

## RELEVANCE OF LIFE VALUES IN SOCIAL-SCIENCE

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### ABSTRACT

*Introducing values in social life is the best investment to enrich our Indian culture. Values are standards to guide your action, judgement and attitudes. Our values affect our decisions, goals, behaviour, qualities, characteristics, a belief or feeling that someone or something is worth while. Value are the individual feeling that satisfy some criteria like it has been freely chosen, highly emotional choices, it has been affirmed to others and It has chosen after due reflection [1]*

*A very faithful debate has been going on the nature of social science studies in India and their relationship to social reality. In fact very rightly a question has been raised as to whether social science research in India is socially relevant. The kind of problems which are chosen for study also tend to be influenced by what is going on outside the country than by their social relevance.*

**Keywords – Objectivity, Social-Science Importance, Value, Value Neutrality, Value Relevance.**

### I. INTRODUCTION

1.1 The regard that something is held to deserve the importance, worth or usefulness of something. The value of life is an economic value used to quantify the benefit of avoiding a fatality. Value are the guiding principles of life that contribute to the all round development of an individual. It is the part and parcel of the philosophy of nation and that of education system. Values may vary from one society to another and from time to time, but every society abides by moral values and these value are accepted by all the societies as global values.

1.2 Nature of value neutrality – As already noted, part of the difficulty in resolving the issue of whether social inquiry should be normative or objective and value neutral lies in uncertainty and confusion over the meaning of key terms.

1.2.1 As referring to principles that specify good/bad contrasts or polarities. And it is worth pointing out that, in the case of many of the practical values appealed to by those advocating normative sociology today, there are multiple versions of the same principle; so that, for example, justice/injustice can take retributive or distributive forms – concerned, respectively, with reward/punishment or with the equitable allocation of benefits and costs (see Foster et al. 1996: ch3).

1.2.2 As referring to value-judgments, in other words to evaluations of some person, situation, course of action, etc. as good or bad, right or wrong, in some specific sense. Value judgments will usually draw on a range of value principles; and on various factual assumptions as well.

MUMBAI: It's all about loving your family, especially if you are an Indian. Defying the grim prognosis of a breakdown in traditional values, Indians are staying together as family, finds a 57-nation survey. Nearly 84% of the Indians questioned in the survey say spending time with their families is their favourite pastime. Although that is on a par with the universal sentiment, other findings go on to demolish the popular, TV-fed misconception of India being a decadent society with sons and daughters throwing out old, crusty parents and wives and husbands switching partners at the drop of a pallu.

Divorce rate, a mega indicator of the breakdown of old values, is under 1% in India. Sixty-eight per cent of the adult urban population in India is married and less than 1% is divorced or separated. A whopping 82% of Indians believe it's important to have a lasting relationship with their spouses, reinforcing the faith in long-term commitment, says the survey, conducted by global market research firm Kantar Media.

Interestingly, in India, less than 1% of the adult urban population lives alone. The average household size in urban India is 4.8 persons. In all Asian countries in general, the percentage of people living alone is very low. However, there are concerns about expectations from families. More than any of the other countries surveyed, 76% Indians feel that it is important that their families think they are doing well in life. Over half the parents want their children to move ahead in life, even if it means putting a lot of pressure on them, says the survey. The corresponding figures are 63% in China, 51% in the US and 33% in Germany.

1.3 Objectivity- As this makes clear, the term 'objectivity' is open to divergent interpretations: there are at least five meanings commonly given to it.

- (a) Corresponding to the essential nature of the objects being studied.
- (b) Relating to features of the world that exist independently of our knowledge of them, and that are scientifically knowable.
- (c) Restricted to reliance upon evidence that is intersubjectively available.
- (d) Following procedural rules rather than making idiosyncratic decisions.
- (e) Taking proper account of what is relevant, and only of what is relevant .[4]

1.3.1 The fifth of these senses is the one that is most relevant here. Its opposite is bias. And it is worth noting that this latter concept has general application, referring to distortion of the pursuit of any goal as a result of the influence of values or interests that are not relevant to it. Examples would include bias in job selection or in legal trials. In the case of empirical research, 'bias' refers to deviation from the most effective path towards finding true answers to specific factual questions (see Hammersley 2000: ch6).

