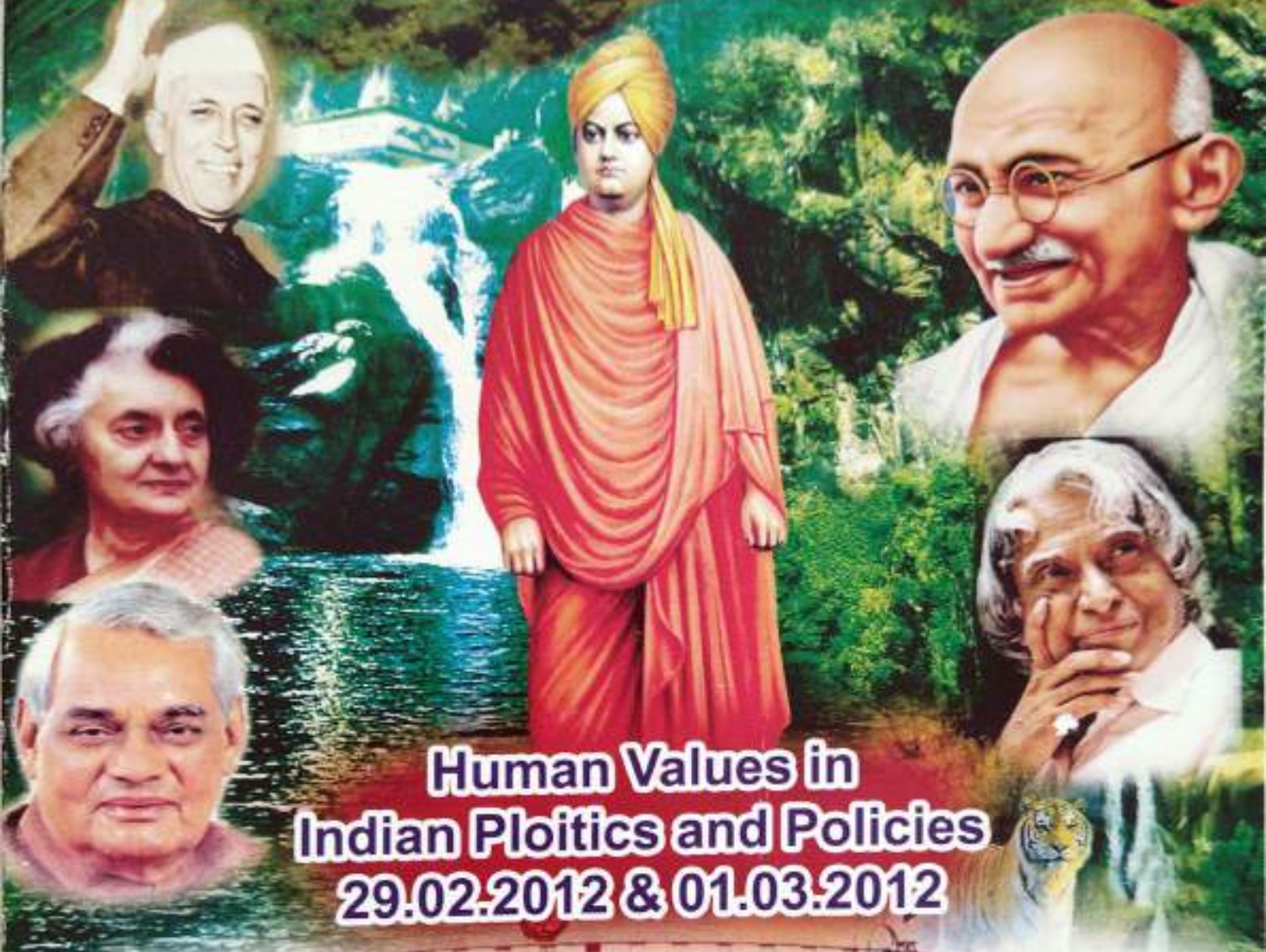


# **Souvenir - Cum Proceeding**



**Human Values in  
Indian Ploitics and Policies  
29.02.2012 & 01.03.2012**



# **SOUVENIR -CUM PROCEEDINGS**

UGC Sponsored National level Seminar  
on

**"HUMAN VALUES IN  
INDIAN POLITICS AND POLICIES"**

**29.02.2012 & 01.03.2012**



*Organised By :*

**DEPARTMENT OF POLITICAL SCIENCE**  
**IN COLLABORATION WITH B.B. COLLEGE**  
**BAIGANBADIA**

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# **SOUVENIR**

UGC Sponsored National level Seminar  
on

**"HUMAN VALUES IN INDIAN POLITICS AND POLICIES"**

*Organised By :*

**DEPARTMENT OF POLITICAL SCIENCE**

**SEEMANTA MAHAVIDYALAYA  
JHARPOKHARIA, MAYURBHANJ**

*Editorial Advisors :*

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## SECRETARIAL REPORT

Honourable President, Esteemed Chief Guest, Chief Speaker, Guest of Honour, Fellow Delegates, Distinguished, Invities, Fellow Organising faculty members, Dearest friends from the students Community, ladies and gentlemen.

Seemanta Mahavidyalaya, Jharpokharia is situated in the heart of Saraskona Block in the tribal backward in the district of Mayurbhanj. This educational institution located in a purely tribal belt. The college is established in 1979 and imparting quality education up to the degree level both in Arts and Science.

The department of Political Science is one of the most sincere department comprises of the members of the staff namely Mr. Rajat Kumar Mohapatra, Reader & H.O.D., Mr. Ranjan Kumar Mohanty & Mr. Sabyasachi.

The college has a Political Science Soceity holding Seminars debates and discussions in different burning Political problems among the students of the soceity every year for the academic enrichment of the students. The department has trying its own efforts a new look and insight in developing intellectual pursuit among the students and staff of the college. The Principal Prof. Anil Kumar Kar personally taking his best efforts & care to provide quality education in different educational tips.

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This year the college is receipt of U.G.C. sponsored National level Seminar and the topic is "The Human values in Indian Politics and Policies" which needs political values in the present politics. Last but not least, I am very much thankful to distinguished Chief Guest, Chief Speaker, Guest of Honour, Fellow delegates, Eminent personalities, students in general, ladies and gentlemen for the ective participation in this Seminar, also I am very much thankful to our beloved principal Prof. Anil Kumar Kar who encourages us to make the Seminar a grand success.

"Jai Hind"



Ranjan Kumar Mohanty  
lect. in Political Science & Organising Secretary  
Seemanta Mahavidyalaya, Jharpokharia



## NORTH ORISSA UNIVERSITY

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*Prof. Sanghamitra Mohanty*

Ph.D.

Vice - Chancellor



*I am happy know that the Department of Political Science, Seemanta Mahavidyalaya, Jharpokharia in the district of Mayurbhanj is bringing out a Seminar Proceedings Commemorating the Organization of a UGC sponored National Seminar on "Human Values in Indian "Politics and Policies" held during the session 2011 - 2012.*

*I wish all success of the Seminar Proceedings.*

(Sanghamitra Mohanty)



## NORTH ORISSA UNIVERSITY

SRIRAMCHANDRA VIHAR, TAKATPUR, BARIPADA, MAYURBHANJ - 757003

Prof. M.S. Sahoo  
Registrar



*I am glad to know that Deptt. of Political Science, Seemanta Mahavidyalaya, Jharpokharia, Mayurbhanj is going to publish a souvenir incorporating the proceedings of the UGC-Sponsored Seminar on "Human Values in Politics". I was privileged to participate in the seminar attended by several delegates and researchers from different Colleges and Universities. The theme of the seminar was very relevant for the contemporary Indian Polity confronted by evils of corruption, communalism, provincialism etc. The seminar was a great success. Hence the souvenir itself would be a rich collection of informed and well-researched articles on the aforesaid theme and as such would be a valued possession of every student, every teacher and also general reader.*

*I take this opportunity to congratulate the Principal, Head of the Department and faculty members and the organizers for making this modest attempt to publish a souvenir. I wish it would be greatly appreciated by the readers.*

(M.S. Sahoo)  
Registrar,  
North Orissa University

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### Addressing by the Principal .....

