

# Being and Becoming: The Transmission of Living Values Across Generations

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## ABSTRACT

This research investigates the diverse methods of intergenerational transmission of enduring values—peace, love, respect, and cooperation—within the socio-cultural framework of Nepal. Employing a qualitative auto-ethnographic methodology, the study examines the researcher's self-narratives derived from familial and educational contexts. The analysis is conceptually grounded in Maslow's Need Hierarchy Theory, Durkheim's Social Integration Theory, Hybridization Theory, and construction–deconstruction frameworks. The results show that value transmission is a dynamic and non-linear process that is influenced by purposeful behaviors, narrative instruction, and everyday encounters. Families serve as fundamental environments for nurturing living values through rituals, moral instruction, and ethical mentorship, whereas schools function as institutional catalysts that enhance social cohesiveness and collective accountability. The study further illustrates that Nepal's living values are perpetually negotiated, hybridized, produced, and dismantled throughout generations. This continual process is shaped by personal action, intergenerational discussion, and institutional mediation, cultivating a collective moral consciousness despite the contradictions between tradition and modernity.

*Keywords:* living values, intergenerational transmission, auto-ethnography, Maslow's theory, social integration, hybridization, Nepal

## Introduction

The essence of Nepalese society lies in its living values—peace, love, respect, and cooperation—which guide behavior, foster relationships, and sustain social harmony amid cultural multiplicity and ongoing transformation. These core values transmit intergenerationally through family, religion, and community, yet modernization, globalization, and ideological shifts complicate this "devolution," raising concerns about erosion (Bista, 1991).

This study addresses gaps in understanding lived experiences of value transmission, moving

beyond claims of decline to empirical examination of how these values are learned, practiced, and adapted. Framing "being and becoming" as a dynamic process, Karn et al. (2025) apply Maslow's hierarchy to Nepal, showing physiological/safety needs rooted in traditions evolving into self-actualization via cultural resilience (Karn et al., 2025). Mishra (2022) contrasts Eastern collectivism filial piety and dharma—with Western individualism, sustaining value continuity (Mishra, 2022).

Contemporary analyses reveal shifts: HR analytics redefines transmission from intuition to



data-driven inheritance, preserving loyalty amid digital economies (Koirala et al. 2025; Koirala & Mishra, 2022). Economic constraints, as in housing programs, influence shifts from survival ethics to aspirations (Mishra et al., 2020).

This paper explores devolving practices of peace, love, respect, and cooperation in Nepalese communities, guided by: How do these values devolve intergenerationally? Employing auto-ethnography, it draws on the researcher's narratives from family and educational contexts to reveal broader patterns.

Findings inform instructional strategies, family counseling, and community initiatives for value nurturing in changing contexts. Future scope targets the researcher's Hindu family practices and Dhankuta Multiple Campus experiences as sites of ideological construction..

### **Problem Statement**

Nepalese community is experiencing an accelerated transformation driven by urbanization, technological advancement, migration from Hilly area to Terai, Terai to city areas and ultimately to the abroad in search of comfort zone (Sharma, 2018). This socio-cultural move has fashioned a conflict in the traditional corridors of value transfer. A communal discourse experienced the erosion of these foundational values and this resulted a generational detach and degeneration in moral behavior (Dahal, 2020; Bhattarai, 2024). The familiar patterns that once consistently introduced sadgun (good conduct) and kartavya (duty) seem to be undecided, leading to what is often described as a crisis of values in existing Nepalese context.

While the story of value erosion is widespread, the specific tools and lived realities of this devolution remain unspoken. There is a crucial gap in understanding how the activities and behaviors through which living values like peace, love, respect, and cooperation are being continued, adjusted, or disappeared to the lived involvements of individuals and communities (Kumar, 1999). Early studies offer surficial exploration of social

change but unable to capture the micro-level interfaces within families and schools where values are largely negotiated and internalized. With this, the subjective aspect of how persons experience and make sense of intergenerational transition is largely absent from the academic literature.

This paper, addresses an explicit problem: an inadequate understanding of the concrete processes and experiential stories illustrate the intergenerational devolution of the core living values of peace, love, respect, and cooperation within the multifaceted context of Nepalese community. In line with this, paper shows to fill gap by adopting the personal stories of value formation.

### **Research Objectives**

To explore the devolving activities and behavior with regard to the living values love, peace, respect and cooperation

### **Literature Review**

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 this seminar work 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).

### **Theoretical Framework: Landscape of Living Values**

To direct the ground of devolved living values, this study adopts multi-theoretical outline. This diverse approach is essential as a single theory cannot capture the multifaceted nature of value devolution. Hence, each of the cited theory shows a different aspect values transformation and transition (Kumar, 1999).

