

From Tradition to Transition: Living Values Across Generations

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ABSTRACT

Cooperation and respect are foundational societal values that shape interpersonal relationships and community cohesion. This study explores how these values have transformed, deteriorated, and eroded across multiple generations. To examine changes in attitudes and behaviors related to cooperation and respect over time within a society. Using a narrative inquiry approach, 18 participants from three age groups (13–19, 20–59, and 60+) were interviewed to capture generational perspectives on these values. Findings reveal that cooperation and respect have evolved due to social dynamics, cultural shifts, and technological advancements. Traditional expressions of respect based on customs and physical gestures have given way to more superficial and expedient forms, especially among younger generations. Similarly, cooperation has shifted from deeply communal practices to more individualistic and transactional interactions influenced by industrialization and rising individualism. Older generations tend to pass down less emotional but more enduring forms of these values, while conventional cooperative and respectful behaviors are increasingly replaced by impersonal and mechanical interactions. The study highlights the erosion of fundamental social values amid rapid societal change, offering critical insights into the implications for future generations and the transformation of core cultural principles.

Keywords: living values, cooperation, intergenerational, evolution, devolution, erosion, technological impact, cultural shifts, individualism

Introduction

Values constitute a system through which individuals navigate life with a clear conscience, grounded in the perceived utility and worth of things. Certain precious elements hold enduring significance, which remains constant as long as they are recognized and valued (Bhattarai, 2023). In essence, human values are deeply embedded and integrated into daily life, comparable to the air we breathe.

Generally, three key assumptions underpin the Living Values Program (Tillman, 2000). First, universal values promote well-being for both individuals and society at large. Second,

individuals inherently preserve and care for values, treating them as essential and inseparable from life itself. Third, students flourish in value-based contexts where they develop social awareness and responsibility.

Values are intrinsically linked to culture, which is itself grounded in pragmatic knowledge that guides individuals toward meaningful living. The concept of values encompasses moral fiber and represents the essential ingredients of life (Jitatmananda, 2002). Values can be understood as the source of positive emotions and motivations; for example, honesty fosters self-respect, while dishonesty evokes discomfort. Thus, moral values



enhance personal integrity and promote ethical behavior. Values serve as standards by which people discern right from wrong, extending beyond personal gain or selfish interests (Chander, 2000a). Engaging in value-based activities and behaviors strengthens lifelong moral excellence and addresses fundamental human challenges, contributing to the collective advancement of humanity (Nayak & Singh, 1997).

Values are derived from examples, daily activities, behaviors, and social interactions. They represent what is considered right or wrong, desirable or undesirable, and, along with traditions, laws, and behavioral norms, define cultural identity (Dahlke, 1958). Importantly, the nature of values is not static; rather, it fluctuates depending on what individuals prioritize most in their lives, including physical, material, and mental interests (Chander, 2000a).

In the context of Nepal, the transition of living values across generations reflects a complex interplay between tradition and modernity, deeply influencing ethical capital and social cohesion. Mishra and Aithal (2023a) emphasize that building ethical capital through human resources is crucial in Nepal's evolving socio-economic landscape, where values such as cooperation and respect are foundational yet increasingly challenged by modernization. Mishra's (2022) comparative assessment from the Eastern approach highlights how traditional Nepalese values, rooted in communal harmony and collective responsibility, are undergoing transformation due to demographic shifts and globalization. Yadav et al. (2016) further illustrate this dynamic in Nepal's construction industry, where ethical behavior is influenced by both longstanding cultural norms and emerging professional standards, revealing tensions between tradition and contemporary practices. The wisdom literature for Madhesh Province (Mishra, 2023) underscores the importance of preserving indigenous knowledge and values amidst rapid social change, advocating for adaptive strategies that honor cultural heritage while embracing progress. Additionally, Mishra et al. (2025) explore the role of artificial and emotional intelligence

in enhancing employee ethics, suggesting that technological advancements can support value-based behavior in Nepalese workplaces. Finally, Mishra and Aithal (2023b) examine the relationship between demographic characteristics and ethical capital, highlighting how generational differences shape value transmission and ethical practices. Collectively, these studies provide a nuanced understanding of how living values in Nepal are negotiated across generations, balancing respect for tradition with the demands of a transitioning society.

Problem Statement

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 (Kumar, 1999). 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).

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.

Research Objective

To find out the evolving, devolving and eroding activities and behaviour with regard to the living values respect and cooperation

Research Questions

In what way, do the living values evolved, devolve and eroded and in the community?

Literature Review

Literature Related to Research Problem

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

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).

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.

Living Values in Hybridization Theory

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).

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). 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).

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.

Table 1

Essences of Theories and their Implication to Living Values

Theories	Essence of theory	Implication to living values
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

Note: (Dewey, 1960; Ghos, 2004)

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).