1.3.2 Turning, finally, to the meaning of 'value neutrality', it is important to reiterate that this does not imply that research should be neutral in relation to, or free from influence by, all values. As already noted, Weber insisted that social inquiry necessarily relies upon a commitment to epistemic values: to discovering the truth about social reality, rather than constructing fictions. The values that researchers ought to try to be neutral towards are practical, that is non-epistemic, values: those to do with what is good or bad, right or wrong, about the actions, practices, institutional arrangements, etc being studied. However, this does not mean that researchers must eliminate all their commitments to such practical values, only that their goal in doing research should not be to

serve those values, and that they should try to minimise any negative effects (bias) these commitments may have on the effective pursuit of factual knowledge.[5]

1.3.3 It must be emphasised that the implication of value neutrality is not that publication of the findings of a study will be politically neutral in its effects, in the sense of being equally favourable or unfavourable to all political or practical commitments. All that can be claimed is that the research was not designed to favour, or to damage, particular interests; and, given this, it is unlikely to do this systematically.

1.3.4 A number of important assumptions underpin this commitment to value neutrality. These include an insistence that:

- Factual conclusions are analytically distinct from value conclusions; even though value judgments necessarily involve factual assumptions, and to be worthwhile factual conclusions must usually be value-relevant (on which see below).
- Value conclusions cannot be derived *solely* from factual assumptions: one or more value principles must also serve as premises. So, while in pragmatic terms we may sometimes draw value conclusions from a set of facts, without making the value principles on which we are relying explicit, we are always open to *potential* challenge as regards the value assumptions involved.
- Social science can only authoritatively validate factual claims, not value conclusions. It can legitimately claim expertise, though not infallibility, about some kinds of factual matter. It cannot claim distinctive expertise as regards value-judgments (Hammersley 2014a: ch3).[6]

Moreover, aiming to produce value conclusions increases the danger that researchers' value commitments, beliefs, and preferences will distort the factual conclusions they reach; though, of course, it does not make this inevitable, nor does adherence to the principle of value neutrality ensure the absence of bias. But variation in the degree of this threat is nevertheless important.

1.4 Value relevance-

1.4.1 There are two related reasons put forward for why value-relevance is necessary. One is that it is questionable whether types of social phenomena can be characterised on the basis of sets of essential characteristics that mark phenomena out as belonging to one category, representing a natural kind, rather than another.

1.4.2 The second reason for reliance upon a value-relevance framework is that the *point* in studying individual phenomena. These values may be ones to which the researcher is strongly committed personally, but this need not be the case.[6]

1.4.3 It is important to emphasise that a value-relevance framework defines what is at issue, but is not partisan in the sense of favouring one view rather than another about that issue. Nor should the framework be employed to draw unconditional value conclusions – evaluations or recommendations – as part of the research, since this would breach the principle of value neutrality. As an illustration, levels of poverty or of social mobility in particular places at particular times, and reasons for changes in these, are factual issues that are value-relevant from a variety of political perspectives (though not from all). Contrasting views can be taken about them, and

research findings are likely to be relevant to many of these views. Furthermore, while how we define 'poverty' or 'social mobility' can vary, depending partly upon value assumptions, the principle of value-neutrality requires us to explore the implications of different definitions for our findings, rather than to promote one of them as the only valid one, or as superior to all others.[7]

#### 1.5 Importance of value-

Our values are important because they help us to grow and develop. They help us to create the future we want to experience.

Every individual and every organisation is involved in making hundreds of decisions every day. The decisions we make are a reflection of our values and beliefs, and they are always directed towards a specific purpose. That purpose is the satisfaction of our individual or collective (organisational) needs.

When we use our values to make decisions, we make a deliberate choice to focus on what is important to us.

When values are shared, they build internal cohesion in a group.

The values in life hold great importance from the point of personal, social and spiritual development. The core values are discussed in short; remaining ones are enlisted below. There is also a paragraph on the importance of inculcating moral values in our lives.

The values in life for different people change with their attitude and mindset. Values which appeal to some, may not be as important from others' point of view. It is however, on the basis of some basic principles/values that a good life is lived. A value is something that one considers to be important in life. The ethics and morals in a person's life revolve around the values that he has imbibed in the life. The main and only purpose of leading a value-based life is getting into the quest of finding the true self.

