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R.S. MUNDLE DHARAMPETH
ARTS & COMMERCE COLLEGE, NAGPUR (Maharashtra) INDIA

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Role and Relationship of Education in promoting Good Governance

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Abstract : This paper is an attempt to find out the basic principles and policies of the education sector and the underlying principles of Good Governance. Many great Philosophers of India contributed to enrich our educational system to empower our governmental setup with good citizens, good human beings, globally competent and value rich individual assets in the making of Good Governance Phenomena. An attempt has been made to establish a generalize symbiotic relationship between education and good governance in a democratic setup and present situation of Governmental state of affairs and educational system in India has been discussed in this paper.

Key Words: Good Governance, Education, symbiotic relationship, Educational thinkers

1.1 Introduction :

The concept of Governance since its inception has been considered to be only and only having positive meaning and positive doings associated with it. But with the advent of the 21st century there has been rising instances where there occurs many situations which resulted in classifying Governance in two categories of Good and Bad Governance respectively. All this resulted from the poor quality governance and unsustainable development that has gripped the Third world countries with increasing maladministration.

The decline of citizen trust in governmental institutions in societies across all social and economic demographics resulted in the coupling of the term with adjective 'Good' which is based on the supreme demand of greater accountability and transparency.

It is the principle of democratic societies that citizen optimism for a better future is the driving force that sustains trust and confidence in government institutions, in private institutions, in legal system, and in all institutions that alter or affect one future well-being (Banfield, 1958) (Seligman, 1997) (Putnam, 2000)

Among the various institutions, the Educational institution has prima facie direct implications on the foundation and all the policies, resolutions and working pattern of the government. When we talk about good Governance we are rather talking about the enriched educational programmes, policies and practices which work as the corner stone of Good governance.

2. Concept of Good Governance :

Good Governance is actually a consolidated process or activity of decision-making and the implementation of the decisions.

Good Governance if considered in terms of all goodies related to the people who form the basic pillar of



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महाविद्यालय, नागपूर

प्रस्तावना —

.... गुरू निवृत्तीनाथांच्या अनुज्ञेने मुकुंदराजांच्या परमामृत ग्रंथाप्रमाणे स्वानुभूतिजन्य साक्षात्काराचा ग्रंथ सिद्ध करावा हे एक कारण अमृतानुभवाच्या निर्मितीचे आहे. निवृत्तिनाथांच्या अद्वैती अवस्थेचे दर्शन घेणारा हा ग्रंथ ठरतो. संत ज्ञानेश्वरांनी या ग्रंथाची रचना आळंदी क्षेत्रात शके १२१३ मध्ये केली. ज्ञानेश्वरीप्रमाणेच हा ही ग्रंथ लोकादरास प्राप्त झाला. या ग्रंथाच्या आधारे तात्विक वृत्तीने परमार्थिक भूमिकेतून संत श्रीज्ञानदेवांचे व्यक्तिमत्व साकारले गेले आहे. लौकिक पातळीवरील भाष्य या ग्रंथामध्ये नाही. संत ज्ञानेश्वरांची बुद्धिमत्तेची क्षमताच श्रेष्ठ दर्जाची होती. ज्ञानेश्वरांच्या कवीमनाची मूस तत्त्वचिंतकाची, साक्षात्कारी संताची, महाकवीची, प्रज्ञाप्रतिभा असलेल्या पंडिताची आणि आत्मानात्म विचार करणाऱ्या सिद्धाची होती. त्यामुळे ज्ञानदेवांच्या सर्वच साहित्यप्रकारातून एक सूक्ष्म साम्य स्पष्ट होत असते ते म्हणजे अनुभव घेणे, तो आशयात संक्रांत करणे आणि विशिष्ट पद्धतीने त्याचा आविष्कार करणे, अनुभवामृत, ज्ञानेश्वरी आणि चांगदेव पासष्टी यांच्या सुरूवातीच्या ओव्या म्हणजे वृक्षबीज न्यायाप्रमाणे त्या त्या ग्रंथाचे सार आहे.

