

PLACE OF VALUES IN THE ERA OF GLOBALISATION

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Abstract *What would be the future of ideal social and moral values? Will it be faded away and the old values will appear with a new nomenclature and a reversed but a parallel value structure for will appear and two contending value forces (traditional values and modern values) will be in conflict? Will the postmodern value-spell engulf our identity of humanity? Will it be human more than human? Will morality be a sin? The rise of individualism and selfish attitude thus create value hazard. This is unthinkable for our predecessors and we people. Japan, a country with globalization boom experiences such a value trauma.*

Keywords *Values, Globalization, Humanity*

THE DIALECT OF VALUES

No one could deny the relevance of humane values to the concept of development. It is by and for the people because the people are the starter and end product of development. If someone views techno-economic foundation as the only prime mover in development process, he would not do justice. The process of capital accumulation depends mostly on the quality of natural resources and techno-wealth, which could accelerate the pace of human need and demand. The development of any country identifies the development of collective personalities and self-identities. But the globalisation circle created such an orbit where the faces of humanity merged with the rationality of irrationality. This is the root source of crisis of globalisation.

THE TRAGIC METAMORPHOSIS OF VALUES

A few days back it was reported in a newspaper in Kolkata that a pious Brahmin desired to sacrifice fruits and sweets as the offerings to a few Brahmin young as the part of the death ritual of his father. The young didn't want to accept the offerings. They desired to have junk food like Pizza etc. with Pepsi. Finding no other alternative the pious man had to supply the junk food and soft drink to the young as the offerings of the ritual.

INDIAN PHILOSOPHY OF VALUES

Once Rabindranath Tagore had aptly remarked, "Indian has received all and accepted all." This is the ethical version of globalisation. But it is also true that if we decorate our trees with artificial leaves and flowers that do not alive forever. Today or tomorrow those will be dried up. It means de-emphasis on local culture, ritual, ethics and aesthetics, style

of living, and social bond invites value crisis in the era of globalisation. This is the philosophy of ethical globalisation that our great poet Tagore thought.

The philosophy of social science is facilitated by the triangular interaction or "transaction" between man, communication, and institution or between person, value, and culture (Radhakamal Mukerjee, 1960). Of the triad the crucial phase is value which Mukerjee views, is not only "motivations, underlying the behaviour of man in Society, but also heuristic principles that explain both individual behaviour in relation to the physical and the social world as well as an objective social relationship, behaviour, institution and social system." One should always analyze values dialectically, which brings truth not virtual image. All social interactions and behaviour and the values that lie deep-seated in them embody polar principles and tendencies. Yet neither man nor society is conscious of the dialectical truth of all knowledge, values, human relations, and social arrangements and institutions. Mukerjee observes that each system, each culture each society keeps on stubbornly resisting its opponent and, in the midst of shattering new experiences and defeats, hopes for ultimate triumph through in the course of the struggle it goes through the new experience of accepting partially the opposite viewpoint and intention. In our society I-think and I-transcend concept excludes reality construction. Man is always divided in his mind, loyalties, and ways of living. It is the reality that each society and culture maintains and bequeaths its myth regarding values, which have great emotional attractive power for social being (Mukerjee, 1960).

Values exist in an ascending series of planes, each higher plane being more powerful than the one before it. Physical values express in how carefully and reliably we handle material things. Vital values express in how pleasantly,

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harmoniously, generously we relate with other people. Mental values express in honesty, truthfulness, trustworthiness, and idealism. Spiritual values express our faith, sincerity, patience, perseverance, goodwill, and self-giving. Every act is a universe, which can express many values. The more it expresses, the greater its power and effectiveness. Milton Rokeach (1973) writes, "A value is an enduring belief that a specific mode of conduct or existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence." (P.5). But no one can deny the relevance of social change and mode of development in the society. Some lament to say that our golden time has gone and we have stepped into an alien world. This is not highly logical. Values may only be devalued when one fails to comply with the modernisation. Mind it, today always represents modernisation with the values of that day but yesterday, to some people, may be signified as values with goodness and tomorrow will identify today as tradition. It means values are very much associated with the space and time. Globalisation is not a new phenomenon that changes our culture and values. It has started with the emergence of colonialism. And since then our culture and values began to change. F. Fanon (1967, Ch 4) writes, "One of the gravest consequences of the colonisation of Africa, Asia and Latin America has been the systematic destruction of the cultures and historic value systems of each people...Ferocious exploitation, misery, famine, discrimination, inferiority complexes and the loss of personality and self respect are so many aspects of colonialism which induced a deep inhibition of cultures and knowledge." (F. Fanon, *Condemned of the Earth*, 1967). Our former President Dr. Radhakrishnan once aptly remarked that from the close of the 18th century beginning to the 19th India had been wading through a bewildering welter of cultural, political and economic ideals and ideas. Politically overthrown by the British she had been fast coming under the sway of an exotic civilisation. But the hypnotic spell of foreign civilisation began to recede slowly but steadily with the mighty socio-economic and cultural movements, which sprang up before the rising wave of the self-consciousness of Indian people.