#### (A) Values in Career -

The values of life can help build a strong foundation on which one can rely. As stated earlier, values are meant for making the quest to find the higher self an easier.

**Integrity:-** It is one of the most important values in life. Definition of the term integrity, can be presented as a sense of truthfulness and honesty with respect to the actions that one undertakes. The term integrity is many a time used as an antonym to hypocrisy. Integrity is one of the values for life which creates an inner sense of wholeness and proves to be helpful in personal development. The decision-making process of those with integrity is transparent and open. The person being honest to himself, there is nothing to hide. It is also easy for people with this value, to trust others. Integrity is a value which forces a person to do the right things irrespective of the possibility of getting rewarded or punished for good or bad actions respectively.

**Loyalty:-** The meaning of loyalty changes with reference to the context in which it is used. According to some experts, the term, loyalty can be used only in reference with interpersonal relationships. However, for others, the value of loyalty transcends the subject of interpersonal relationships and is associated with country, a cause, particular group or even the higher self.

**Independence:-** The value of self-reliance or independence is a quality that enables us to find our own way in life with self-belief and conviction. It is one of the life values which helps realize our potential and brings about self improvement. The term, independence shouldn't be restricted to the state in which one attains freedom from

external enemies. Human beings (and all the living creatures) are prisoners of the Karma /deeds (performed with action, speech and even thoughts) of their past. It is therefore, necessary to free ourselves from this bondage to attain actual or true independence.

#### (B) Values in Life

A person with values is respected in the society. However, merely attaining respect and fame shouldn't be the motive behind inculcating values. In fact, the person with such motives is just faking these values and is not honest to himself. The inner (mind and body) development can be achieved by means of values. Self-realization is a concept and actually a process which holds great importance in all the religious scriptures around the world. Owing to the degeneration of moral values, the principles laid in these scriptures seem to be outdated (maybe out of reach) for today's people. The truth however, is that values have just lost a bit of sheen in the violent and bloody past of human civilization. It is possible to polish them and enjoy the brightness once again.

When it comes to values takes many different paths and turns during discussions, depending on thoughts of the participants. It is quite a subjective topic to discuss. One shouldn't set any guidelines or list of rules to follow in life, unless he is able to test the practicality and importance of those particular values in his/her own life.

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#### 1.6 Types of values-

##### 1.6.1 Personal Values-

These are considered essential principles on which we build our life and guide us to relate with other people. They are usually a blend of family values and social-cultural values, together with our own individual ones, according to our experiences.

##### (A) Family Values-

These are valued in a family and are considered either good or bad. These derive from the fundamental beliefs of the parents, who use them to educate their children. They are the basic principles and guidelines of our initial behavior in society, and are conveyed through our behaviors in the family, from the simplest to the most complex.

##### (B) Social Cultural Values-

These are the prevailing values of our society, which change with time, and either coincide or not with our family or personal values. They constitute a complex mix of different values, and at times they contradict one another, or pose a dilemma.

For example, if work isn't valued socially as a means of personal fulfillment, then the society is indirectly fostering "anti-values" like dishonesty, irresponsibility, or crime.

Another example of the dilemmas that social-cultural values may pose is when they promote the idea that "the end justifies the means". With this as a pretext, terrorists and arbitrary rulers justify violence, intolerance, and lies while claiming that their true goal is peace.

##### (C) Material Values-

These values allow us to survive, and are related to our basic needs as human beings, such as food and clothing and protection from the environment. They are fundamental needs, part of the complex web that is created between personal, family and social-cultural values. If exaggerated, material values can be in contradiction with spiritual values.

(D) Spiritual Values-

They refer to the importance we give to non-material aspects in our lives. They are part of our human needs and allow us to feel fulfilled. They add meaning and foundation to our life, as do religious beliefs.

1.6. Collective values:-

Values connected with the solidarity of the community or collective norms of equality, justice, solidarity and sociableness are known as collective values.

Values can also be categorised from the point of view their hierarchical arrangement:

(A) Intrinsic values:

These are the values which are related with goals of life. They are sometimes known as ultimate and transcendent values. They determine the schemata of human rights and duties and of human virtues. In the hierarchy of values, they occupy the highest place and superior to all other values of life.

(B) Instrumental values:

These values come after the intrinsic values in the scheme of gradation of values. These values are means to achieve goals (intrinsic values) of life. They are also known as incidental or proximate values.

