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Abstract:

'Value' is a much discussed word of the present times. This word has become multi-meaningful due to its association with philosophy, economics, psychology etc. The new sentiments that have been born out of the crisis of modern recommendations need to be evaluated in the context of sensitivity, modern life and changing values. Generally, in the background of the value system, words like value change, value disintegration, value crisis, value transition etc. are used a lot. There is a subtle difference in all of these but they indicate the same meaning and that is - change in values. Out of these, the word value transition is used in a slightly different meaning. This 'value transition' is the situation between value change and stabilization of new values, when the old values start appearing inappropriate for man in the context of the new era and new values are also not established. It is because of this cycle of change that the situation of value transition and the emergence of new values arise. In this research article, various aspects of value transition in the light of modernity are being highlighted.

Key Words: Values, Transition, Change, Crisis, Disintegration, Modern, Life, Era, Perception, Literature, Culture

Introduction:

'Values' are the product of thinking, thoughts and perceptions which make man and his life meaningful. Change in values according to circumstances is natural. In ancient times, people established values according to the circumstances in which they were living. But in today's transitional age, independent India is influenced by western civilization due to which a situation of conflict and disintegration of values is arising. In this age of problems and crisis, man is undergoing rapid material development but values are not being preserved. It is mentioned that value crisis, value disintegration, value change and value transition are synonyms of each other with a subtle difference. It is necessary to clarify the subtle difference in meaning in these concepts.

Value Crisis:

'Value crisis' points towards the danger looming over values. In the modern age, the decline in values is leading to a situation of valuelessness, due to which many inconsistencies are emerging. In this regard, it has also been said that "When in an age and society, due to various reasons, there is a lack of faith in values, then the old values break down and the faithless society is not able to adopt new values easily. Then a situation of crisis in values arises."¹ Thus, the situations arising from value crisis affect the value-consciousness of man.

Value Disintegration:

The word 'disintegration' is the antonym of organization. Value is a type of concept and the existence of concept is called organization. When more than one concept is formed about any object, emotion or idea, then due to difference of opinion, a situation of disintegration arises. As a result, the established cultural values start disintegrating due to the emergence of new beliefs about society, religion, economy, ethics, philosophy, politics etc. According to Dr. Nagendra, "Disintegration means rejection and denial- that is, indirectly, the concept of truth, good and beautiful on one hand and the denial of the elements or standards that decide good-true, beginning and beautiful-ugly on the other."² In this process of disintegration, the pre-established values are not completely excluded from the society, rather the old values change their form and get established in a new form.

Value Change:

'Change' is the law of nature which can be called an indicator of change or any kind of difference. In this context, it can be said that when there is a change in the previous state of an object and a difference in its current state, then it is called change. The change in values due to these rules is value-change. Dr. Bhairu Lal Garg has said that "Change does not mean that it is a developmental process. There is development or decline in an object as compared to before, but there is definitely a difference in its form, hence we will call both these processes as change."³

Value Transition:

Used in a different sense, 'value transition' is the situation between value change and stabilization of new values in which old values seem inappropriate in the context of the new era and new values are also not able to get established. When people develop a feeling of disbelief towards the values prevalent in a particular society, then a situation of breakdown and disintegration of the existing values arises.

However, in a faithless situation, new values are not easily accepted. This situation is value transition. However, due to value transition, the process of change in values starts in the society. Dr. Ram Gopal Singh has written- "It is true that old beliefs are breaking, but the importance of the necessity of building new beliefs is also there in its place. Faith is the root from which man brings out new things in the tree of his life after every autumn. Old beliefs are vanishing and new beliefs are being born."⁴ At the same pace as these changing beliefs, values also start changing. The proximity of new beliefs and values in place of previously established values gives a sense of value transition. The situation before the new values established through the contact of human and social consciousness get permanent acceptance is called the transition period.

The rise and fall of values takes place on the basis of the ideological expression of human intelligence. The creation, selection, adoption, rejection, renunciation and establishment of values take place with the tendencies of man. Values are not certain in human life. In adverse circumstances, the possibility of change in values and value transition remains at every moment because values are not certain in human life. Religion, culture, ideologies, language, conduct-behaviour etc. are many reasons for value change. On the other hand, value transition is a process that runs parallel to the origin and disintegration of values. The central power of this process of value transition and change lies in man only. Dr. Vijay Kulshreshtha, while considering the situation of value transition, has believed that "due to continuous struggle and conflict in the context of the pace of life, a specific undercurrent of continuous change in human and social values develops towards transition."⁵

There can be many reasons for value transition. On one hand, the conflict between the prevailing moral system in society and man's forbidden inner perception, the continuous struggle between ideal and reality, man's attraction towards new discoveries and man's external life circumstances prove to be the basis of value transition. At the same time, many other reasons are proved from human history such as political powers, social-cultural conditions, economic powers, religious conditions, scientific outlook and ideological views etc. It is clear that change in life values according to the expectations of country, time and situation is an essential and natural process. While the circumstances of the era create the value system, values get infected and changed due to their change.