ज्ञानदेव म्हणजे श्रीमंत। हे अनुभवामृत।

सेवोनि जीवन्मुक्त। हे चि हो तु।१०.१९॥

..... अमृतानुभवाचे पहिले पाच श्लोक ज्ञानदेवांची अद्वैती भूमिका समजावून घेण्याच्या दृष्टिने महत्त्वाचे आहे. त्यात पहिल्या दोन श्लोकात निवृत्तिनाथांना नमन केले आहे. त्यातही अक्षर, अनाख्येय, आनंदमय, अज आणि केवल असे जे

परमतत्त्व ते म्हणजे साक्षात् निवृत्तिनाथच असून ती साक्षात शांकरीविद्याच आहे. महायोगी, नाथपंथीय आणि गहिनीनाथांकडून अनुग्रहित असो निवृत्तिनाथ शांकरीविद्याच होय. गुरू हाच परमात्मा आणि परमात्मस्वरूप म्हणजे गुरू होय असा अभेद सुरूवातीपासूनच ज्ञानदेव स्पष्ट करतात. तिसऱ्या आणि चौथ्या श्लोकात शिवशक्ती अद्वैत अपेक्षिले आहे. सद्गुरूंच्या रूपाने अवतरलेल्या परमात्मस्वरूप शांकरीविद्येला वंदन केले आहे. आशयखंडन, अज्ञानखंडन, शब्दखंडन, ज्ञानखंडन यात आहे. द्वैताभास, अद्वैतदर्शन यांचा साक्षात्कार देणारी जीवनमुक्तदशा चढत्या श्रेणीने अनुभवामृतात गहनगूढ बनत जाते.

..... ज्ञानी भक्ताची जीवनमुक्ती ही विदेहमुक्ती आहे. विदेहमुक्तीचे सुख जिवंतपणीच भोगता येते. मृत्यूने विदेहमुक्ती मिळत नाही. मरणापूर्वीच भक्तीने निर्दिक्तप किंवा सहजावस्था झाली पाहिजे असा उपदेश संत ज्ञानेश्वरांनी अमृतानुभवात केला आहे. हा सिद्धान्त प्रतिपादणे या ग्रंथाचे वैशिष्ट्य आहे. फळाला जन्म देऊन फूल सुकते, रस तयार झाल्यावर फळ नाहीसे होते व तृप्ती देऊन रसही लुप्त होतो. त्याप्रमाणे सच्चिदानंदही ज्ञात्याला आपले यथार्थ परमात्मरूप दाखवून आपण मौन स्विकारतात.

परमात्म वस्तू सुखरूप आहे व दुःखशून्यही आहे.

रूप नाही ते लावण्य। अंग जुठी ते तारुण्य।
क्रिया न फुटे ते पुण्य। कैसे असे॥
आता यावरी जे बोलणे। ते येणेचि बोले
शहाणे।

जे मौनाचेही निपटणे। पिऊनी गेले॥ ५.५३॥
अनुभव, अनुभविक आणि अनुभव्य ही त्रिपुटीच गळून पडल्यावर तेथे शब्दांची मातब्बरी कशी राहणार? शब्दच स्मारकरूप होतात. ज्ञानेश्वरीत सुद्धा हा विषय सुरेखपणे मांडला आहे. ज्ञानेश्वरीत हाच विषय मांडताना ज्ञानेश्वर महाराज म्हणतात — “शब्देविण संवादिजे। इंद्रिया नेणता भोगिजे। सातव्या आणि आठव्या प्रकरणात आत्मतत्त्वाच्या मूळ रूपाचे ठिकाणी ज्ञान आणि आठव्या प्रकरणात आत्मतत्त्वाच्या मूळ रूपाचे ठिकाणी ज्ञान आणि अज्ञान या संज्ञाच निरस्त होतात.