*I feel extremely delighted and excited to deliver my welcome address on the eve of the Seminal on "Human Values in Indian Politics and Policies" organised by the department of Political Science on behalf of all staff and students of the college. I extend a very cordial welcome to all the resource persons and delegates assembled here for a vibrant discussion on the proposed topic.*



*Political and social leaders of Pre-independent Indian stressed upon the need of human values in Indian politics and policies. Even the father of the nation Gandhiji had written in his biography "Without the slightest hesitation yet with all humanity" I want to say that those who believe that religion has nothing to do with politics do not know what true religion is" - Swami Vivekananda, Sri Aurobindo, Dr. Radhakrishnan all strongly advocated the need and importance of human values in Politics. Unfortunately for vote Bank Politics and in the name of secularism leaders of post independent India turned a deaf ear to anything related to religion ancient Indian culture based upon morality ethics and human values. The result is before all of us. Although we have progressed in development in the area of education, moral degradation, crimes, corruption and social crimes*

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are steadily rising. The reason for this paradoxical situation can only be explained by the callousness of our political leaders towards a highly important term human values.

Eminent academicians and learned delegates will deliberate upon the topic in the coming session in more details.

I thank the faculties of Political Science for Organising such a Seminar in collaboration of B.B. College Baiganbadia on a pertinent topic.

I wish all success for the seminar.



**Mr. Anil Kumar Kar**  
Principal  
Seemanta Mahavidyalaya,  
Jharpokharia

## Editorial .....



The quest for finding answer to many vexed problems of day to day life, Society, Economy and polity is ancient as the civilization itself. The first recorded history of this intellectual persistence is found in the ancient Greece. The tradition continues till today in the form of different ideas, approaches, doctrines and schools of thoughts. This proceedings cum Souvenir Scheduled to be released after the U.G.C. sponsored National Level Seminar on "The Human values in Indian Politics and Policies". organised by the department of Political Science. Seemanta Mahavidyalaya, Jharpokharia, Mayurbhanj a modest attempt to reflect the new ideas in a precised manner.

I appreciate the sincerity which our Colleagues have responded to our request for sending abstracts of valuable research articles for the proceeding. I am very much grateful to my fellow friends and the University Grant Commission, Principal Seemanta Mahavidyalaya and staff members of my College in organizing the Seminar and preparing this type of valuable proceeding.

*Ranjan Kumar Mohanty*  
Lect. in Political Science & Organising Secretary  
Seemanta Mahavidyalaya  
Jharpokharia, Mayurbhanj



**Chief Guest**  
**Prof. Dr. S. Nanda, Retd. V.C.**



**Chief Speaker**  
**Prof. Dr. Bhagaban Kar, Retd. Reader**



**Principal**  
**Prof. Anil Kumar Kar**



**Organising Secretary**  
**Prof. Ranjan Kumar Mohanty**



**Convenor & H.O.D.**  
**Prof. Rajat Kumar Mohapatra, Reader**



**Opening Song**

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# HUMAN VALUES IN POLITICS AND ADMINISTRATION

*Sri Rajat Kumar Mohapatra*

Reader in Political Science

Seemanta Mahavidyalaya

Jharpokharia

Human life is what we make of it. Most of us become statesman, politicians & administrators by influencing the lives of those who come in contact with them in a positive way, by making the world better place to live in not only for themselves but for others. They outlive life. They are neither elated with Pleasure nor depressed with sorrow. Life is our best teacher. We have no face life squarely as it comes. If we complains gumble and they try to escape then we donot move forward. We must have a dream in life or a target to achieve. Our ego often prevents us from asking for or receiving help even when it is necessary. Reducing our ego is the first principle of happy living. A happy society with happy individuals provides leaders and administrators for the masses. We must develop our attitudes towards sucess. Successful are they who appreciates their capabilities. Sucess is not a popularity contest. Human birth is special. The power of speech is the great gift of God to man & freedom of speech is guaranteed by Democracy freedom of movement is allowed to man with reasonable restrictions. Man has freedom to act & freedom not to act. Only man is endowed with power of body, Power of Speech. Which is power of self expression in the best possible means, power of mind which is mental powers, power of intellect which is intellect power.

For living a life with values a man, a leader in polities and administration should set his goal for each role in life without forgetting the ultimate goal of getting happiness. We should liberate our mind from ignorance of all kinds. To know is to be empowered invoking the energy and grace of the infinite we can achieve wonders with our finite capabilities. We are not alone. God is within us and with us. God and we together can make the impossible ego. We should remember that where the going gets tough the

tough gets going. It is human values that alone would stand us. Only when we have human values on our side we can lead.

Greatman do not do different things. They do the something differently. All that we required is self - confidence and patience - two eminent values we can, we must. A leader should both have self confidence & patience. Let us go step by step, we can surely change ourselves. We should develop our thoughts & take them to a higher plane. We should approach every problem with faith & every person with love. Exercise of power and administrative functions without love is dry and fruitless, and it has a very weak base. Before taking any political or administrative decision, the leaders should strive at getting the right information. We should have a broad mind. Small men do not achieve big things. If we think small, we would act small and remain small. We should respond to a situation with calm and poise. We should not react. Reacting Complicates matters for both parties. Large hearted men respond, Small hearted men react. What can not be cured has to be endured. Only a wholesome individual can have a harmonious personality. Thoughtless action is dangerous and negatively rewarding. Brooding over the past and Worrying for the future is the surest formula for sorrow. Let us give up both and live in the present. Only a strong mind can think and work out a strategy. It is wise to do our best I leave the rest. We can try to change ourselves then only we will be able to change the world. The secret of being positive to respect do not suspect. We should remember that love rules, mistrust fails and is rules. Trust builds up lasting bonds, suspicion breaks the bond. Values in man/means Human values are invaluable things. To uphold values we can compromise and sacrifice.

The key issues in politics and administration policy are nothing other than leadership. Leadership is idealism in action. Man can discharge the tasks he takes up properly only when he understands the true significance of humanness. The body the

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mind and the Atma together Constitute the human being. Body concerns action. Action, cognition & being together make up humanness. Any leader or administrators must have adherence to truth, standing for faithfulness, constancy and conformity to reality, control of the senses, inward feeling and impressions arising out of subjective consciousness, equanimity, evenness of mind and temper, forbearance, exercise of patience or restraint, compassion for the suffering. A true leader must have the values like truthfulness, righteousness, love, peaceful disposition & objective non - violence. Leadership is idealism in action. The leader's worldly duty is to rule well. The conduct of the politician / Administrator / leader / statesman should be above reproach governed by self - restraint humility essential for success which leads to human resource development.

Democracy means equality of opportunity and not equality of capability. One cannot be a good leader without being a good manager. Management is doing things right. Leadership to doing the right things. Here comes the question of values i.e. to decide which are the right things. Human values play the prominent role. leadership is a by - product of spirituality & a combination of capacity & effectiveness.

Honesty, sence of commitment of duties, obligations & responsibilities which intergrity are the human values an individual of character practices along with courage, will power & initiative.

The human values like selfessness in action i.e. resited temptation for power and wealth never using the wrong means to attend the right ends, truth & non -violence moulded Gandhi to be supreme leader of the world for self development. The human values like the reasonable man adapts himself to the world moulded, churchil who never takes no for an answer, never submits to failure.