Each person with his/her particular

Values are, then, a set of beliefs that we have incorporated to be able to live with dignity; Provide us with a guideline to formulate individual and collective goals and purposes that are in accordance with our personal feelings and convictions.

Human values are transmitted from generation to generation through education and example.

Children learn what they are taught at home and at school, but they also imitate what older people see, so in a home with solid values, there must be a concordance between what is said and what is done .

In the organizational sphere, the values of a company are the product of an exhaustive previous analysis and are communicated to each employee from the moment of its incorporation. This should not only accept these values, but also communicate with them, to ensure their adaptation and good performance within the company.

Values lay the foundations for regulating our behavior and thus ensuring collective well-being. They always have a positive connotation; Those with negative connotations, are called "anti-values".

Axiology is the branch of philosophy that studies values.

1.6.3 Different types of human values -

Values are subjective interpretations of pleasure or dislike; These interpretations become values properly said at the moment when it is exercised by the individual.

There are many types of values, from the most general accepted by most human beings, regardless of race, religion or where they live, to those very personal and intimate, inherent to each individual.

Here is a list of the most important.

**•Universal values:-**

They are the set of norms of coexistence that are valid, accepted by a community at a certain time, but also shared by the vast majority of people around the world.

They are the basic principles around which the basic rules of respect, acceptance and good behavior of human beings are established.

•True, •Responsibility, •Justice, •Freedom, •Goodness, •Honesty, •Love, •Friendship, •Respect, •Trust, •Solidarity, •Understanding.

These universal values, fundamental principles for coexistence, are assumed and applied by people in different fields, so that, depending on the case, they acquire other names such as human, personal or family values.

Actually, everybody -the previously described and those to be named below- Are universal and fundamental values ; For practical purposes we have separated them as

**•Human values:-**

Norms and principles that are taught to us from birth and grow as an intrinsic part of our being. Within these values can be added:

•Humility, •Loyalty, •Sensitivity, •Prudence, •Will

**•Sociocultural Values:-**

The Sociocultural values The set of beliefs broader and accepted by a society that shares common codes.

Thanks to them, relationships of respect and harmony can be established among many individuals who may think differently and have diverse histories, but who understand and respect general norms.

These values, in addition to the aforementioned, can also be:

•Patriotism, •Cultural identity, •Self-control, •Punctuality, •Service vocation, •Generosity

**•Ethical values:-**

Ethics takes actions in function of the moral beliefs of the individual. Basically they are the same moral values, but if you will, in a more pragmatic field.

Moral values act in a more philosophical field, more internal of the person and then, the decisions and actions taken as a result of their reflection, determine their ethical values.

But, in a way, all universal, human or personal values are, in short, ethical values, since they have a strong moral burden.

**Aesthetic values:-**

They have the ultimate purpose of beauty, and to get it involved other aspects such as harmony and balance. It refers to physical properties that produce aesthetic enjoyment.

**Spiritual and religious values:-**

They are beliefs that are given by faith and not so much by specific norms or laws or created by men to guarantee order.

They are associated with immaterial and intangible aspects, but they can become very profound and govern the behavior of the human being in the other aspects of his life. Here we find basically Faith and Holiness.

**Material Values:-**

As its name implies, these values do not have to do with the philosophical, moral or thinking aspects, but with concrete elements that coexist with people and help them to subsist and live more comfortably.

These values are related to material goods that cover basic needs such as clothing, food, health and leisure.

Economic values:-

When one speaks of an economic value, one usually refers to the material, commercial or monetary value of some good or physical object.

It is a term mostly used for what has to do with wealth generation or material growth.

Pragmatic values:-

It is the practical value of things, their functionality or ability to use, attributes that make an object useful or facilitate some task.

What do values serve for?

Values are stable beliefs that something is good or bad; Is what determines that something is preferable to its opposite and help us to make the decisions that, according to our belief system, is considered the correct thing.

2 Social-Science:- Some philosophers have noted how the character of the cognitive values can be heavily influenced by social factors. For example, Phyllis Rooney has pointed out that the cognitive value of simplicity is often a reflection of the cultural context in which it is employed. A scientist tends to look for the kind of simplicity that reflects their cultural beliefs about the way the world is, perhaps a world created by an powerful and caring designer or a world in which social gender roles are a reflection of the natural order. (Rooney 1992). If cognitive values can be so heavily influenced by the social context in both their selection and their particular meaning, then it is unclear why we should be sanguine about their role in science.

