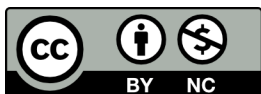


Transmitting Traditions: Devolving Values across Generations

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Abstract

This study examines and explore how living values respect and cooperation in particular devolve throughout time, with an emphasis on how these values change in contemporary societies. The study uses narrative inquiry to investigate how cooperation and respect are passed down from older to younger generations, as well as how these values change as a result of social norm changes, cultural upheavals, and technological improvements. The results show that respect once an absolute, culturally set value has evolved into something more situational and context-dependent, showing a move away from customary, group-based behaviors and toward more customized, flexible interpretations. In a similar vein, cooperation has evolved from an unconditional means of ensuring one's own survival to a more conditional, self-serving exchange. The alterations in daily encounters are ascribed to wider cultural patterns including industrialization, financial strains, and the emergence of technological instruments. The study's findings support theories like Maslow's Need Theory and Durkheim's Social Integration Theory, which contend that changing values are

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a reflection of both societal and individual adjustments to contemporary living. Understanding how traditional values are upheld, modified, or changed in the face of generational and societal transitions is aided by this research.

Keywords: *Cooperation, cultural shifts, generational transmission and living values, respect.*

Introduction

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

Statement of the Problem

There are the reasons that enabled me to undertake this study. Values in transformation; we can view a numbers of circumstances in the community. It is observed that people often gone through the value that is devolving. It can be observed that 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.

Research Objective

The aim of this study is to explore how a community's living values in particular; cooperation and respect are transferred across the generations.

Review of Related Literature

Theories can be taken as the map or the guideline for the traveler for getting the right destiny (Kumar, 1999). Kantian theory, cultural relativism, utilitarian,

moral subjectivism and ethical egoism are some of them to view living values (Joshi, 2010). Different related theories are cited given to make the research meaningful.

Living Values in Kantian Theory

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

Living Values in Theory of Cultural Relativism

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

Living Values in Utilitarian Theory

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

Living Values in Moral Subjectivism

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

In this process, people seek alternatives through their subjective as well as objective lenses (Koirala, 2012). This personified decision can be the final rules for the person.

Living Values in Theory of Ethical Egoism

The theory of ethical egoism can be taken as the reality where an action is determined by the self-motive (Dewey, 1960). Self-motive drags one to the desired end automatically. In the word of Chandler (1988, p. 42) “when man knows his real identity then an improvement in his self and his relationship with others take place automatically and naturally even as day follows night.” His remark reveals the great deals of conscience cultivating the self. The self is crucial as it is the prerequisite for to have the meaningful living with the right judgment (Lillie, 1955). The interest of self can ultimately take place in the different form. Table 1 summarizes the essence of the theories that scrutiny living values.

Table 1

Essences of Theories and their Implication to Living Values

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

Source: Chander, 2000a; Dewey, 1960; Koirala, 2012; Lillie, 1955.

From table 1, I have understood living values as the fact of fulfilling multiple realities (Dewey, 1960) maintaining the operational task in day to day living (Tillman,

2000b). Living values relate with what the thing in need at the time of real care and concern (Maslow, 2003).

Research Method

This research article employs a narrative inquiry technique and qualitative tools to investigate how living values respect and cooperation in particular are passed down through generations. Data from participants across age groups are gathered for the study, which highlights how these values are evolving in terms of both practices and attitudes. The research uses theme analysis and interviews to examine how these ideals are eroding through the lenses of culture, technology, and generation.

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)? 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. For the strategies of inquiry, I have applied narrative inquiry as the focal strategies to obtain the underlying information (Creswell, 2009). For data display I have applied three aspects viz Interpretivism, Postmodernism and Criticalism as prime sources of knowledge generation.

I have used purposive sampling to find the informants. My purpose was to find out the households 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 2 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.

My study site was Barahakshetra Municipality 8, Sunsari 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 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).

I used the in-depth interview method 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 is a tool to obtain information from the self. The everyday experiences and the insights of me enable to reflect the wider cultural and contextual meaning of the society in which I am living from a long.

Focus group discussion can be taken as the landmark in making the public participants involved in the research process. Keeping this thing in my mind I have made use of 8 numbers as the focus group in the study which can be regarded typically advised group as the optimum size.

I have made a discussion in a very friendly and interactive manner producing a relative informality (Puchta & Potter, 2004 as cited in Flick, 2009). It is also said as a focus group interview and often time stated as one half to two hour (Flick, 2009). And accordingly I have made the interaction around one-half and a bit more. While making the discussion, it is carefully considered whether they are in a position to take part actively or not.

Data and Discussion

The devolution of the living values of collaboration and respect is the main topic of analysis in the data and discussion portion of the study “Tradition to Transmission: Devolving Values across Generations.” The study illustrates changes in how these values are viewed and applied by presenting the evolving nature of these values across three age groups: 13–19, 20–59, and 60 and above. For example, in younger generations, respect shifts from being culturally entrenched in older generations to being more relative and fluid. This is a reflection of how cultural exposure, shifting social norms, and technical developments affect the transmission of values (Tsanoff, 1955; Lillie, 1955).