The greast service anyone can do this world is to mind own business we have to live in peace and harmony with the world around. Life in the universe has a rhythm and a basic discipline. Life is simple. We should not complicated it unnecessarily. Let us live & which lies the welfare and well being of all. If we have firm policies in life that alone will take us to prosperity & victory. Without honesty or values any success in the short run would be short lived. Those who have the appropriate human values in politics, administration stand out & become leaders. A successful political with proper human values is one who does not wait for some one else to take the first step. He takes it himself to drive the change. Success in all about being in the process it joyful creating a life that reflects the highest values of man, deepest beliefs & greastest dreams are the supreme human values. Greatness comes when we create something with our life based on human values.

I thank all for your patient hearing & wish you all a nice and good day.

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## **CHANGING WOMEN VALUES IN POLITICS**

### **SPECIAL REFERENCE TO RURAL WOMEN IN INDIA**

*Dr. Annapurna Sahu*

Lecturer in Political Science  
Maharshi College of Natural law  
Bhubaneswar

Fortunately, we are living in the largest democratic country of the world, where political participation is accepted as the device which offers citizens the opportunity to choose their ruler. But unfortunately, though women constitute about fifty percent of the country's total population, yet treated as the largest excluded category in almost all aspects.

If we look back to the past, we will find that the ancient Indian women enjoyed equal status with men and even participated in 'yagna' and other rituals. The holy sages living in Ashrams gave their wife full freedom. It was also a general practice that a girl could marry according to her own choice in Swayamvaras.

It was only during the time of 'manu' women's social status underwent a great change. They were no more enjoying equal status rather treated as inferior human beings, polygamy was quite common during that period and women were considered as foot wears to be changed at convenience. With the advent of Muslim rule 'parada' system was introduced. So, in the contemporary Indian society women virtually lived a life of seclusion and denied any recognizable berth in the Socio-economic progress of the country. They were not only subordinated and neglected by the patriarchal tradition but also denied equal opportunities with men as regards to their socio-economic and political status. The case is more prominent in rural Scenario where both ideologically as well as practically woman was considered completely inferior to their male counterpart, no significance, no personality and was kept in State of Utter subjection.

However, gradual change in the status of women came as a result of the introduction of modern science and technology and education. During the nineteenth century, the country witnessed a marked improvement in the status of women by the pioneering role of Raja Ram Mohan Roy, Dayananda Saraswati, Swami Vivekananda etc. Gradually women became conscious of their status. Yet, in the rural as well as in the tribal scenario their condition was totally dismal.

So, with the dawn of independence and the adoption of the Republican constitution, it was realized by the policy makers that unless women the equal partners of development, the country could not prosper. Realizing the importance of women welfare, the founding fathers of Indian constitution have made special provisions in the constitution to ensure women's right. The constitution not only grants equal status to women but also empowers the state to adopt measures for their positive development. Since independence, the State has enacted many women specific legislation to safeguard their rights and enable them to occupy a just and proper identity in the society.

But, as far as the consideration of women's value in the political process is concerned, after the late 1950 when Hindu Code Bill has been chopped, modified and finally passed, the role of women as a pressure group in the decision making process became virtually nil up to 1970.

It was only in the 70 that shift in approach from welfare to development has emerged with reference to the weaker sections of the Society including women. The VI plan clearly emphasized the potential of women to become agents of development. In the 80 the IRDP that takes the families as the unit of development and stands for the integrated development of those living below the poverty line was improved and refined in order to make it more effective, particularly in the case of rural women. The VIII plan,

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which corresponded the beginning of liberalization and market friendly economy, marks a major shift in the developmental strategy.

The government, with a view to make the constitutional mandate a reality, has been trying to create policy environment in which women's concern can be reflected, articulated and redressed in the Society.

The few important areas that are touched these government programmes are :-

- ❖ Women and their work - force participation.
- ❖ Women and their education.
- ❖ Women and their health and;
- ❖ Women and their political participation at the grassroots to deal with atrocities on women and other development issues of rural women.

The question of women participation in politics all over the world began to assume importance since 1975 when the UN declared the decade as Women Development Decade and adopted some resolutions for women empowerment. The 3<sup>rd</sup> world conference on women held in Nairobi(1985) called on the participating nations to take steps for ensuring women participation in politics through reservation of seats in elections.

In this decade, a number of developments particularly movements and struggles during the emergency and post-emergency period led to more debates on women issues and renewed activities in favour of women in India. The NPP ( National Perspective Plan) in 1988 and the State sponsored national and regional conferences "On Panchayats", "On Panchayats and weaker Sections" and on "Panchayat and Women" advocated the strategy of including reservation for women in Panchayats.

The first concrete measure to give constitutional sanction to the provision of reservation was taken by Rajiv Gandhi's government by introducing 64<sup>th</sup> Constitutional Amendment Bill (1989). But unfortunately it was defeated with a small margin in Rajya Sabha. Again with the introduction of the 73<sup>rd</sup> and 74<sup>th</sup> Constitutional Amendment Act in 1993 opened the door for the entry of a new generation of women especially from backward castes and classes in the political sphere.

But still now the real intention behind the reservation policy is in a state of vacuum as the women of different Socio-economically backward communities are not adequately empowered to play an effective role in the policy making process, due to various social, economic and political barriers such as lack of awareness, knowledge, experience, education and also very minimal exposure etc. it is also noticed that the upper caste people are unwilling and hesitant to honour the decisions taken by these women representatives. So an attitudinal change in both man and women is the need of the hour.

Again this backdrop, the following suggestions may be made for the improvement of the role of the women in the political sphere especially in the rural areas.

- ❖ To develop the economic conditions of the rural women formation of more and more Self-Help Groups (SHGs) for micro-finance and providing financial assistance to start their own income generating activities are the needs of the hour.
- ❖ To provide proper education to the illiterate or Semi-literate women representatives National Literacy Mission and other organizations engaged in Sarva Shikshya Abhiyan are to be mobilized.

- ❖ In case of majority of women representatives, either their husbands or other male members of their families really exercise the political power on their behalf. So, a change in such attitude is barely needed.
- ❖ The general political awareness of the women in the rural areas is very low by which they fail to realize their duties and responsibilities. So, there is an urgent necessity of interaction between enlighten women and the women leaders of these areas.
- ❖ Reservation of seats for women only in Panchayati Raj Institutions is not sufficient. It has to be extended to State Legislature and Parliament level. The Constitutional Amendment Bill in this regard remained pending for a long period in the parliament should be passed immediately.
- ❖ Gram Sabha and Palli Sabha should be more activated.
- ❖ Apart from the Government officials, higher level political leaders, political parties and NGOs are required to act as friend, philosopher and guide to encourage the women's participation in the decision making.
- ❖ The livelihood in the rural areas being distinct from Urban Societies in terms of their backwardness and isolation, the process of political development is very slow. This is also true of the pace of change in the Social outlook of the inhabitants. The entire responsibilities thus rest on the rural women leadership who can encourage political participation and social mobility of the rural masses and prove themselves as the agents of social change.

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# **HUMAN VALUES IN INDIAN POLITICS AND POLICIES - AN ANTI ROMANTIC PRESENTATION**

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Mayurbhanj

## **AN INTRODUCTION**

The term 'Politics' today means 'applied' or practical' politics that deals with day to day public affairs and actual problems of Government. Politics which has become non-political or social is expected to resolve conflicts among competing individuals and maintain peace order, cooperation and harmony giving justice to the Aristotlean remarks "the state was born for the sake of life but it continues for the sake of a good life". Politics tinged with positive human values accompanied with humanitarian policies can lead to the realisation of a welfare state. Since politics is associated with power, money and status and they have a corrupting influence on the policy makers, administrators and politicians, human values in the form of democratic institutions and a humanitarian attitude are not a matter of choice but an existential or survival necessity to ensure a people friendly democratic polity. Therefore, Plato observed that the troubles of mankind would not be over until genuine philosophers attained political power. Spiritualisation or in a broad sense humanitarianization of politics as Gandhi envisaged can only materialize the public policies. In this context human values are to be understood not as fixed rules but as the deeper illuminations in whose light justice and injustice, good and evil, means and ends are seen in fearful sharpness of outline. The true value of a human being can be found in the degree to which he has attained liberation from the self.