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27) सर्वांगीण गुणवत्ता व्यवस्थापनाच्या दृष्टीने माध्यमिक शाळांमध्ये सहशालेय कार्यक्रम राबवितांना.... डॉ. श्री. वाय. एच. सनेर-प्रा. श्रीमती सविता बी. जाधव	108
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नागपूर

प्रस्तावना—

ज्ञानेश्वरी आजची प्रस्तुतता—माथा मुकुट होण्याचा मान ज्ञानेश्वरीला आहे. महाराष्ट्रात धार्मिक, सांस्कृतिक क्रांती आध्यात्मिक विवेचनाचा मार्ग सोपा केला. महाराष्ट्राचे वेद म्हणून ज्ञानेश्वरी प्रसिद्ध पारंपारिक भारतीय मूल्यांची जडणघडण ज्ञानेश्वरीत आहे. संतांच्या लोकधारणा जीवनाभिमुखच होत्या. सामाजिक, धार्मिक, सांस्कृतिक दुरावस्थेतून समाजाला बाहेर काढण्यासाठी संतांनी जिवाच्या आकांताने प्रयत्न केला. तोच प्रयत्न ज्ञानेश्वरांनी ज्ञानेश्वरीत केलेला दिसतो. बहुजन समाजाचे सामाजिक, मानसिक उन्नयन घडवून आणण्यासाठी संतांनी निवडलेली ती प्रसारमाध्यमे (त्यांचे ग्रंथ) होती. लोकभाषा हे त्याकरिता स्वीकारलेले प्रसार माध्यम होते. ते आजही उद्बोधक आहे.

वस्तुतः कालखंड कोणताही असला आणि भोवतालच्या समस्यांचे बाह्यरूप कसेही असले तरी सत्य—शिव—सुंदर ही मूल्ये त्यांची मूल्ये भिन्न वाटली तरी ते सनातनच असतात. स्वार्थवृत्तीला संक्षेप देणरी मार्गदर्शक तत्त्वे सनातन काळापासून अस्तित्वात आलेली आहेत. धर्मसंस्था, व्रताचार, विधिनिषेध इ. चा जन्म यासाठीच झालेला आहे. जटिलतेतून मुक्ती देण्याचा सुंदर मार्ग म्हणजे कलानिर्मिती. संत ज्ञानेश्वरांना श्रीमद्भगवतगीता नित्यनूतन वाटते.

समग्रतेच्या आणि तरल सौंदर्य संवेदनेचा

साक्षात्कार घडविण्याच्या दृष्टीने ज्ञानेश्वरी सारखा दुसरा ग्रंथ नाही. उत्स्फूर्तता, प्रतिमांकन कौशल्य, क्रीडाभाव, मधुरता, पंचेंद्रियमोहनक्षमता, निसर्गातील आणि मानवी जीवनातील विविध विलसितांचे घडविले जाणारे दर्शन, आस्वादकाला सहजपणे चिंतनाभिमुख करण्याची क्षमता या ग्रंथात आहे.

ज्ञानेश्वरीचा अठरावा अध्याय म्हणजे गीतेच्या उपसंहाराचा म्हणजे शेवटचा कळसाध्याय होय. एका सुंदर विचारसंपन्न ग्रंथाचा समारोप मनाला चटका लावून जातो. आपले ज्येष्ठ बंधु व गुरू निवृत्तीनाथांच्या कृपेवरून जी वाटचाल संत ज्ञानेश्वरांनी केली त्या वाटचालीचा शेवट म्हणजे अठरावा अध्याय होय. हा कळसाध्याय डौलदार आहे. अठरावा अध्याय म्हणजे संपूर्ण अध्यायांना व त्यातील घाटांना एकत्र आणून कथेला संपूर्णता आणि एकसंधता देण्याचा प्रयत्न होय. म्हणूनच कथनाच्या दृष्टीने तो श्रेष्ठ झाला आहे. गीतेच्या शेवटच्या अध्यायावरील संत ज्ञानेश्वरांची टीका विस्तृत झालेली आहे. काव्य, उपमा, अलंकार इत्यादींनी ती नटलेली आहे. या अध्यायाच्या सुरुवातीला १ ते २७ ओव्यांमध्ये संत ज्ञानेश्वरांनी गुरूस्तवन केले आहे. गीतेच्या श्लोकांचे प्रतिपादन करण्यापूर्वी आपल्या गुरूचा निर्मळ शब्द व प्रेमळ, कृपाळू स्वरूपाचे वर्णन करतात त्यांचे गुरूस्तवन म्हणजे निर्गुण ब्रम्हाचे वर्णन आहे. संपूर्ण ज्ञानेश्वरीमध्ये अनेक ठिकाणी गुरूबद्दल आदरभाव ज्ञानदेवांनी व्यक्त केला आहे. पण १८व्या अध्यायातील गुरूस्तवन अतिशय प्रेमळ झालेले आहे. ज्ञानदेव अध्यायाच्या सुरुवातीलाच म्हणतात—