Similar to this, cooperation changes from a conditional, individualistic strategy to an unconditional, group survival one, in line with the growing impact of globalization and the need for self-centered survival in the modern era (Dewey, 1960; Maslow, 2003). These results are in line with theories of hybridization and cultural relativism, which hold that changing demands and settings shape shifting cultural behaviors (Aryal, 2005; Balan, 1986). Overall, the study shows that collaboration and respect are dynamic values that are constantly molded by societal structures that are changing, technological influence, and intergenerational dynamics.

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 3*Experienced Devolved Living Values*

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

(Maslow, 2003, Lillie, 1955, Rama, 1988, Sarangi, 1996, Chinmayananda, 1986).

The analysis of the information in the table 3 shows the opinion of people to devolved values respect and cooperation complies with different authors (Maslow, 2003, Lillie, 1955, Rama, 1988, Sarangi, 1996, Chinmayananda, 1986b). Their understanding indicated that the means of communication, culture, unmet need, convenience, economy, freedom and technological knowledge are determinant to devolve the values.

Respect as Devolving Values

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

From Fixed to Flexibility

One needs to learn many things from nature since it tolerates whatever done in it. Tsanoff (1955) and Balan (1986) present the devolved practice of living values in course of time. It was as a rule in the past but now it is freely practiced and still escorted by what was in the past. Bhattarai's 33 experiences also persuaded the same findings. For instance, he said,

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

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

Bhattarai aged 33 further claimed that the name Gurukul is taken but technique of teaching is no longer Gurukul system as the past. Respect is a splendid process of happy life (Lillie, 1955). This can be transferred differently in style with the pace of formal or informal exposure.

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

From Cultural to Neo-cultural

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

My research participant Aryal mentioned respect as the "Practice of a culture and culture as the safeguard to respect. It is transferred as family and/or social rule." Respect is also a means of cultural practice (Green, 1999) and the cultural exposure (Bhattarai, 2023).

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

Cooperation as devolving values

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

From Fixed to Fluid

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

Bhattarai 33, mentioned the devolved cooperation as, one cannot live without other's cooperation. If someone in the difficult situation and somebody rescue, this is exactly same as given the life. People often think that they need cooperation in the time when encountered or faced difficulty only.

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

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

From Co-existence to Self-existence

Cooperation is the spirit of mutual living. Bhattarai (2024) shows that the living together and working together are a part of genuine life. Cooperation in the past was practiced as collective survival and in the present time it is shifted to individual survival.

Aryal, points out it as,

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

Cooperation is a sense of mutual understanding and sharing (Rama, 1988). People are now in a position to detach from the real coexistence and orient to self existence. They are compelled to survive in a materialistic world which replaces the human subjectivity (Bhattarai, 2024).

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

Findings and Conclusions

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

Findings

Some of the forms of respect trigger from the center and then expand outside. *Darshan* is the word used at the royal family. Gradually the word has been expanded to the common people as well. Technological knowledge is transferred, cooperating

sanskar is transferred, and convenience practiced for respecting and cooperating gained from experiences transferred to the new generation.

The results of this study show that generational, cultural, and technological shifts have a substantial impact on the devolution of living values, particularly respect and cooperation.

The value of respect has evolved from being an innate and culturally inflexible behavior to becoming flexible and context-dependent, largely due to modernity and technological improvements. While newer generations evaluate and exhibit respect depending on situational conditions and individual requirements, older generations saw respect as a deeply embedded, mandatory societal rule. The transition from innate, fixed values to learned, relative ones shows how society comprehends respect as it develops.

The results indicate that collaboration has become less of a communal survival strategy and more of an individualized and conditional activity. Whereas newer generations see cooperation as dependent on individual circumstances and frequently linked to materialistic or self-serving objectives, previous generations practiced it as a means of guaranteeing mutual survival and coexistence. Bhattarai's experiences provide as an example of this shift, as he observes that although cooperation is still necessary, it is no longer unconditional and is instead replaced by more conditional and selected kinds of cooperation.

Conclusions

The study's findings are consistent with theories like Durkheim's Social Integration Theory and Maslow's Need Theory. These results highlight the critical roles that unfulfilled wants, financial constraints, and technological innovations play in influencing the generational transmission of values like collaboration and respect. People pick and choose which traditional values to uphold as cultural relativism becomes more popular. This causes a shift from community interdependence to an emphasis on individual autonomy and self-sufficiency.

In summary, the passing down of values from one generation to the next is a reflection of greater shifts in society, with respect and collaboration moving from strict, group norms to more fluid, individual expressions. The results indicate that although the fundamental principles of these values have not changed, their relevance and application have, underscoring the fluid character of cultural values in reaction to advances in technology and evolving social structure.

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