## **DEFINING HUMAN VALUES**

Human values in general and Indian values in particular are of the people, for the people and by the people. They must embrace common moral decencies such as altruism, integrity, freedom, justice, honesty, truthfulness, responsibility.

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responsiveness, transparency, accountability, fairplay, compassion and must reflect normative standards, human being discover and develop through living together. Human values espouse cooperation and peaceful living and reject the use of violence to settle problems. They recognize cultural or religious diversities. Humanistic values incorporate many of the moral or ethical values espoused by the world's religions but seek to move beyond particularistic religious belief systems and beyond political agendas to focus on the full humanity of the person or persons. Several moral values have found pointed expression in our democratic constitution particularly in the preamble, in the chapters on fundamental rights and Directive Principles of State Policy. However the version of Socrates-Plato's great teacher "the kind of man who were active in politics and the principles on which things were managed, it was difficult to take part in public life and retain ones integrity and this feeling become stronger the more I observed and older I become "tells another story."

### **OUR POLITICS AND CULTURE**

In our contemporary India the politics has completely dissociated from our traditional culture. It has been culturally dead, a logic of its own ethics and spirit. Instead of culture oriented politics we have a politics oriented culture. The "Rama Rajya" of Gandhi has been transformed into what Rajaji aptly described as "Permit Quota License Raj". The 'Netas' are self styled politicians, claiming links with the high offs in the party and working as middlemen between the ruling party and common people. Earlier politics was a mission - Today's politics is a business. We have debased politics - the noble art of public service into a trivial and contemptuous pastime for self indulgence.

There is pervasive corruption, hypocrisy, nepotism everywhere. Corruption is practically institutionalized. When vice enters the office virtue stands at the gate. Nehru once said, "Corruption is inevitable during the process of development". Indira Gandhi also regarded corruption as a universal phenomenon. In India even the decision

makers and rulers must indulge in corruption practices not only to be able to satisfy their own impulses and those of their supporters but to surrender in the game of cut throat competition and self aggrandisement. Corruption has become a bare necessity and a kind of categorical political imperative. A society which has high capacity for corruption has also a high capacity for violence-says Samuel Huntington. The most horrifying aspect is the inroad of corruption into the realm of education both in schools and in higher education which are the socialising agencies of our future policymakers and administrators. There is a big gap between what is said and what is done. Hypocrisy in public life is understood and tolerated, indeed respected. However, we have a rather traditionally weak institutionalization of objective checks against self centred behaviour. In India, the stress is on one's needs. Morality has the primary reference to the individual and the aim of duty is to one's own self realisation. An important aspect of moral orientation is the extent to which individuals and groups are able to trust each other in common pursuits. Satyasai Baba aptly remarks, "politics" without principles, Education without character, science without humanity and commerce without morality are not only useless but positively dangerous.

### OUR POLITICIANS

Over the past two decades, politics in India has been politicised giving room for the last resort to scoundrels. It has become tattered and tainted with crime. The moral standard of our politicians, policemen and criminals are indistinguishable from one another. Palkkhivala rightly comments, in the fifties we had many eminent men in life who were every inch a gentleman. Lack of intellect, character, knowledge among the leaders and the rising number of mafia politicians, contractors and peddlers in liquor and drugs in Indian politics weaken our political system and political culture. No good policies can bear good fruit with unprincipled, unscrupulous and opportunist politicians. When politicians are criminals or criminalized and culture is brutalised value based administration is a myth. Democratic politics has become electoral politics where black money, muscle power and populism play a major role.

India is highly plural society and its millions are divided into multitude of ethnic, linguistic and religious groups. Its pluralism generates conflicts that have to be monitored and regulated. But unfortunately the conflicts stemming from linguistic, regional, casteist and religious chauvinism have turned out to be very active in India for political gains. It is rightly said that when some people die of starvation, many die of retaliation. The political leadership offers a very discouraging setting. The way elections are conducted and the type of people become representatives of the people and project themselves as the saviours of democratic values perplexes the Indian minds.

The 'Bofors scandal', 'Telecom scam', 'Fodder scam', 'Hawala scandal', 'Odisha pulse scam', '2G spectrum scam', 'Odisha mining scam' etc. Speak of the values associated with our politics and politicians.

### **OUR POLICIES IN POLITICS**

Nehru once said, the greatest difficulty in planning in India lie in policy but in implementation. India thinks and speaks in one way and behaves in another way. To many of the planners, politics represents the irrational Indian life - particularistic loyalties, an indifference to issue of public policies, lethargy in administration and demands which may impede the economic planning and growth. The govt. Policies recommend prohibition and incur expenditures to promote the idea. Suprisingly these very governments try to earn more and more revenue from liquor sales. Such liquor shops are invariably located in areas that are inhabited by the poorest of the poor and practically all these governments swear by the name of Gandhi, democratic values and their dedication to serve the poorest of the poor.

'War on poverty', an issue of continued relevance has perplexed the policy makers to launch various antipoverty programmes like IRDP, NREP, RLEGP, TRYESM, etc. These programmes, however sweeping have not helped the rural poor to become

economically viable because of the unwritten laws of 'percent quota system'. While the number of billionaires in India is increasing every month, people living below the poverty line is estimated at 300 millions. Because of a crisis of ideology of progress and dehumanization of human values, the number of people below the poverty line is on the increase. Unbridled unemployment, widening gap between the haves and have-nots have become the order of the day. Special purpose programmes extending assistance to small and marginal farmers, distribution of necessities of life particularly food at fixed price among the poor through a network of government controlled fair price retail shops, special quotas in legislative and executive agencies and educational institutions for the SCs and STs have failed to hit the desirable target. However the political impact of these policies is considerable in the field to getting electoral support. It is the process by which caste, community, language, region and other primordial loyalties become translated into political action to affect the distribution of benefit. According to Rajni Kothari, a particular process of development and a particular policy have produced the phenomenon of two Indias - one very modern on the path of progress and the other very much left behind, in fact bearing the brunt of exploitation, depression and oppression that are inherent in such a process of development. They are still caught in the poverty - illiteracy trap, carrying the dead weight of past centuries of colonial and semi oppression.

### **GROWTH OF MATERIALISTIC CULTURE AND SUICIDE OF HUMAN CULTURE**

The growth of science and technology has mostly resulted in materialistic gains at the cost of spiritual quest which alone provides fullness to the human endeavour. Materialism leads to the weakening of the sense of adherence of eternal human values. It dominates our thinking, our actions, planning and programmes, our very being, and the end justifies the means; in fact no body bothers about the ethics of the means and methods adopted by those who corner the gains of progress at the cost of the mute, long suffering but very patient masses. If the socialistic principle of equitable distribution

of the natural resources as mentioned in the D.P.S.P. is properly implemented, every human being would live a decent life and the world could be freed from hunger, misery and drudgery. Our constitution seeks to provide control over private economic interest and individual activities in the interest of the general public. But the massive process of liberalisation, privatisation and globalisation tells a different story. While the visibility of globalisations and transition to a global society is apparent, challenges before the future generations have increased manifold. Globalisation unhinges cut - throat competition in which the gap among the developing, develop and under developed people is not decreasing but widening. The district amongst faith and religions is on the rise. Justice, liberty, equality and fraternity have been the constitutionally assured ideals. We have been made neighbours without learning how to become neighbourly. For achieving socio-economic objectives of a welfare state and building a just social, economic and political order, the constitution seek to rely upon cooperative device. The flow of black money from the process of development devalues the white, debases the national character and destroys confidence. Thus the criminal elements in Indian politics is essentially the black money element which has grown fast over the year.

