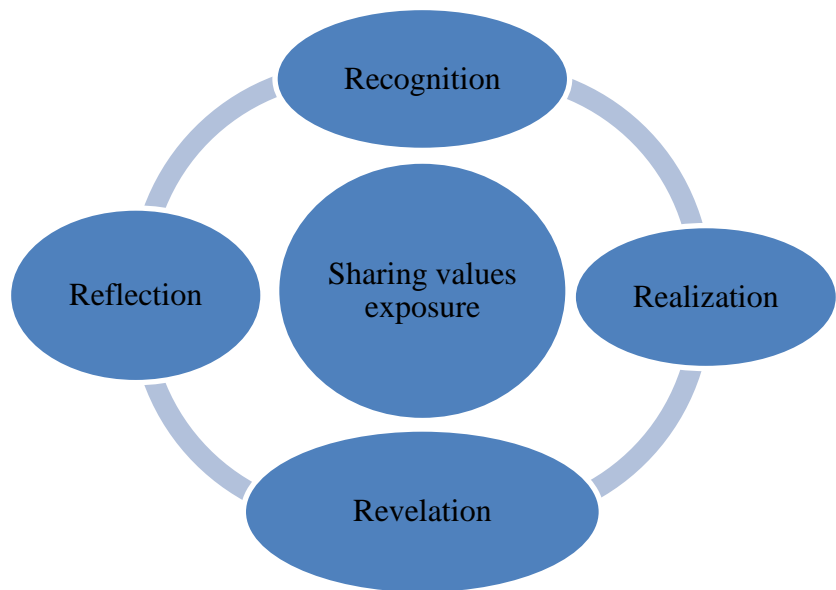
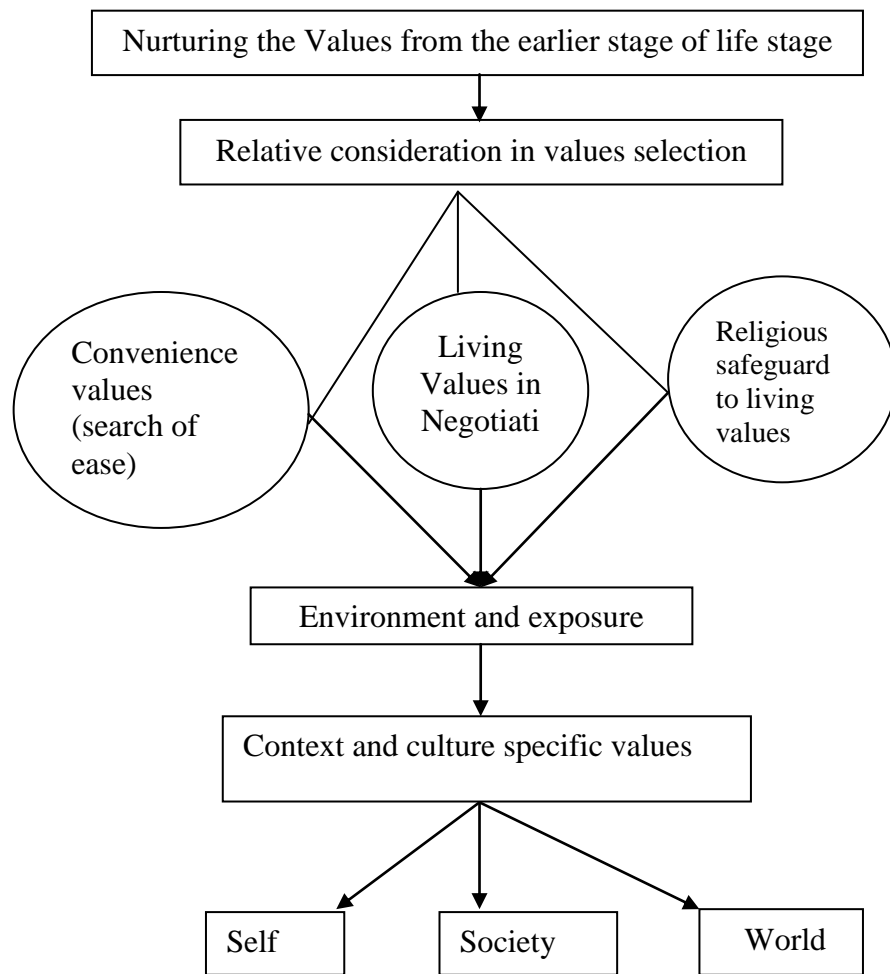


Figure 3. 4R Principle to teach living values

Going back to my informants view and my experience, I came up with the concept of contextual values also in need. If a person has no food to eat and there is no alternative, stealing is only the way to survive. In this fact, stealing is also the values for him or her. Contextual values are governed through self motive of an individual since a person may have duality in thought whether to do or not. Here self motive of an individual force to do something from the contextual decision for the sake of person.