Methodology

Research methodology is taken as the roadmap (Joshi, 2010) in which I have started the academic journey (Kumar, 1999) to elicit manifold truths from the study area. In this chapter, I have mentioned philosophical, ontological, epistemological and the axiological assumption of my study.

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).

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 2.

Table 2*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 Nijgadh- 11, Ratanpur 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.

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.

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.

Philosophical Assumptions

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, 2000a). 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. 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 Cresswell 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).

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).

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.

Data and Discussions

This section examines how the community's guiding principles of cooperation and respect have changed over time. Traditional expressions of respect, such physical gestures, have given way to more surface-level, convenience-based customs as a result of cultural fusion and technological development. Once based on physical and emotional reliance, cooperation has evolved into more functional and automated forms in response to shifts in communication and societal

development. The conversation emphasizes the intricate relationship between tradition and modernity by highlighting how generational, economic, and technical changes impact the changing, deteriorating, and eroding values.

Evolved, Devolved, and Eroded Living Values

Here, I have analyzed the evolvment, devolvment, 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.

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).

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 11 indicates evolvment of values in an intergeneration of two living values viz respect and cooperation.

Table 3

Experienced Evolved Living Values

Age	60 Above AAW		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

Age	60 above aaw		20-59		13-19	
Nature	Respect	Cooperation	Respect	Cooperation	Respect	Cooperation
Evolution	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 3 shows that the opinion and argument of the community people to the evolved values complies with different authors (Lillie, 1955; Rama, 1988). 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 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 Jitmananda (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, 2000a). 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.

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 Lillie (1955).

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.

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 4

Experienced Devolved Living Values

Age	60 above aaw		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 4 shows the opinion of people to devolved values respect and cooperation complies with different authors (Maslow, 2003, Lillie, 1955, Rama, 1988, Sarangi, 1996). 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 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 10saskar 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 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 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 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.

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 5

Experience of Eroded Living Values

Age	60 above aaw		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 ature	Physical	Emotive	Public welfare

The analysis of the information in the table 5 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 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.

Cooperation as Eroded Value

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

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.

Results and Discussion

The data collected during the study were thoroughly discussed, analyzed, and interpreted in the preceding chapters. From this comprehensive analysis, key insights were derived and are presented below as the principal findings of the research.

The study reveals that different generations experience the evolution, devolution, and erosion of the living values of collaboration and respect in distinct ways. The evolutionary trajectory of these values is significantly shaped by forces such as globalization, rising individualism, and technological advancement. Respect, which was traditionally expressed through culturally embedded physical gestures like the “sastanga dandawat,” has gradually transformed into more formalized and superficial greetings such as “hello” and “hi.” Similarly, collaboration has shifted from being a tangible, communal activity to predominantly electronic or virtual interactions. This shift reflects a broader societal emphasis on independence and self-sufficiency, particularly within urban contexts, which has diminished the necessity for traditional cooperative practices.

The devolution of these values involves the transmission of modified habits from older to younger generations. Respect, once a deeply ingrained cultural norm, has become a more individualized and voluntary behavior, often influenced by convenience rather than intrinsic cultural obligation. Likewise, cooperation has transitioned from a foundational element of community life to a more conditional and transactional practice. The findings underscore that while aspects of collaboration and respect are inherited across generations, they are frequently reshaped by economic, cultural, and technological changes, leading to a redefinition of these core social values.

Conclusion

This study reveals that the processes of Westernization and globalization have significantly influenced the transformation of living values,

particularly in urban contexts, contributing to a perceptible decline in traditional social standards. The gradual replacement of formal and culturally embedded greetings, such as bowing and physical gestures, with more relaxed and informal interactions exemplifies this cultural shift. Similarly, the collective and emotionally rich practice of cooperation, once deeply rooted in communal bonds, is increasingly undermined by rising individualism and the conveniences afforded by technological advancements. These changes are not uniform but vary contextually and generationally, with modernity and urbanization playing pivotal roles in reshaping values.

The findings suggest that while cooperation and respect remain present within society, their manifestations have become more mechanical, superficial, and often driven by pragmatic or financial considerations rather than intrinsic social or emotional commitments. This evolution highlights a broader cultural transition where efficiency and self-interest tend to supersede communal welfare and authentic interpersonal connections.

In essence, the intergenerational dynamics of living values such as cooperation and respect illustrate a tension between tradition and modernity. Older generations tend to uphold conventional customs, whereas younger generations adapt these values to align with contemporary, globalized realities. Although this transformation may be inevitable, it raises critical concerns regarding the authenticity, depth, and sustainability of these foundational social principles in rapidly changing societies. The erosion of such values signals a profound cultural realignment that challenges the cohesion and moral fabric of communities, emphasizing the need for deliberate efforts to balance modernization with the preservation of meaningful social ethics.

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