### **HUMANIZING THE SYSTEM** - Wanted : A revolution in values :-

Indian saints and sages and in recent times our national leaders and statesmen, like Mahatma Gandhi, Dr. Radhakrishna and Jawaharlal Nehru have all spoken of the " crisis of character" But the tragedy is that such talk and the realisation of reality and promises are soon for gotten. Even if accumulation of wealth is said to be resulted in the decay of humanism, lack of minimum needs satisfaction may lead to the soul killing situation. A judge raised one interesting question recently. " How many rich people have been sent to the gallows for murder and other serious offences. "It is not true that most of these hanged or jailed are people who are economically not well off. Mast members of the professional classes and doubtless others too, have become slaves to filthy practices. The new classes of engineers, architects, administrators have

fallen a victim to the widely spread temptation. Deception and down right exploitation can stop only when an attitudinal change comes. Freedom of mind, humanity of heart and integrity of the individual should be develop Humanistic values must be systematically fostered and taught by redesigning our educational system.

Because humanistic values are pluralistic, a spirit of tolerance is primary. It does mean closing the eyes to injustice, cruelty or the dehumanization of persons. Our value system must extend beyond national, ethnic, religious, territorial and racial boundaries. Only a global humanistic value system will suffice our politics and policies.

Evil is in the air because good men are silent. They should arise, awake and stop not. So long as the blessings of administration have not been equally rather equitably distributed, India needs a number of Anna Hazare, Ramdev Baba, Gandhi, Gopabandhu, Laxmi Bai, for an India freed from hunger, poverty, misery, drudgery, grip of black money etc.

The masses should be politically galvanised to select those leaders for strategic vision, quality service, dutifulness, responsibility, responsiveness and working as per the values enshrined in our constitution and reject those who live in a material world of their own. They should see that policies are made in accordance with the community need. The senior members of each profession should devote a part of their time, talents and resources to inculcate professional values among their juniors and ensure high standards of conduct. Such corrective actions have already been started in some western countries including the USA and Britain. India needs them more urgently than the affluent world if it needs a salvation from the comment. "Democracy is healthy in England, Wealthy in America and filthy in India."

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# HUMAN VALUES IN INDIAN POLITICS AND POLICIES

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The theme veers round two issues-human 'values' and 'politics'. Politics coming from the Greek word "polis" refers to state, its activities and its institutions, formal and informal. Politics gives birth to political system. It includes what it has and what it has inherited due to historical reason and how it has evolved over time, influenced by economics of the nation and trans-border commercial development, affected by migrations in terms of culture, wars, conquests and defeats, international situation and presently by globalisation and philosophy of globalism. Human values come from the English word value meaning worth, utility, equivalence and importance. The value system is expressed through principles, standards and norms.

Form the political system emerges constitution a basic document, laws, statutory and customary, rules under statute and executive instructions under rules and resolutions of the executive government reflecting important policies. The Preamble of the Constitution of India emphasis on liberty, equality, fraternity, unity and dignity and justice social, economic and political. Fundamental rights and Directive Principles of the State Policy are important instruments which reflect human value system which are ingrained into the basic documents. Right to equality, and Right to freedom including right to personal liberties in the Chapter III of the Constitution show how human values were protected as fundamental rights. For a long period, Right to property was also recognized as a fundamental right. Equality, liberty and property give meaning to human values. The Universal Declaration of Human Rights (UDHR) of the UNGA of 10th December 1948 which flow out the obligation placed on the UN under its Charter in Articles 55 and 56 recognize the right to equality, liberty and property as human rights

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It was 44th amendment which took away right to property from fundamental rights but nevertheless kept it as a constitutional right under Article 300(A).

Declaration of Human Rights gave rise to a multi-lateral called International Covenant on Civil and Political Rights, 1966. India became a signatory to this instrument only in 1979. Only in 1993 India brought the Protection of Human rights Act, 1993. There was a big gap between the time the international law was ratified and when the law was enacted to give effect to the international law. Fundamental Rights, of course, included many provisions of human rights but it was only after a long discussion in the country and abroad expressing concern over abuse of human rights that this important legislation was adopted. This law provided for a Human Rights Commission at the national level and also similar Commission at the State level. These high ranking bodies were watch dogs of human rights.

In the course of growth of the Indian nation, the laws had been enacted to protect the weaker sections of the society who had suffered centuries of oppression and discrimination through "The Scheduled Castes and the Schedule Tribes (Prevention of Atrocities) Act, 1989" although the Constitution under the chapter for fundamental rights had abolished untouchability incorporating article 17. The protection of Civil Rights Act, 1955 was brought into force with the sole purpose of abolishing and forbidding any form of such practice.

The United Nations adopted a declaration on the elimination of discrimination against women, 1967. Convention of the elimination of all forms of discrimination against women, 1979 constitutes international law on the matter. The National Commission for women Act, 1990 was enacted with a National Commission for women to protect the women from exercising their rights and ensure that the safeguards provided under constitution are respected.

Although the constitution provided for right to equality it also made special provisions for women, children and members of socially and economically backward communities and members of SC/ST in education and public employment as has been prescribed under articles 15 and 16 of the Consitution. The Constitution under articles 338, 338(A) and 340 also provided for Special Commissions for SC/ST and SEBC to protect their rights, and safe guards. Even the members of the Anglo Indian community were given certain protection taking into account their minority status.

On the grounds of minority, religion or language the people have suffered in the past in many parts of the world. Declaration on the Rights of Persons belonging to National or Ethnic Religious and Linguistic Minorities, 1992 is a significant document in the international domain. The Constitution of India has given protection of minority cultural rights. The Minirity Commission has been created to safe guard the interest of minorities.

The United Nations Convention on the Rights of the Child, 1989 has put an obligation on States to protect child against all forms of discrimination or punishment on the basis of status, activities, expressed opinions or beliefs of child's parents, legal guardians hip and family members. In India appropriate legislation has been made to give effect to this international convention. The States have taken steps to appoint Child's Commission to protect and safeguard interest of children.

In India a law has been passed called the persons with disabilities (Equal Opportunities, Protection of Rights and full Participation) Act, 1995 based a proclamation issued in a regional meeting of the Asia and Pacific nations. This gives rights of the disabled. The disability includes blindness, low vision, leprosy-cured, hearing impairment, locomotor disability, mental retardation and mental illness. The scheme of law takes into account prevention and early detection of disabilities, education, employment, affirmative action, and non-discrimination.

All the constitutional provisions and laws which have been legislated for protection of the members of SC/ST, SEBC, minorities women, children and disabled under life the basic human values in the political system in the country. Discrimination against SC/ST was historical in nature. Pioneering work done by Gandhi, Ambedkar, later by Nehru and Indira Gandhi have created institutions and legislations in place to protect this weaker section in the society although the British had tried their bit by vringing criminal, civil and revenue law in line with human values. Fair trial under Criminal Procedure Code, The Indian Evidence Act and Indian Penal Code were few examples of this brought by the imperial and colonial power in the 18th and 19th and early 20th Century. Rights of tenants, mostly SC/ST on agricultural land against landlords including 'Bhagchasi's' were protected under Orissa Tenancy ACT. Even recovery of dues of landlords and government were done under a proper legal procedure with opportunity to defends one's case through a judicial or quasi-judicial system under Public Demands Recovery Act. The independent India brought land reform law to protect tenants and SC/ST under a civilized system contrasted from summary and arbitrary system adopted by the Mughals, Maharajas and Marahattas like Burgi and Siledar. Land alienation and money lending were regulated under law with main objective of giving human life certain value.

