

## Living Values Education: An Inter-generational Transition

**Tikaram Bhattarai\***

trbhattra@gmail.com

Accepted on September 05, 2021

Reviewed on July 02, 2021

Revised on August 05, 2021

### Abstract

*This study was carried out to flourish the perception and experiences of living values in an intergenerational context. This article included the research question comprising intergenerational retina to retrieve the reality of relational transition in the community. For the research question, I have presented participants perceived living values in their practical life stories. Research participants were the people from six families including three different age groups, viz, 13- 19, 20- 59 and 60 plus. The study is qualitative and mainly guided by need, Social Integration, Hybridization, Construction and Deconstruction theory. Here I have attempted to show the linking influence of education on living values in this current Nepalese education system.*

**Keywords:** *Intergenerational, transition, living values, self-narrating, teenager, perception*

### 1. Introduction

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 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 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.

\* Mr. Bhattarai is the principal at Nepal Police School.

## **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, 2000). 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. 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).

## **Statement of the problems**

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 (Kumar, 1999). This is what the researcher requires to have the strong pillar (Ibid). Research problem can fix the place to be stated for the researcher (Khanal, 2011). In this connection, states that research problem can be taken as

the demarcation or the border line of the research task to be done.

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. One, my experience tells that people are concerned of the globally accepted values of caring to the others (Chander, 2000). Two, intellectuals like the Dean of certain 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. Three, 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. Thus, the paper attempts to examine the common understanding and perception of the community people towards living values in an intergenerational transition.

## **Research Methodology**

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.

## 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 1

**Table 1. 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 1 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.

## 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). Similarly, I used the in-depth interview as the research tools in order to obtain the information from the respondents. Similarly, observation, reflective writing, self-narrating

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.

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 behavioural pattern of the informant can be examined (Ibid). Next one the 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.

Inline with this focus group discussion can also be used in the study 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.

### **Findings and Conclusion**

Here I have drawn the findings in consideration with the purpose of study and research problems in mind. In line with the research question the perceptions of the informants towards the living values in the community can be presented herewith.

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 living values as safeguard to living, 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.

### **Reflection 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.

Regarding the perception of living values in an inter-generational 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 (1980) and Rama (1988) believed that values 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 values (Jitatmananda, 2002). The fear with the god compels people to construct their understanding. Here, I found that living values are connected with values can be taken as preserver of the human beings. This shows that values safeguards the conscience living and encourages people for social duties and responsibilities. It seems that people were afraid of doing wrong thing since the religion does not allow them to do wrong. Thus, values 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 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.

## References:

- Chinmayananda, S. (1980). *Vedanta: the science of life*. Bombay, India: Central Chinmaya Mission Trust.
- Hills, E. F. (2000). *The Kings James Version Defended*. United States of America: The Christian Research Press, Desmoines Iowa, United States of America.
- Jitatmanada, S. (2002). *Values education*. Rajkot, India: Sri Ramakrishna Ashram, Rajkot.
- Khanal, P. (2011). *Educational Research*

- Methodology* (fourth ed.). Kathmandu: Sunlight Publication Student Books Kirtipur Kathmandu.
- Khera, S. (2002). *You Can Win*. New Delhi: Macmillan.
- Kumar, R. (1999). *Research Methodology: A Step by Step Guide for Beginners*. New Delhi: Sage Publications India Pvt. Ltd. 32, M-Block Market Greater Kailash.
- Masand, D. P. (2009). Positive, powerful and purposeful thinking. India, Shantivan,
- Abu Road, Gyanamrit Bhawan, Rajasthan: Shiddhartha offset.
- Rama, S. (1988). *Spirituality: Transformation within and without*. India: Himalayan Institute Press India.
- Tillman, D. (2000). *Living Values: An Educational Program; Living Values activities for Young Adults*. New Delhi: Sterling Publishers Private Limited.