#### ***Need Theory***

Abraham Maslow's Need Theory offers crucial aspects on human motivation. Maslow (2003) projected that human necessities are organized in a pyramid, comprising from basic physiological

and safety needs to higher-order psychological needs. This theory suggests that the prioritizing of living values is depending upon the achievement of the primary and basic needs. In a society where basic survival is the primary concern as the value of cooperation may be devolved primarily as a practical strategy for collective survival, such as in traditional Arma parma (labor exchange) systems. On the other hand, once these basic needs are met, the devolution of values can shift towards higher level of needs. The parental focuses on moral storytelling and self-actualization through education illustrates this change. The transfer of living values is thus not spontaneous; it is facilitated by the socio-economic context that outlines a community's grading of necessities (Gratton, 1980).

### ***Social Integrative Theory: Collective Consciousness***

Emile Durkheim's Social Integrative Theory signifies the examination from the individual to the collective range. Durkheim claimed that society is thought together by a mutual understanding as a set of shared beliefs that encourage social harmony (Christians, 2005). With this viewpoint, living values are the means of social unity. Respecting to senior people by bowing down forehead to parents' feet is not simply symbolic; but powerful tools for accelerating shared identity. Similarly, the chanting of mantras at worshipping time of Gods or the collective celebration of Dashain nurtures what Durkheim observed "collective enthusiasm," strengthening the links of belonging and integrating individuals to a moral community. This theory supports to clarify how the devolution of values serves to sustain social mandate and harmony.

### ***Hybridization Theory: The Vigor of Values***

Hybridization Theory suggests that cultures and values are not static but are at the state of ups and down. This bring into line with a Marxist view of human nature as the constant process of change and adaptation (Lillie, 1955). The devolution of living values is not simply the reproduction of the

past. It is a course of hybridization, where traditional expressions of living values are restructured within modern frames. A touching example from the researcher's narrative is the father's central concern from focusing priestly duties as a livelihood to new path of social service and esteem. This represents a hybridization of the outdated value of getting knowledge (gyan) from holy texts with the modern value of academic achievement as a form of public contribution. Values are thus devolved not in their original form as they are, but at the state of fluctuating as hybrids that safeguard their worth in a ever-changing world.

### ***Construction and Deconstruction: The Making and Unmaking of Values***

Construction and Deconstruction theory suggest for the exploration of value change. Construction Theory proposes that living values are not inborn but are constructed and frozen through frequent practice, pattern, and rationale decision (Bhattarai, 2024). The concept of dharma, or righteous living, is constantly constructed and reconstructed in each generation, reproducing the cyclic nature of social learning (Bista, 1991). The researcher's continuing learning of worship to Gods and anticipating of moral mantras are explicit illustrations of the active creation of a values oriented identity.

On the other hand, Deconstruction Theory offers the tools to analyze the transition of recognized values. It includes critically analyzing the underlying value. The regret of a teacher that society is becoming "devoid of duty and suffering by worldly desires" is a narrative of deconstruction. It focuses the observed tension between traditional duties (kartavya) and modern materialism, pointing to the active process whereby certain values are perceived to be disappearing or lost. These theories structure value devolution as a concurrent process of building up and breaking down of values, constant compromise between preserving the old and accepting the new.

**Table 1***Theoretical Framework and its Application to Living Values*

Theory	Essence of Theory	Implication to Living Values
Need Theory	Focuses on unmet human needs as drive of behavior.	Values are ranked based on a community's position in the need hierarchy; mutual understanding fosters fulfillment.
Social Integration	Emphasizes collective consciousness and shared norms for social order.	Values like respect and love are reinforced through rituals, promoting social and communal harmony.
Hybridization	Views culture and values as dynamic, blending traditional and modern elements.	Values are adapted and reinvented, leading to an inclusive and forward-looking civilization.
Construction	Focuses on the active building of behavior and meaning through habit and judgment.	Values are not fixed; they evolve and are consciously built over time and context.
Deconstruction	Involves critically analyzing and challenging established norms and meanings.	Highlights the erosion or transformation of values, questioning what should be preserved in a new context.

### Philosophical and Methodological Grounds

The review into the personal and culturally implanted process of value devolution necessitates a research model that allows the subjective nature of reality and experience. This study is therefore grounded in a constructivist-interpretivist paradigm, which shapes its philosophical assumptions and methodological selections.

### Philosophical Assumptions

Researcher's viewpoint is the crucial lens through which this study is conceived and executed. This brings into line with the constructivist view that truth is not a single, objective reality but is subjectively constructed and varies between individuals (Creswell, 2009). This viewpoint is functionalized through three key philosophical assumptions.

The ontological assumption of this study regards the nature of reality. It states that reality is subjective and multiple, as observed with the eyes of those who experience it (Flick, 2009). What the researcher observes as the sincere transmission of values respecting senior through bowing down forehead on feet's viewed by another as a non-

operational and out dated form of hierarchy. This diversity of viewpoints is crucial to this seminar paper's ontology, recognizing that every person has their own specific way of observing social and moral truths (Joshi, 2010).