While in USA, UK, Switzerland and many European countries women did not enjoy right to vote in an election for a long period, the Indian women got this right even before the independence and the Constitution protected this basic political right which gave them political and social dignity. Under the 73rd Amendment of the Constitution women have some seats reserved for in the local self-governments like Municipalities and Zila Parishads, Panchayat Samities and Gram Panchayats.

Discrimination on the ground of race continued in USA till civil rights movement although slavery had been abolished since the American civil war for which

Abraham Lincoln had to pay the supreme price. Effort of President Kennedy and sustained non-violent movements of Martin Luther king have paved the way for the Americans of African origin called Blacks and Negros at different times to enjoy human rights. This can be considered as the corner-stone to rise in position of Collin Powell and Condoleezza Rice and moving into White House by black Obama as the president. The Indian political system has provided safeguard against discrimination of SC/ST, Muslim, Christian, Sikhs, Women to the highest position in the executive, legislature and judiciary and other Constitutional bodies.

The President is a lady, PM is a Sikh, Speaker is from SC and that too a lady, and finally the Chief Justice of India is a Parsee. The highest position of the Indian National Congress is held by a Roman Catholic of Italian origin. We have had three Muslim Presidents, a Sikh President and a Christian President who also hailed from the castes for which Article 17 was brought to the Constitution and one lady PM although Mr. Jagjivan Ram, a great national politician and freedom fighter, bitterly complained that he missed the top Indian position because of his caste origin. In the State levels, the Chief Ministers, Ministers, Judges, Senior Civil Servants have come from the depressed castes and tribes and minority communities.

Notwithstanding the legal system that has been built, certain practices and incidents in the country have given rise to national and international outcry. Demolition of Babri Masjid, Gujarat riots and Kandhamal situation have poorly reflected on our ability to protect minority. Politicising Hindutva for election purpose have cast shadow on human values which moved political system in the early years of democratic independent India.

The Garibi Hatao Programme (SFDA, MFAL, TDA, ITDA, Bonda Development Agency, Saura Development Agency and Juang Development Agency)

which was launched by Indira Gandhi was to protect the poor and unprivileged and for the betterment of the weaker sections of the society. This had human values in view. Over a long period of time the judiciary has also entertained litigation in the public interest to protect the poor and down trodden. Doctrine of PIL has been well established in the Indian jurisprudence. They owe their origin to the basic human value in the political and juridical system.

Government intervention to provide essential commodities at fair and affordable price to the people below poverty line, old age pension, supply of 25kg of rice at Rs. 2/- to BPL holders reflects that the Government policy is occasioned by the human values.

After the rise of corporate sector in the country following liberalization of the economy there has been proliferation of resistance to land acquisition, alienation of aboriginal rights over land and resources and grant of mineral rights. This has occasioned formulation of revised R & R policy and formulation of new national mineral policy after the recommendation of Huda Committee. Forest protection and environment issues have drawn much attention in the media. This has also caused judicial activism in the industry and mining sector. Corporates have started realizing their social responsibility. They recognize that in the modern times the corporate do not exist solely for the shareholders for profits.

There are other stake-holders like employees, suppliers, customers, community in the immediate vicinity, and community at large. Profits are not only required to be divided among share-holders as dividends or bonus shares or distributed as bonus among the employees, they have to be utilized for social purpose by providing schools, colleges, hospitals and drinking water facilities in the area where their industry is located. Reduction of pollution due to release of effluents and emissions has become

a social responsibility (CSR). This is no longer a business proposition. In fact with increasing consciousness of human issues, it has become a political doctrine.

In recent times the politics of the country is seized of moral values. The political system in a democracy works on how the election are conducted under the law and that depends upon how they are funded. That also takes the discussion to how the party is governed. The matter like inter-party democracy, transparency in party expenditure and income and more particularly sources of funds is becoming hot topic in the area of value based politics.

In 21st century the politics do no longer solely veer round the State as the principal organ of the society. There are other players too. Media is a powerful institution. Other bodies like church, temple, masjid, gurudwaras as ecclesiastic bodies, sports bodies like IPL, ICCB, IOC and literary bodies and cultural institutions have strong sway over lives of individuals. In addition there are unorganized lawless groups which obstruct roads when there is accident, extort passersby and local residents in the name of Puja, or any other local activity noble or dubious are also centres of local power. In the name of transparency media can encroach upon the domain of privacy, also a recognized human right. It can conduct summary trail and convict anyone in the eyes of public. In the name of sanctity of religion, an ingress to a temple can be prevented even to a practising Hindu although.

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# HUMAN VALUES IN INDIAN INSIGHTS

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Values are basic convictions that a specific mode of conduct or the end of a state Personally or Socially Preferable to an opposite converse mode of conduct or existence of the end of a state. Value system indicates a hierarchy based on ranking of an individuals values in terms of their intensity. Terminal values are desirable for the existence of the end of States, i.e. the goals that a person would like to achieve during his life time. Instrumental values are preferable modes of behaviour or means of achieving one's terminal values. As such, values are nothing, but "Gunas" or Qualities" based on morality

A broad definition of values derived from an insight into ancient India's Psycho-Philosophical wisdom literature is :-

*"Values are states of feelings or emotions that underpin the content of a choice or decision and determine the manner of using the intellect and reason for justifying and implementing that choice or decision."*

So from this it is clear that character is the foundation of human values. Its sequence may be explained as Character plus Values is equal to Attitude plus Behaviour. Thus, Human values are the sum total of qualities like truthfulness, integrity, gratitude, humbleness, forgiveness, patience, transparence, charitableness, simplicity, honesty etc. Human values make a person Antarmukhi i.e. interiorised while skills will make him more and more Bahirmukhi i.e. exteriorised. Human values transcend moral, ethical and spiritual values. In Indian political context such conducts are reflected starting from the era of Kautilya to Anna Hazare through the father of Indian Nation Mahatma

Gandhi. Thus, Human values reflect through the golden rule of ethics. Each of these forms the basis or foundation of all human values. As such to practice all these there is the necessity of the following few qualities on human beings

- Every-thing one wants others to do to him, must be done by him to others
- Donot do to others that which someone does not wish them to do to him.
- Donot do anything to others that if done to him would cause him harm.

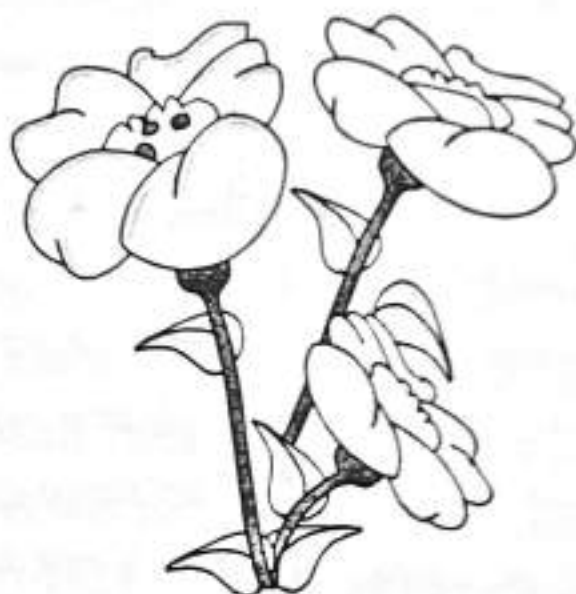
Value doesnot mean skill. Values are the means of perfection by which the base or foundation of skills is formed. So values are internal qualities, which are the means to have Perfection of Personality. The field of values is governed by union, holism and relatedness. Skills must pass through the corridors of values and the corridors have to be kept not dark and untidy, but well neat and clean. Relating to the skills in politics and policies such value oriented qualities should be necessary. It can surpass the fear of corruption and malpractice in governance, which is the reality of today. India is now stepping forward to the age of Information Communication Technology in which the size of the globe becomes narrow. In this era of ICT every where there is the cry of competition, not co-operation . By this, it is clear that human values become diminishing day by day. As a machine runs with fuel, similarly human activities can be continued with the help of values. Where there is lack of values, there is the lack of transparency, lack of accountability, lack of legality, lack of honesty and over all lack of quality services. Policy making is such a quality service which needs human values.