- According to Ncss – The primary purpose of social science is to help young people make informed and decisions for the public good as citizens of a culturally diverse, democratic society .

- According Jarolimick – Social Science is the study of human relations .

- According Michels – Social Science is the study of the activities of social & physical environment .

Social-Science is a generic term covering the scientific study of man. It is a discipline or branch of science that deals with the socio cultural aspects of human behavior.

2 Objectivity – Social sciences are all about an objective science of people and their interactions-

If we want to improve our lives, choices, groups, institutions and societies we need to understand how they work?

Why they exist ?

How they have functioned in the past ?

The most effective study of social science is when they are studied together to answer the big questions we have about ourselves and human life on the planet .

3.1 The scope of social science is very vast and wide as wide the world itself and as lengthy as the history of man. It has vast and wide as the world. It is a wide as the world and as long as the world. Knowledge of the social sciences can help us improve our societies.

(a) People of one's own nationality and people across the world.

(b) People and various kinds of institutions.

(c) People and Earth(d) People and time.

(e) People and resources [8]

3.2 Some other scopes –

(a) Study of human relation.

(b) Society related study.

(c) Study of past based incidents.

(d) Study of natural science and development.

(e) Study of man made institutions.

3.3 Importance of values in Social-Science

- It can help us to improve our societies .
- It help us to improve the understanding of our lives .
- It help us to improve our interactions with each other .
- To provide training in good behaviour .
- To develop human qualities in students good habits and suitable proficiency .

The social sciences have long had an inferiority complex. Because the social sciences emerged as distinct disciplines after the natural sciences, comparisons between the mature and successful natural sciences and the fledgling social sciences were quickly made. One of the primary concerns that arose in that comparison was over the role of values in the social sciences. There were several reasons for this. First, the social sciences did not have the clear empirical successes that the natural sciences did in the 17<sup>th</sup> and 18<sup>th</sup> centuries to bolster confidence in their reliability. Some postulated that an undue influence of values on the social sciences contributed to this deficit of empirical success. Second, social sciences such as economics and psychology emerged from their philosophical precursors gradually, and often carried with them the clear normative trappings of their disciplinary origins. Third, although formal rules on the treatment of human subjects would not emerge until the second half of the 20<sup>th</sup> century, by the time the social sciences emerged, it was obvious there were both ethical and epistemic challenges to experimenting on human subjects and human communities. Controlled settings were (and are) often difficult to achieve (or are unethical to achieve), making clear empirical success even more elusive. Finally, there is the additional complication that social sciences invariably study and/or comment upon human values. All of these considerations lent credence to the view that social sciences were inevitably more value-laden, and as a result less reliable, than the natural sciences.

While there were clear motivations for raising such a concern, many social scientists and philosophers of social science have resisted the conclusion that social science is inevitably or inherently more value-laden and thus less reliable than the natural sciences. Nevertheless, the concern over values in science has been a core element in numerous debates, including debates over what the possibilities are for unifying the sciences, whether the social sciences should be funded in the same way as the natural sciences, and whether the knowledge produced by social sciences is generally as reliable as that produced by the natural sciences. It is around this issue, of whether the social sciences are distinctive from the natural sciences with respect to values in science, that this

chapter will be framed. Rather than provide a chronology of these debates, I will organize it into three main areas of concern with respect to values in social science.

The first [area](#) concerns the role of values in the direction and selection of research, the decision of which research to do. The second concerns the role of values with respect to inference in science, the decision of what to infer from the evidence. And the third concerns the role of values with respect to language in science, and the way in which values permeate the words we use to describe things. We will examine each of these areas to survey the arguments for whether social science is distinctive with respect to the role values play in science. We will find that it is surprisingly hard to make the case that the social sciences have a distinctive problem of value contamination. Indeed, we will find that contrary to common wisdom, the practice of science, whether natural or social, is shot through with values. We will attempt to tease apart where and how values influence social science, and examine whether natural sciences are free from the same kinds of challenges found in the social sciences. Where values influence science, and how those values influence science, is crucial to understanding the role of values in science. By looking at the various ways in which values influence science generally, we can assess the arguments that social sciences are the same or different from natural sciences in this regard.