The epistemological assumption shows with the nature of knowledge and how it can be attained. This study suggests that knowledge is co-constructed between the researcher and the social setting. The qualitatively generated knowledge here is situational, context-dependent, and with diverse meanings (Creswell, 2009). The understanding of how values devolve is not revealed as a peripheral fact but is interpretively constructed from the researcher's involvement with his own previous account. The knowledge shaped is an interpretation, a story that makes sense of personal experience within a wider range of theoretical frame (Flick, 2009).

Finally, the axiological assumption identifies the role of values in the research procedure. In this paper, the researcher's value system is not a prejudice to be rejected but a fundamental part of the inquiry (Dewey, 1960). The deep-seated gratitude for ritual, education, and moral reasoning

that saturates the narratives is itself data. The axiology recognizes that the research is value-laden; the very choice to study "peace, love, respect, and cooperation" echoes a value judgment about their significance (Lillie, 1955). The researcher's positioning and insights is the basis for the study.

### Methodology

To bring into line with these philosophical basics, this study serves auto-ethnography as its major methodological approach. Auto-ethnography is a qualitative research method that systematically examines personal experience in order to understand cultural experience (Ellis et al., 2011). It breakdowns the traditional contrast between the researcher and the examined, influencing the self as a real source of data about social phenomena.

### Results and Discussion

This section displays a thematic examination of the researcher's auto-ethnographic narratives, approaching how the core living values of peace, love, respect, and cooperation were devolved within interconnected ranges of family and school.

#### The Family as the Primary Site of Value Nurture

The family, in the researcher's experience, was not simply a physical unit but a holy foundation for the moral and ethical creation and transformation of the individual.

#### Rituals of Respect and Intergenerational Connection

The most determined and visible display of value devolution within the family was the ritualized expression of respect. The tradition of bowing down forehead and touching the feet of senior and parents at the moment of returning home from college was an influential, non-verbal communication of respect, gratitude, and greeting as hierarchical love. This practice remains to the present day, functions as a typical example of Durkheimian social integration. It is a shared exemplification that strengthens the family structure and implants a deep-seated sense of duty and regard towards one's elders. The connection of this ritual across the researcher's generation

and that of his sisters validates a successful, direct transmission of a core value, displaying the family's role in maintaining cultural stability.

Moreover, the representative transfer of the worshipping Panchayan Gods comprising to blow conch shell from father to son symbols a confluence of intergenerational devolution. This activity was not simply the passing over of religious performing; it was the transfer of spiritual power and the responsibility for continuing family dharma. The researcher's journey from a child captivated by the sound of the conch to an adult who actively accomplishes the worship exemplifies the practical process of adopting a value system. The daily activity of worship nurtures a personal sense of peace and spiritual discipline, connecting individual peacefulness to the satisfaction of familial and holy duty.

#### Narrative Pedagogy and the Transmission of Knowledge

Beyond ritual, the family assisted as a place for narrative pedagogy, where values were conveyed through the means of story and Mantras. The researcher's father, a Pandit, represented as a committed guide, deliberately using the time before sleep to recite Sanskrit shlokas from the Gita, Mahabharata, and Upanishads. This practice bring into line with Maslow's Need Theory. The basic need for safety and shelter (the security of the home and the bed) was adopted as a basis to achieve the higher-level need for self-actualization through moral and ethical insight. The memorized verse:

दुर्जनेन समं सख्यं वैरं चापि न कारयेत् ।  
उष्णो दहति चाङ्गारः शीतः कृष्णायते कर्म ॥

Do not associate with bad people and do not hold enmity etc. Even if you touch a hot fire, it will burn and if you touch an extinguished coal, it will be black, assisted as a transferable moral breadth, instructing a practical wisdom about love and relationship. It educated the value of sensitive cooperation to involve with the righteous and be carefully aware of the ill-behaved.



The fact that this specific Mantras consent impressed in the researcher's memorial and is now recited to his own son proves a triple-intergenerational transmission, focusing the sustainability of narrative-based value devolution.

This practice also illustrates hybridization. The father, identifying the changing socio-economic landscape, deliberately de-emphasized the priestly skill as a livelihood while recalling and its core ethical knowledge. He hybridized the traditional value of scriptural learning with the modern imperative of formal education, framing both as paths to social service and satisfying life. This adaptive approach safeguarded the significance of ancient wisdom in a modern situation.

### **The School as an Ideological Spot for Value Creation**

Family is often taken the major source of values, the school system also served as the subordinate, yet equally critical, place where values were established, experienced, and assimilated into a social and ideological setting. The educational involvement was a ground where social resources, pedagogical authority, and moral insight interconnected.