Value transition and value crisis have become the most burning problem today, due to which there is a danger of extremism not only in India but in the entire world. In the modern era, with scientific progress and new inventions, man has made his life very prosperous and comfortable along with material advancement, but the way consumerist culture has gained dominance, it has greatly affected man's ancient establishments, beliefs, faith and faiths. In today's era, man, in the oblivion of material pleasures, is getting disconnected from the best elements of his civilization-culture and the mutual values that develop the complete personality. Due to the self-centeredness of the person, the distance between man and man is increasing and the crisis on human culture is deepening. In this journey of progress and development, traditional values are being questioned and even rejected. Religious-philosophical and cultural-social etc. values are getting destroyed. In the era of modernization, even educated people consider material pleasure to be the biggest value of life and start doing immoral acts, which violates other values. In this situation, there is an urgent need for value-based cultural nationalism because humanity can be protected only through a value-based life.

Undoubtedly, values play an important role in making human life dynamic. According to Encyclopedia Britannica, "That which gives existence and momentum to life, is value."⁶ It is true that in this process of dynamism, some traditional values become stereotyped and useless and meaningless. After this, new values emerge and develop. During the transition period, due to the disintegration of values, social anomalies affect all the organs and functions of the society. In place of these established values, there is a sense of transition due to the birth of new inspirations or new beliefs. Literature is also not untouched by this transition of society, nor can its values remain stable and bound. Literature always adapts to the society, and also adopts change and novelty in the changing order of the era. The views and life views of many thinkers and philosophers become values by being established in the form of principles in literature and become the basis of the transition of life values by providing the required new direction to the thinking of the public.

Writers have a special contribution in the disintegration of traditional values in life and society and the establishment of new values. Keeping the value transition in mind, we will definitely discuss two ancient epics 'Ramayana' and 'Mahabharata' here. Both these epics are the priceless heritage of Indian culture, but from the point of view of value, they will be called the creation of two opposing values in the same era, which creates a situation of conflict in the human mind. On one hand, 'Mahabharata' inspires man to fight among themselves, while on the other hand, 'Ramayana' shows the struggle of not ruling. Ramayana depicts the story of not ruling, while in Mahabharata, there is a struggle of not giving even five villages to the other side. Both the epics affect man a lot as destructive and auspicious. Since man is optimistic, he prefers the auspicious path even in such a transition. Society or era-change is considered to be the main reason for change in value because the establishment of values is based on social, political, cultural, religious and economic conditions. With time, some new values are created and some values also decline. Literature makes us aware of values. On one hand, literature creates new values and establishes

a new system against the corrupt social system and on the other hand, it also counters the values that make the society inactive.

It is true that with the aim of running human life in a proper and smooth manner, scholars determined some parameters of life and on the basis of them the concept of value came into existence. From this point of view, the meaning of value is important only in the context of human life. In the absence of life, let alone thinking about value, even the existence of the word value cannot be proved. Clearly, the word value basically means the value of life, that is, the parameter of life. As soon as we talk about life, two aspects come before us - 'how life is' and 'how it should be'. How it is is related to the present (reality) and how it should be is related to the future (ideal). When we think about 'how life is', then we are related to the fact and when we think about how life should be, then we are related to value. According to Dr. Nagendra - "Value is indicative of the significance and internal importance of the substance, not its form or nature."⁷

It would be appropriate to say that for any thought or viewpoint to be accepted as a value, it is necessary to have two basic things in it. Firstly, that viewpoint or ideological truth should be the result of human thinking and secondly, it should be imbued with 'truth', 'beautiful' and 'good' because value is an insight into life, a viewpoint, a concept. From the viewpoint of thinking, while life value is a purely personal truth, from the viewpoint of goal, it should be a follower of the socially accepted 'beautiful' and 'good'. The ultimate goal of Indian culture is the essence of human thinking with Satyam, Shivam, Sundaram, which is called life value. When we look at our tradition and culture in relation to values, we find that our civilization and culture have been spiritual and keeping the spiritual viewpoint at the center, our sages and thinkers have set some standards of life. We need to think and analyze the contemporary age consciousness, value transition and the ups and downs of circumstances. It is necessary to know that traditional Indian cultural values have given us new perspectives. In our traditional concept of the four aims of human life, Dharma, Artha, Kama and Moksha are synonymous with the values of life.

It is man who seeks the meaning of superiority in life because he is a rational being and different concepts and ideas are formed within him. His life should not be spent in confrontation with nature but should be seen as a companion of nature. Wisdom gives him the idea of developing civilizations and gives him the power to solve the mysteries of nature. Urbanization has had a strong impact on modern India. This urbanization has led to the spread of industry and scientific development on a large scale, which has changed our way of life. Due to this, old cultural and life concepts are getting destroyed and new beliefs are spreading in the society.

Today we are standing in a huge war of culture and values, which is going on day and night in thousands of forms at every level, every stage, every aspect of life. Today, Western uniformity is a symptom of this cultural war. In this cultural war, old values, old dreams, old politics are being defeated again and again, breaking down, and falling apart. At present, due to globalization, the scope of man is no longer limited. His relationship has become multidimensional, crossing the boundaries of country and time. Today, humans are moving rapidly towards material prosperity, but they are also getting separated from higher values.

Conclusion:

It is clear that value transition is a universal and continuous inevitable process. Man and society go through a phase of continuous change. With the change in circumstances, deviation in established values leads to a situation of value transition. It is also universally accepted that all traditional values are not worth abandoning in the name of innovation, nor is it right to follow them blindly. Although all values are relative to humans, hence values are also influenced by their cultural and geographical environment. While uniformity of values is impossible in different countries, there is a difference in values in the same country. Therefore, today we need to adopt a positive attitude towards values. It would be better for us to select the good and useful values from the old ones, abandon the useless values and accept the new values that are socially useful, established from a scientific point of view.

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