From the very begining of Ancient India, there was the reflection of human values every-where. The "Arthasashtra" of Kautilya deals with the theories of human values. It was the lack of values which destroyed the Nanda dynesty and established the Mayurya. Dynesty, behind which there was the values of Kautilya. Similarly, the creation of Indipendent India is based on Gandhian values, which teach us Truthfulness, Rightousness, Morality, Honesty and so on. These are the real ethics of today's governance. The Constitution of India from its very birth teaches us human

values. The preamble of Indian Constitution as well as the ideological basis behind the Constitution is reflecting human values through Spiritualism, Humanism, Liberalism, Secularism Gandhism etc. But all these are theoretical values, not practical. By far the practical values of governance today is composed of Corruption, Redtapism, Bribery, Exploitation etc. These are the lack of real values. These maladies can be cured through the values of dutifulness. If everybody today perform his or her duty properly, then nobody has to demand of any thing. Because someone's duty is the fulfillment of another's right. So practically dutifulness becomes the core of human values in politics and policies. Now in India infact, it is the volunteer based, Non governmental Organization for the most part, which are assiduously working in a variety of areas to steer the people towards implementing Gandhi's Constructive Programme on a micro-level basis. Therefore, in different areas of vast India, people particularly the poor and the marginalised are not only accepting Gandhian methods in their lives and economic activities, but gradually converting government officials and agencies to follow their lead. This though an important and significant step, is clearly insufficient when the dimension of the crisis are considered.

The inadequacy of the response is located in serious and distressing trends towards massive industrialization and mindless consumerism, in urban areas and towns, resulting in high Un-employment and diversion of scarce resources. Together with these tendencies there is the more harmful disregard of moral and ethical principles, which means lack of human values. In addition the gap between awareness and action in India on a mass scale can be bridged by the people directly by addressing the important questions of who benefited from individual or collective apathy and action. As a valid basis for social change in the interest of the entire community there is enough to be learnt from the selfless dedication of Ela Bhatt, Baburao Hazare, Anna Hazare etc. What is certainly lacking is the political will and integrity on the part of India's elected

leader and the necessary enduring faith of common men on them. If India can revert to rechannelising its massive human resources towards these endeavors through a commitment to the Gandhian path, it can resolve its crisis.



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# MORAL GOVERNANCE AND RELEVANCE OF ANCIENT HINDU SCRIPTURES

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Moral Governance is an age old concept and it finds detailed elaboration in Ancient Hindu scriptures, like the Vedas, The Upanishads, Srimad Bhagabat Gita and two great epics - The Ramayan and the Mahabharata.

The Manusmriti, the most comprehensive code of the Hindu Laws mentioned the guidelines for the conduct of the kings and Ministers, army commanders, heads of Departments and all other officials working for the king.

Kautilya's Arthasashtra, the greatest Indian treatise on state and state craft describes the traits of moral governance followed by the ruler in the following paragraphs

"In the happiness of the subjects lies his happiness, in their welfare his welfare, whatever pleases himself he shall not consider as good but whatever pleases his subjects, he shall consider as good."

These Hindu scriptures with religious and moral foundations have assigned a high moral tone to the Rulers and his high placed administrator and have cautioned them to discharge their official duties in the public interest and for common good and conduct themselves more as Trustees of social conscience and expectations.

Moral Governance is a moral entity, based on virtues, righteousness, public spirit, honesty and deep sense of public service and the king, his ministers and public officials

should sincerely abide by these Rules of Dharma of Righteousness, so as to ensure moral governance leading to good governance. Moral governance further requires that our rulers should not only possess a high quality of moral leadership to acknowledge the moral responsibility for all their actions, but also own responsibility and accountability for such actions.

Moral Governance has following four bases, as stated in our Hindu scriptures and those are -

1. Universal welfare
2. Common Good
3. Caring for all
4. Happiness for all

Unfortunately, these four bases of moral governance have lost their relevance long since for our rulers and public officials, who have been accused of causing injustice, abusing power, lacking moral judgement. Wasting public money for self-gain, being engaged in corrupt practice, like red-tapism, cash-tapism, mal-governance, dis-service to the people, dishonesty, lack of self-sacrifice and above all, self interest eclipsing public interest.

Today's Indian Society is actually suffering from failing standard in human values and a rising bankruptcy involved in dishonesty, corruption and all round immoral activities. Our Rulers and the Public officials are no exceptions. It is, therefore, felt relevant that our rulers and Administrators are well-armed with moral and spiritual knowledge while they discharge their official duties. Let all our Business Management Schools and Administrative Officers' Training Institutes re-design their curricular to impact moral instructions to all.

Against this backdrop, an humble attempt in this paper in the following paragraphs to analyse few selected verses from the Gita and examine their relevance and applicability to the thought process and style of functioning of our Rulers and Public Officials, who will be told, what they ought to do and what they ought not. They will be inspired with enriched "human and social values" for faster restoration of moral governance in India.

The Gita is 'an epitome of the essentials of the whole vedic teachings. A knowledge of its teaching leads to the realization of all Human Values."

The divine message as depicted in the Gita suggests three paths for human advancement :

- i) The path intellect or knowledge (Gyana Yoga)
- ii) The path of Action (Karmayoga)
- iii) The path of faith or Devotion (Bhakti Yoga)

The Gita deals with "Spiritual background of human existence and the practical problems of everyday life. It calls for actions to be detached from results to discharge the duties and render obligation of life with a spiritual background."

In the Gita, Lord Krishna has all praise for Janak, the Rajashri, the Saintly king or king with Saintly qualities, who had cost off all riyal luxurious and comforts in preference to a Saintly living and yet had performed his royal duties as an ideal king.

Today, when our elected rulers and appointed officials have replaced kings. It is relevant that they behave Rajashri with saintly qualities and enjoy an austere living. Casting away all royal comforts and luxurious and become ideal Rulers. In their view of Rajashri, our politicians and administrators should combine manliness with saintliness,

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social responsibility with authority, administrative efficiency with many character, clear in thinking with dedication and commitment to public service, vision (Yoga) with energy (Power) and above all, morality with action (Karma).

India's, present politico-administrative environment is throughly polluted, crime politics nexus has over owered Indias socio, cultural, economic political and ethical environment. Political stability is in turmoil. Violence and terrorism have become the order of the day. The rulers and public official have forgotten their own cultural ethics (Swadharma) and have adopted others cultural ethos (Paradharms) even if those are result oriented quickly. The Gita advises our rulers and public officials to bring all senses (Indriya) under self-control with a higher power of intelligence and the (Jitendriya) (Controller of senses) every public officials should quit desire, anger and agitation and discharge public duties for the common good and be a (Sthitaprajna).

In Gita literally Lok Sangraha means, holding people together infirmness of maintaining world unity. In pursuance of Lord Krishna's divine advice to Arjuna, Public officials should work 'no attachment' to its fruits, but with the motive of Lok Sangraha (World Unity) or Sarva : Vuta Hitey Ratah (Caring for all) for their own spiritual development.

### **Conclusion :-**

The above Administrative Philosophy and culture so depicted in the Gita comprise a unique combination of vision (Yoga) Energy (Power), morality with action (Karma) Sciattliness with maliness to inspire our Rulers and Public officials with divine insights and intelligence to lead India towards fortune victory, welfare and morality. In an objective sense, both spiritual vision and social service, when united together shall generate moral governance in India.