### ***Social Capital, Stigma, and the Value of Cooperation***

The researcher's schooling context intensely illustrates how value creation is facilitated by social standing. The researcher helped from "intergenerational capital" the social regard resulting from his father's respected role as a community Pandit. This capital represented as a defending safeguard against misbehaved by classmates, raising a sense of security and belonging. In contrast was the experience of researcher peer, Santosh Bhanja, who was stigmatized by a teacher through the tag "Eklavya." This reference, while apparently signifying self-learning, operated in this setting as a symbol of isolation and social exclusion. This dynamic bring into line with Louis Althusser's (1971) idea of the school as an Ideological State Apparatus (ISA).

The school, through its teachers, was not simply teaching academic knowledge but was modeling the concepts and community relations of the wider society. Pedagogical Encounters and Framing Values: Teachers appeared as key agents in the construction and deconstruction of living values through their pedagogical practices. Their teachings often exceeded the official curriculum to convey moral frame. The metaphorical dictation, "मट्याङ्गालाई हान्दा फट्याङ्गो उफ्रियो" When a grasshopper was hit by a lump of clay, the grasshopper jumped up, was a simple yet inspiring lesson in interconnection and responsibility, fostering a sense of respect for the results of one's actions. Similarly, the teacher's classroom teaching entitled 'emotion' as a "sudden effect on a person's state of mind" cultivated self-awareness and understanding, which are basis to the practice of love and maintaining interpersonal peace.

The inspiration of specific teachers further formed the researcher's value positioning. Jhapali Kharel Sir's practical approach to teaching English implanted values of professionalism, and civic duty, linking them to a developing Nepali identity. Equally, the Nepali teacher's touching critique "आजको किर्तव्यविमुख मानव सांसारिक भोगतृष्णाले आक्रान्त छ" (Today's duty-devoid human is afflicted by worldly desires) assisted as an involvement in the deconstruction of existing values. This was not simply a lesson in language; it was a moral comment, a expression of grief that explicitly enclosed a narrative of generational decline and value erosion. It situated the teacher as a custodian of duty (kartavya) against the bad tendencies in the present. These come upon the school was a key spot for moral creation, where values were not just assembled but also shown, bring into line the individual's moral breadth for to have good society.

### **Conclusion**

This auto-ethnographic journey through the settings of family and educating offers an understanding to the intergenerational devolution of living values. The examination establishes that this procedure is far from just transfer of a static

cultural package. Instead, it is a lively, multi-sited course of meaning-making, affected by psychological needs, social frames, and historic transformation.

### **Answering the Research Question**

Coming back to the central research question, in what way do the selected living values peace, love, respect, and cooperation devolve in the community? The results propose some interrelated way outs:

- o Through Exemplified Ritual Practice: Values like respect and peace are devolved through the constant act of rituals, such as bowing to elders and daily worship. These practices exemplify the value, making it a part of the individual's habit and physical remembrance.
- o Through Narrative and Ethical Storytelling: The values like love and cooperation are transmitted through the intergenerational sharing of stories, moral tale, and Mantras chanting from religious and cultural texts. This narrative teaching offers the intellectual outlines for ethical outcome.
- o Through Institutional Reinforcement and Social Positioning: The value of cooperation is cultured both through the assistances of social investment and social solidarity, and negatively, through the experimental concerns of stigma and exclusion. Schools serve as the basis to internalize living values in operation.
- o Through Adaptive Hybridization: Values are not handed over as it is in the static form. They are modified, adapted and changed in need to cope the context of society as hybridized with the modern value of educational attainment to safeguard their existence and significance in a new socio-economic situation.
- o Through Critical Deconstruction and Moral Dialogue: The devolution procedure also includes an analysis of

values, where observed erosion is named and express unhappiness encouraging reflection on what should be conserved and what must change.

### **Implications**

The multi-theoretical context showed some cited implication in line to values devolution. Need Theory clarify the inevitable context of value transfer; Social Integrative Theory lightened the function of rituals; Hybridization Theory captured the liveliness and adaptation; and Construction/Deconstruction theories shown the ongoing making and unmaking of the value structure.

Basically, this study emphasizes the role of both family and school as associates in value formation and adaptation. It proposes that academic policy should transfer beyond rote learning to create the platform for moral discourse. For families, it focuses the long-term influence of ritual and shared narrative.

The devolution of living values in Nepal is a narrative of both continuity and change. The core values of peace, love, respect, and cooperation continue, but their corridors of transmission and their ultimate manifestation are in a constant state of intergenerational compromise. The family starts the course through close guidance and ritual practice, while the school socializes the individual, assimilating personal values into a wider civic and ideological structure. This paper, grounded in the subjective reality of lived experience, regulates that the destiny of Nepal's moral concern rely on this constant, lively, and personal transition.

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