USE OF VALUES: ALTRUISM AND EMANCIPATION OF HUMANITY

The basic notion of applied sociology is the emancipation of humanity from value crisis, anxiety, and dejection. Let us recall the note of Sorokin (1963), which he quoted from Jesus' hymns:

The Sermon on the Mount and Beatitude forecast happiness for those without wealth or comfort on earth: "*Blessed are the poor, the sorrowful, the weak, the hungry, the merciful, the faithful, the peacemaker, and the pure of heart, for they*

all shall be comforted and rewarded. Overcome anger, conquest, love your enemies, do not lie or Judge others." Sorokin analyzes the social crisis and develops a blueprint for social construction. He perceives human pain and suffering and its relationship to social structure. Altruism, a sense of sociology of humanity, according to Sorokin, is an integral part and system of applied philosophy of sociology.

His "Harvard Research Center in Creative Altruism" is a product of professional concern. Sorokin's studies show that sociologists and psychologists had ignored love and altruism. He criticizes the parochial view of most of the sociologists who are deeply concerned with narrow and specific social problems. He insists that interpretive inquiry be kept to a minimum. His paradigm of integral society is the result of the searching of 'what' and 'why' through the connections of actions. By integral society, Sorokin means, a holistic approach to humanity, knowledge, values, and social organisation (Barry V. Johnson, 1998).

The true altruism and social values mean "do unto others what you would want others do unto you". The classical sociologists like Comte, Durkheim, and Ozinga feel the need for altruism as a prerequisite for a better tomorrow. 'Doing good' is the inner motive of altruists. Sorokin's 'amitology' signifies "the applied science or art of developing friendship, mutual aid, and love in individual and intergroup relations". His interpretation of altruistic love is unique. The 'Good neighbours', he means, "a quest for sympathy, understanding, and inconsequent – the desire to find a co-sympathizer in either despair or loneliness – is just as strong in human beings as the need for food or clothing". Jay Weinstein and Elvira del Pozo (2004) in a recent study observe, "altruism can mitigate if not solve many of the social problems encountered today, including such controversial issues as religious and ethnic intolerance welfare, aging, family crisis, health care, drug addiction, homelessness, and abortion" .

William Kolb (1951) rightly states, "The picture of modern society, which these men present, has tremendous relevance. Atomisation, fragmentation, alienation, bureaucratisation, terror, the loss of human choice- all are realities of our time... We must accept these predictions or show that a sociology of possibility..."

VALUES IN THE GLOBAL THEATRE

Globalisation is not a new phenomenon. The seed of globalisation sowed in 1893 with the happening of World's Columbian Exposition held in Chicago. The mission of exposition was to present the truths and values of different religions of the world and to bring the nations of the Earth into a more friendly interaction and unified values. Swami Vivekananda, the philosopher and the great monk in India

pointed out that the goal of human life is to become divine by manifesting the inmost divinity and moral and ethical values through every thought and action of ours. But sectarianism, bigotry, fanaticism, and economic inequalization have possessed this beautiful earth. They have filled the earth with violence, drenched it with human blood, destroyed civilisation and sent whole nations to despair. The speech of Swami Vivekananda is still alive. *“Let me hope that this conference honour the social values of our society in the global era and invite the death-knell of all sorts of fanaticism, social and economic disparity and all uncharitable feelings.”* The ethics of globalisation calls for individuals and communities that should care about the impact of one’s actions on others and the fairness of those impacts. It should unite peoples of common interests and values across nation-states. But the mechanism of establishing the ethical interconnectedness that cares influence global actions to accord with its community and individual values has not yet been explored. A few basic principles compose the foundation of human values upon which societies have been established. These are: the innate dignity of human life; respect and consideration for the “other”; the interconnection between humankind and the environment and thus the need to care for and preserve the earth; the importance of integrity and service; an attitude of non-violence; the individual and collective quest for peace and happiness; the movement to identify and promote the values shared by societies around the world is relatively new. It is only in recent years as globalisation extended its reach to even remote corners of the earth that the need to refocus and build upon what we as a human society have in common has become apparent. Globalisation has currently been seen to endanger cultural diversity and this would be a tragic loss for humankind. Increased contact between peoples and nations enhances awareness of our kinship and social bond and the shared code of ethics and conduct that underlies all civilisation. It is these values that we must now promote to create a common vision and means for moving forward toward a more peaceful and sustainable world.