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## HUMAN VALUE A PERSPECTIVE

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"Human Values" is the most dominant challenge on the agenda of the contemporary world. Because the increasing tendency of anti-social activities, and terrorist activities, violence among the people, value in human being is a common parlance, refers to having values as a concept seems to be wider and complex ramifications on account morality mixed up with conscience. Those values and ideas that build us as a human commodity. The essence lies in the dignity and equality of human being sense that need to be promote human values, inforced by the state and civil society. The human values is an ethical concept, but has acquired a political cannnotation in the cause of its evolution and practice till date. These values as taught by different religions in the world.

The large number of state in the world are known as democratic country in contemperary time. Democracy is considered to be best form of government at present among the various form of Govt. The democracy and democratic government is depend on 'human values'. It is also the way of life. It brings about the welfare of the society, country as a whole. Which emphasises on the development of personality of the individual. It also takes steps for all round development of the society. As a result, moral, political, social, economic and intellectual development and the values are inter related with good governance implies citizen-friendly, citizen carring responsive administration. The 'human values' are interrelated with human rights and both are the part of a same coin. The values are defined as "those conditions of social life without which no man can be his best self". The formation of the United Nations on 24th October 1945 provided a ray of light and hope for the International Community to come out from the dark tunnel of missny war hatred and ani-mosity. The essential of human values today's violent world. Now any person should talk world on global sense, because the

effects of one nation's actions are experienced far beyond its borders. There is a growing awareness of people's responsibilities to each other. That encouraging even though so much suffering continues to be inflicted in the name of nationalism. A new hope is emerging that people everywhere displaying willingness to champion and defend the rights and freedom of their fellow human being. It not only rights as a members of the global human family protest but also our brothers and sisters are being treated brutally and badly. But our duty as well as to render necessary help that we can do for there. The concept of one world is no longer a distant goal of humanity and rather human values. The four development countries of common wealth, New Zealand, Australia, Canada and U.K. were enjoying a high and rising standard of life. There is no war due to high discipline of moral values and these countries denied the good society. These country also deals with & common wide security services and physical security and peace.

Living for self is not the value of life. Living for others is the way of life. Which is the real 'value' of human being in the absence of violence. It put emphasis on dailyfulness, help others as soon as possible and deeply commitment through dedication. Dedication and sacrifice is the religion of Indian culture and Indian thinking and philosophy "Basundheiva kutum bakam" is the real value of human being.

### Challenges of human values :

The large number of countries facing various difficulties like war, ethnic conflict, refugee problems etc to decline the human values. The major challenges of human values are :-

- Racial discrimination or apartheid.
- Terrorist activities are used to kill innocent people. There by committing crimes against humanity.
- Establishment of Military rule.

- \* Aggressive regionalism
- \* Nationalistic tention
- \* Ethnic violence
- \* Communalism
- \* Imperialism
- \* Superstitions (old sowl traditions)
- \* Caste issue in politics
- \* Absence of secularism
- \* Women trafficking
- \* To earn more money in any way
- \* Corruption
- \* Honest persons are not interested to enter in to politics.

How the human values are promoted ?

Suggestion

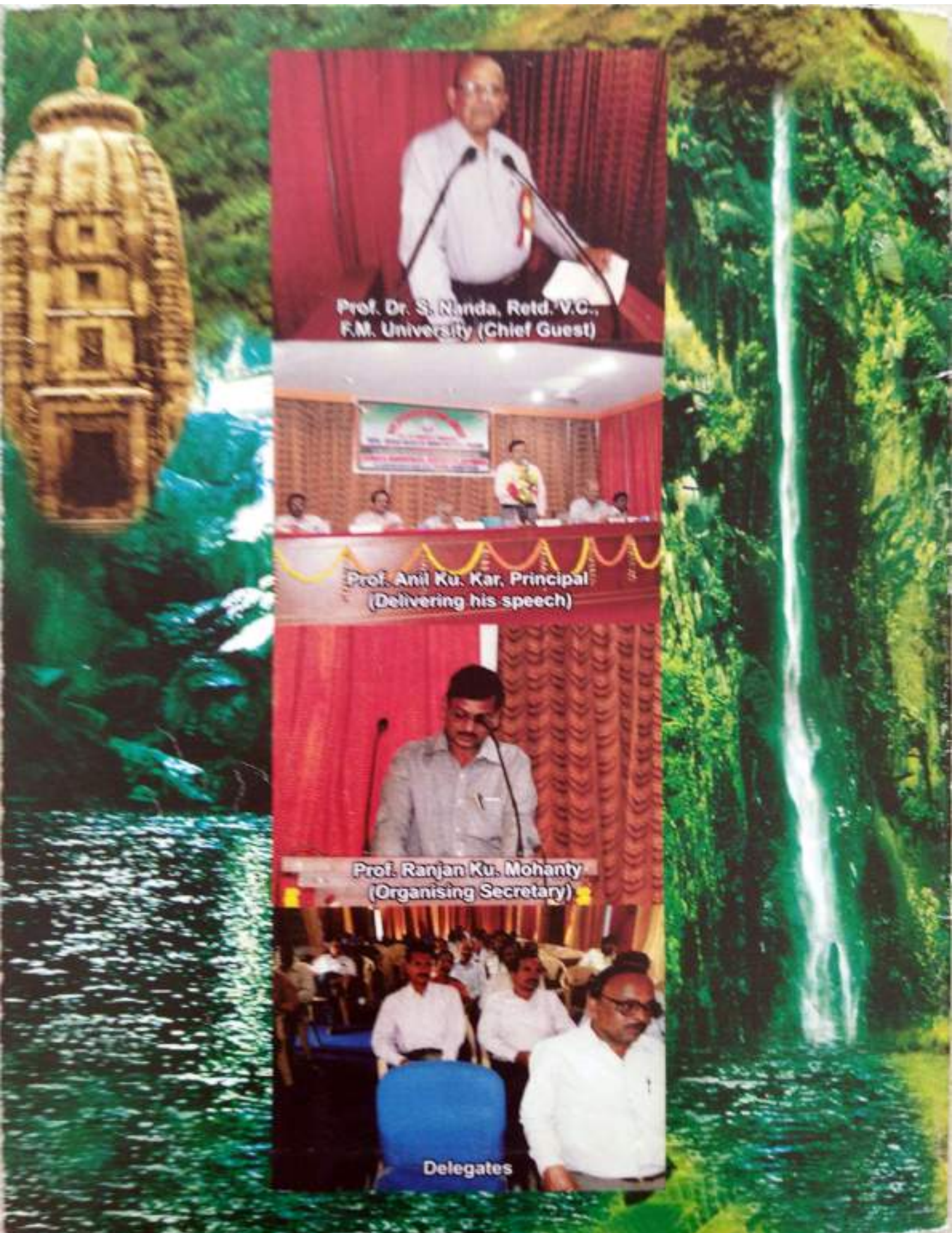
- \* Value added eduction
- \* Commitment, dedication and helpminded for others
- \* Citizen participation in administration
- \* Active citizens
- \* Increasing societal responsibility among citizens
- \* Accountability
- \* Absence of maladiministration
- \* Good governance
- \* Ban to bribery
- \* Strong rule against bribery
- \* Proper application of anticorruption rule
- \* Strong civil society

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- \* Strong faith in democracy
  - \* Ignoring dutyfulness
  - \* Service Employment not for self for others
  - \* Community development
  - \* Social Justice
  - \* Strong believe in secularism
  - \* One nation one state
  - \* Maintain International Security and Peace
  - \* Equality for all, and equality before law.

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**Prof. Dr. S. Nanda, Retd. V.C.,  
F.M. University (Chief Guest)**



**Prof. Anil Ku. Kar, Principal  
(Delivering his speech)**



**Prof. Ranjan Ku. Mohanty  
(Organising Secretary)**



**Delegates**