The other reflection is the concept of convenience values. People are in search of ease or convenience. Once the person encounters with the ease of values rightly, he/she skips the existing and sticks to the other which he/she feels convenient. It seems as a natural tendency to everybody.

As a conclusion, living values are seen subjectively in the relative consideration (Lillie, 1955). These are unveiled with the right judgment reflecting toward (Ibid). Living values are understood as the sense of genuine and meaningful life (Dewey, 1960). In this way, I have concluded following three points as my conclusion. Firstly, living values are subjective and relatively considered. Secondly, living values are physical rather than virtual and thirdly, there is the sense of interdependence rather than the independence. The figure4 displays my approach to implication.



*Figure 4.*Developing Living Values in Practice

As the implication, living values can be the guidelines to navigate the right destiny. Following these types of roots and realities, the prime concern on living values to impart in the practical concern can be flourishing as mentioned below,

Family/home is the first school and therefore it can be the focal means to nurture the living values to children. Family/home pays the due attention and responsibility for the greater amount of time spent with the parental guidance. It is the crucial fact that family can share their life experience in order to navigate the right destiny for right living and paramount importance to transmit the living values.

Schools /colleges can also be as a source of expanding and shaping the living values. School/college is the platform of nurturing the values learnt by children at

home. So people learn great deal of values through the whole some manner at school where different types of values can be imparted (Pathak, 2009) and the conducive atmosphere of school encompasses to the people becoming rather than transmitting (Rama, 1988).

Governmental organizations, NGOs, INGOs and other institutions are taken as to bridge the gap to the intergenerational transition. They can organize different types of formal or informal program to the effectiveness and awareness for the realization of the right living.

### **Proposed Measures to Promote Living Values**

By reflecting the suggestion made by the informants, the insight of the self and the review of the literature, I found the following measures would be helpful for living values.

#### **Curricular Measures**

Curriculum is the specification of the course to be taught. Following Hilda Taba, curriculum is the plan for learning. Learning imparts the meaning of right living and develops the self (Lillie, 1955). In line with this, I regarded learner centered and living centered curriculum as a plug to the core curriculum. Here I came up with the following objectives, materials, content, teaching learning activities and the evaluation with the hope to the application of living values curriculum at school/college level.

Objectives are the means of achieving the desired goal formed by the curriculum. They vary according to the age group viz, for elderly people, youths and teenagers. The primary concern should be made to the children. The objectives of living values curriculum for the children should help them think and reflect on different values individually with the spirit of right living (Tillman 2000b).

Firstly, living values series should be developed as activities to different age group like 3-7, 8-14, 15 plus young, adult group etc. Secondly the resource materials for children and youth at risk should be prepared which consist of living values activities for street children, drug rehabilitation, refugees, young offenders and for at risk youth. The ways to teach living values should be practical rather than theoretical. Because of the practical nature, living values of an individual should be evaluated everywhere and in an ongoing process. It should be evaluated through observation of the behavior and the activities done. There should be the practical and socially desirable activities to examine.

Pedagogically speaking, there are many ways to impart living values. Pedagogy like contextual method, cultural methods or personal methods can be the common methods while imparting living values education practically. Along with this according to age group specific methods should be explored to meet the need and reality of the learner.

### **Forthcoming /upcoming Programs for Living Values Education**

Now my research study pacifies me to landscape the new spectrum of research pursuits. This study enriched to flourish the own knowledge and the existing knowledge on floor. As the forthcoming programs, I have listed few things with the hope of making harmonized society (Lillie, 1955). Harmonized society in practice can be seen as the product of living values.

Firstly the awareness programs informing to the authority should be conducted. Secondly the realization of right living should be displayed and practiced. Living values education should not be deviated from daily life. Thirdly the seminar, workshop, training for imparting knowledge should be conducted. Fourthly, the

educational discussion should be organized since education of today is directed to get the job only. It should reflect on what is really in need for living

Fifthly, one is implementing the living values text to the school/ college curriculum.

### **Final Words**

Here my study just adds another brick in course of constructing the fence and building of living values. While addressing the issues, we need to hit rightly where the problem lies. I tried my best to explore the problem in an intergeneration with its lived context and the things can be done ahead to minimize and get harmonized society. I am strongly convinced to what I have piled the participants lived experience. It carries a significant merit to one and all. In the same vein, it will greatly contribute to the work of educationalists, policy makers, curriculum designers and other authorities concerned. The study was confined to the handful of research participants from Sanothimi ward no. 16 and 17, Bhaktapur. I am greatly inspired from the moment I spent and nurtured through and would like to extend the area of my study. Here I assure that living values education is only the way to ensure harmonized living.