Amitai Etzioni in his outstanding work, “From Empire to Community” speaks of ‘good society’. The contemporary liberals view that the formulation of ‘good’ should be left to each individual, and decisions as to what is right versus wrong should be left to the private realm. It means that the very notion of shared formulations of the good is at the heart of communitarian position, which Etzioni argues, denies the difference between society and state.

Whether the issue is poverty, the proliferation of weapons, the role of women, AIDS, global trade, religion, environmental sustainability, the well-being of children, corruption, or the rights of minority populations -- it is clear that none of the problems facing humanity can be adequately addressed in isolation from one another.

VALUES AND RELIGIOUS FORMULAE

The advancement of men and boys at the expense of women and girls has sorely limited the creative and material capacities of communities to develop and address their problems; the neglect of cultural and religious minorities has intensified ancient prejudices setting peoples and nations against one another; an unbridled nationalism has trampled the rights and opportunities of citizens in other nations; weak states have erupted in conflict, lawlessness, and massive refugee flows; narrow economic agendas exalting material prosperity have often suffocated the social and moral development required for the equitable and beneficent use of wealth. Such crises have laid bare the limits of traditional approaches to governance and put before the United Nations the inescapable question of values: which values are capable of guiding the nations and peoples of the world out of the chaos of competing interests and ideologies towards a world community capable of inculcating the principles of justice and equity at all levels of human society? The question of values and their inextricable link to systems of religion and belief has emerged on the world stage as a subject of consuming global importance, which the global initiators cannot afford to ignore. The emerging global order, and the processes of globalisation that define it, must be founded on the principle of the oneness of humankind. The principle of the oneness of humankind does not seek to undermine national autonomy or suppress the cultural and intellectual diversity of the peoples and nations of the world. Rather, it seeks to broaden the basis of the existing foundations of society by calling for a wider loyalty, a greater aspiration than any that has animated the human race. Indeed, it provides the moral impetus needed to remold the institutions of governance in a manner consistent with the needs of an ever-changing world. Is there reason to worry about values as a result of the ongoing globalisation? Thomas Friedman seems to think so. In his recent book, *The Lexus and the Olive Tree*, he dramatizes the conflict of “the Lexus and the olive tree” -- the tension between the globalisation system and ancient forces of culture, geography, tradition, and community.

VALUES AND POSTMODERN SHOCK

Our world had witnessed two great wars which invited modernity on the one hand and slaps against human rights on the other. Now it may claim that modernisation means a dehumanized enchanting world. Starting with the Jews to the hunting of Afghans and Iraqi people justifies that truth. The great bombing in Hiroshima and Nagasaki, the Japanese attack on Pearl Harbor, the Gulf war, the attack of Americans on Iraq and Afghanistan with bureaucratic and technologically enriched weapons and war machinery

are the symbols of modernity. So it is undeniable that modernism began at the cost of human lives. During a single quarter century, for the first time in the world's history, imperialism unleashed two world wars. World War I claimed 20 million lives, more than all of the European wars for the three preceding centuries. During the 17th century 3.3 million persons, during the 18th century, 5.4 million persons and from 1901 to 1914 5.7 million peoples died in wars on European territory (Dadayan, 1988).

During World War II, which was waged on the territory of forty countries, 55 million people were killed and 35 million were severely injured of which 25 million remained physically handicapped for life. In the field of social science it may be argued that modernisation has entered with a political power equation. Rise and fall of the superpowers, the trend of political domination and economic superiority are the prime but hidden causes and effects of modernisation. So it can be assumed that political modernisation with the help of technological innovations and diffusions shape and remake world economy. But what is the contribution of modernity to the fund of human development? Is it a 'species-threatening' phenomenon? Is the other name for modernisation inequalization? Dadayan (1988) rightly states, "Viewed not from cosmic distances, but only on the ground, at the level they actually exist, socio-economic relations prove to be a web of striking and violent contradictions threatening to annual modern civilization altogether and tragicomic ones arousing an ironic smile like the films of the great Chaplin". His 'Modern Times' is such an ironical smile of the gift of modernisation. The post-modern debate recently dominates over the intellectual arena. It mainly penetrates the cultural and aesthetic field and the focal theme of the debate is whether or not the tradition has closed its chapter. The post-modern specialty, rejecting the traditional social, cultural, moral, and aesthetic versions has now stepped into the world of new discourse and new rationality. In each and every era this process unfolds similarly. But analysis of post-modernism mostly pinpoints the surface rather than the depth of concerns. But it is the reality that people in any age always like the previous one and they always call the previous age golden. Likely the people in the modern age following the instinctive paradigm of goodness of human quality favour traditional age and the postmodern men would like the previous one i.e. modernity. Sociological theories therefore suffer from language vertigo. In society, polemics emerged over whether tradition in culture, economics and polity was dead or what sort of modernisation was succeeding. In case of metamorphosis from modernism to postmodernism the same twist of rationality and communicative language happens. We are now on the crossroad of debate whether modernisation has closed its chapter or emerged with new philosophy, new discourse, and new rationality. Sociologists are mostly confused with the concept of such metamorphosis.