Methodology:-

Rather than [try](#) to settle the debate over deceptive and/or disturbing research here, it is important to note the importance of values in the debate over methods in research. In the methodological judgment of whether to proceed with a deceptive experiment, the social scientist must decide which is more important: the value of human autonomy and fully informed consent of research subjects or the value of the knowledge that might be produced. The two values must be weighed against each other, and both have a legitimate role in directing how research should be done. In the case of disturbing research, like [Zimbardo's](#), we face a similar difficult weighing of values. Here, one must decide whether the knowledge produced is worth the distress that will likely be caused to the subjects. Now that we know social group situations can cause such behavior, should we open human subjects to this kind of disturbing experience, where subjects might be forced to confront the fragility of their identity? Will the knowledge of how social context can create unethical behavior be worth the even temporary distress caused? This is obviously a difficult judgment to make, and one the researcher (who will likely be biased in favor of the value of their research) should not make on their own. This is one reason why an independent review of the research methods are needed. ([Zimbardo's](#) study was indeed approved by Stanford's research ethics oversight committee. [Zimbardo](#) himself argued after the fact that such studies should have independent continuous oversight. ([Zimbardo 1973](#))) Values on both sides of the argument have a clear role to play in deciding what a scientist should do.

Concerns over deceptive or disturbing research are not the only place where competing values in social science methodology legitimately arise. In the information age, ethical concerns over the privacy of human subjects are an increasing locus of attention. Social scientists often collect large multi-attribute data sets, with information arising from surveys, records, or online activity. While social scientists take care to anonymize such information, several studies have suggested that it is relatively easy to de-anonymize the data set with just a few specific pieces of information. The extent to which privacy must be protected, and the extent to which the very

gathering of information to study human behavior can place those being studied at risk of losing their privacy, even if anonymizing techniques are used, will require our attention and deliberation in the coming years. We will need to weigh the various risks, considering the extent to which we value privacy and the extent to which we value the knowledge that might be produced.

It is clear that ethical and moral values are needed to place restrictions on how research is conducted and how data is handled. In cases where a methodology violates a basic human right, such as the Nazi medical experiments where people were tortured and killed, ethical and moral values rightly forbid pursuing such research. Because we value human rights more than the value of knowledge that might be produced were we to violate human rights, prohibitions on such research prevail. It is better not to know, or to have to use a less than ideal methodology (one which does not involve rounding people up and doing research on involuntary subjects), than to pursue knowledge despite these moral concerns. The moral concerns trump the epistemic value, the value of knowledge.

But in cases where it is less clear that a basic human right has been violated, such as in cases of deceptive research, disturbing research, or concerns over privacy, we need to decide on a case-by-case basis whether the pursuit of the research agenda is worth the risks posed to individuals who are either subjects of the research or whose personal details are central to the research project. Here, both the social/ethical values and the value of the knowledge must be considered carefully. Both have a legitimate place on the table.

The scope of social science is determined by the definition of the subject . It is the integration of various social sciences and humanities for the purpose of citizenship education [9]

## **II. CONCLUSION**

The principles of value neutrality and objectivity are widely rejected today, in name at least; and social scientists frequently present value conclusions as if these had been validated by research. Yet there is little clarity about the basis for these value conclusions, or about why they are believed to be legitimate. Most of the justificatory strategies employed in the past to validate such conclusions are now rarely adopted explicitly, with good reason; and new ones, such as that developed by critical realists, are unconvincing. Instead it is usually implied that researchers can and should do research on the basis of some notion of the common good or a purported consensus, or (more honestly) on the basis of their own or others' value commitments. We have argued in this paper that acting in these ways undermines the integrity of social science, and increases the danger of bias and scientism.

Do the social sciences have special problem with respect to values? At first glance, it might seem so. The complexity of the human realm to be studied, the ethical restrictions on generating controlled contexts for many behaviors of interest to social scientists, and the value connotations of human language used by scientists seem to create a particular challenge for social scientists.

All the social science studies and researches are conducted to find out the meaning behind the values. In our society the correlation of values with daily life hold a common place . It is not the motive to separate values from the social science. As I have mentioned that both are interlocked .

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