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## Appendices

### Appendix 1

#### Questionnaire to the School's/College's student

- 1) What is your general understanding about values and norms?
- 2) What is your perception about living values with Reference to the education in our context Nepal?
- 3) What do you respect your subordinates like teachers, students, staff and parents?
- 4) How was the outward appearance of respect and how it is adapted now?
- 5) To whom you are most responsible to the political party, parents, teachers or students?
- 6) What do you think that in making your subordinates equally responsible to their profession?
- 7) What do you think the position of cooperation in living style?
- 8) How cooperation was practiced and how it is now in the community?
- 9) What do you think the role of peace in life?
- 10) Why and how the conventional peace culture was challenged?
- 11) What were the living values in your time when you are at school or at home?
- 12) What were the values restricted and given freedom in your time?
- 13) What is your concept regarding the changing mode of values?
- 14) Do you think that values have significant in the life in one way or the others?
- 15) What do you think about your duties and responsibilities for this generation and for the generation to come?
- 16) What were the values in your memory which are emerged during your life time experience?

- 17) What challenges you are facing while practicing living values?
- 18) What do you have to share about values so that these can be protected or sustained as these are required to have irrespective of time?
- 19) What is your suggestion with regard to living values in the generation to come?
- 20) What do you think the living values should be attached in the school curriculum?

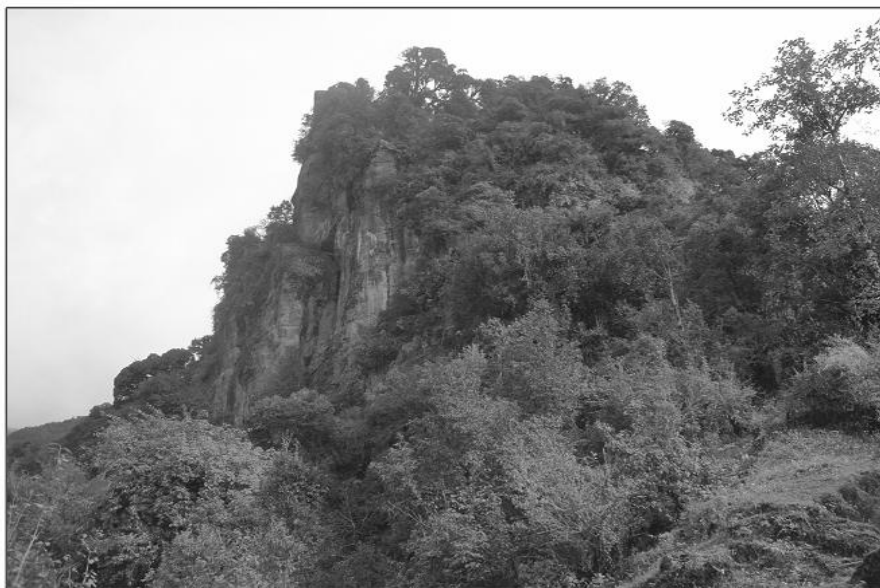
## Appendix 2

Some glimpse of study site and researcher's involvement

Barahapokhari in Khotang, the holy place of Hindu



Natural beauty of Khotang District



Big Stone of Khotang in memory



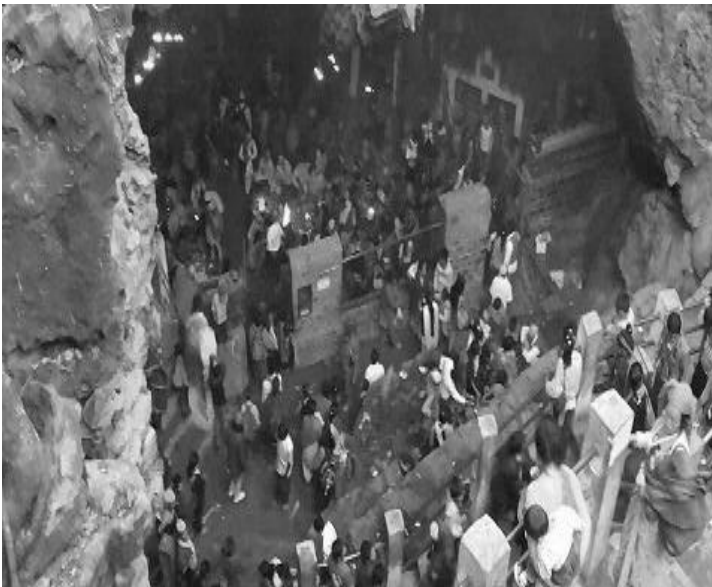
Sapsu River in summer season



Rhododendron at Ratanchha, Khotang (Rato Guras)



Halesi cave of Khotang District with pilgrims



Diktel Headquarter



Temke (High Mountain located in between Bhojpur and Khotang District) with snow



Crossing River carrying wooden



Cattle grazing; in Khotang



The cliff in hills of Nepal



Inauguration program (Train the Educator TTE by Chief Guest Bidya Nath Koirala PhD)



Researcher receiving the certificate by Secretary of the ministry of education



Dramatization method to living values in practice



### Researcher in research FGD



### Values and right co-exist resulting pleasure



Experienced are the profound source of inspiration to the succeeding generation



Belief system is crucial to living



Participating on ritual function for themselves and their succeeding generation



Intergenerational harmony between teacher and students