First of all we should know whether the metamorphosis happens only in the case of language, of thinking, or in the case of the reality of social living and moral values. Whether the realities of values are changing or not should be the prime concern of applied sociology. Practically, the time has come to examine the hidden nature of such value vertigo, which should be the focusing issue of today's seminar. If we back to our original roots, we could notice that sociology was very much concerned with the idea of progress, values, humanity, freedom and peace.

Starting by the end of the 1960's and rapidly accelerating into the 21st century, technological, economical, political, and other forces have crafted a world in which this interdependence has reached an unprecedented level. In his 1999 Reith lectures, Anthony Giddens labelled this globalizing world a 'runaway world.' "We live," so he says, "in a world of transformations, affecting almost every aspect of what we do." It is my privilege to take note of a few cases in this Runway World. When the values change with the emergence of a new society and new culture the value-myth appears as a crisis. Globalisation brings such a value crisis in our society. It not only violates the norms of culture-tradition but also dislocates the old values from its orthodox orbit. For example our family system has been changed radically, most of our families are becoming the cathedrals of consumerism; our interaction ties with our children has been turned into a new mode; the marriage system has been disintegrated and most of the young desire to lead a very restive life; our style of living has mostly become striving or vicarious; we are very much concerned with our heads not with our hearts; our culture is becoming more and more malignant in terms of marginality arising from the post-modern vertigo. We can comfortably cite a number of cases from our society, which represent how our traditional values are becoming devalued:

Case No.1: By this time when I am presenting my paper before a learned gathering a good number of married young in our country compelling their age-old parents to take shelter in the old-age homes. To have the opportunity of enjoying the taste of consumerism, runway world and technological gadgets they are not ready to share those with their parents or other members of family. The rise of individualism and selfish attitude thus create value hazard. This is unthinkable for our predecessors and we people. Japan, a country with globalisation boom experiences such a value trauma. Recently the age-old people in Japan are using robots as their grandsons and granddaughters to get rid of the punishment of loneliness. This is really horrible than Jurassic Park or Blade Runner. Robots as grandkids are very much present to them in terms of virtual reality but in reality they are totally absent. Is this not value crisis in the era of Globalisation?

Case No.2: The young generation of our society shows a trend of ignoring their family of procreation. The parents are

becoming the victims of poverty, loneliness, and helplessness. Let me quote from Dante's "Inferno": "The motto on the gate of hell was: abandon all hopes, ye, who enter herein." Most of the parents across the world are likely subjected to such a paralysis of hopelessness and helplessness.

Case No.3: Economy and love are the dual aspects of the same process. They are the kindred phenomenon. Let me tell a story, which is not sociological but more than sociology. In a community there is a ritual. When someone dies the neighbours supply grand food to the family members of the deceased for a few days. There was a family of such a community consisting of father, mother, and two sons. The head of the family was a daily labour. After his death there was nobody to look after the family. They were in great distress and were the victims of starvation. But they could not feel the future because of having meals from their neighbours. After the expiry of the term of ritual they began to feel the pains of starvation and extreme poverty. One day the little boy asked his mother, "Can you say, Mom, when my brother will die?" This is not a story of either virtual reality or hyper reality. This is the actual value crisis that emerges from economic illness in the Third World Countries.

What would be the future of ideal social and moral values? Will it be faded away and the old values will appear with a new nomenclature and a reversed but a parallel value structure for will appear and two contending value forces (traditional values and modern values) will be in conflict? Will the post-modern value-spell engulf our identity of humanity? Will it be human more than human? Will morality be a sin? I am afraid; we are going to be plunging into such a new dark age of hate, mistrust, intolerance, violence, greed and lustre, family disaster, interaction-fragmentation, poverty and global-local disorder. But human beings always hope for the best. Our great poet Rabindranath Tagore sings a melodious raga that quite fits the theme of the values of ideal type of globalisation:

"Thou hast made me known to my friends whom I knew not. Thou hast given me seats in homes not my own. Thou hast brought the distant near and made a brother of the stranger.

I am uneasy at heart when I have to leave my accustomed shelter; I forget that there abides the old in the new, and that there also thou abidest

Through birth and death, in this world or in others, wherever thou leadest me it is thou, the same, the one companion of my endless life who ever linkest my heart with bonds of joy to the unfamiliar.

When one knows thee, then alien there is none, then no door is shut. Oh, grant me my prayer that I may never lose the bliss of the touch of the one in the play of the many."

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