जय जय देव निर्मळा। निजजनाखिल मंगळ।

जन्मजरजन्मदजाळ। प्रभंजन ।१७—१॥

श्रीगुरू आपल्याकडे येतात ते आपले कल्याण करण्याकरताच! साधकाचे चंचल चित्त स्थिर करून त्यांच्या विविध तापांची बोळवण करून जन्ममरणाचे भय घालवून त्याला आत्मभान देतात. म्हणूनच ते गुरूंना विनवणी करतात,

आता गीतार्थाची मुक्तमुदी।

लावी माझिये वागवुद्धी।



चांगदेव पासष्टी

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प्रस्तावना -

श्रीसंत ज्ञानदेवांनी गुरु निवृत्तिनाथांच्या आशीर्वादाने चांगदेवाला पासष्ट ओव्यांमधून उपदेश केलेला आहे. संतांना जे शरण जातात त्याचा उद्धार संत आनंदाने करतात. आपल्या भक्ताची जबाबदारी घेतात. संत चांगदेव निवृत्ती, ज्ञानदेव, सोपान, मुक्ताबाईना शरण गेले होते. त्यांच्या उद्धारकरता ज्ञानदेवांनी 'चांगदेव पासष्टी' हा वेदतुल्य ग्रंथ लिहिला. चांगदेव योगमार्गात निपुण होते. वटेशाचे उपासक होते. चांगदेवांच्या वेळी वटेश्वरशिवांची उपासना मोठ्या प्रमाणावर होत होती. हा शैवसंप्रदाय चांगदेव पासष्टी हे एक भावपूर्ण मनोवस्थेतून स्फुरलेले एक सुंदर काव्य आहे. संत ज्ञानेश्वरांनी योगिराज चांगदेव वटेश्वरांशी केलेले हे उत्कृष्ट पत्रभाषण आहे. योगिराज चांगदेवांना संत ज्ञानेश्वरांना भेटण्याची इच्छा होती. चांगदेवांची मनोवस्था निवृत्तिनाथानी ओळखली व ज्ञानदेवांना पत्राचे उत्तर देण्यास सांगितले. चांगदेवांच्या कोऱ्या मनःफलकावर ज्ञानदेवांनी अमृतक्षरेच कोरली. सिद्धान्ताचे दर्शन असल्यामुळे या ग्रंथाचा अधिकार श्रेष्ठ आहे. चांगदेवरायांना चौदाशे वर्षांचे आयुष्य होते असे म्हणतात. या ग्रंथाची भाषा सखोल व सूत्रमय आहे. चांगदेवाचे निमित्त करून पत्ररूपाचा साहित्य प्रकार स्वीकारून हा उपदेश ज्ञानेश्वर महाराजांनी सर्व भाविकांनाच केलेला आहे.

वाघावर स्वार होऊन चांगदेव ज्ञानेश्वर महाराजांना भेटायला आले आणि ज्ञानेश्वरादी भावंडे एका भिंतीवर बसून योगविद्येने ती भिंत चालवून चांगदेवरायांना भेटायला गेली. अशी कथा आहे. ही चौघे भावंडे भिंतीवर बसली होती म्हणजे त्यांच्या तत्त्वज्ञानाचा प्रयास स्थिर होता असा अर्थ लावता येईल.

'चांगदेव पासष्टी' हा पासष्ट ओव्यांचा ग्रंथ असला तरीही या ग्रंथाचे स्पष्ट असे दोन विभाग दिसून येतात. पहिल्या ओवीपासून छत्तीसाव्या ओवीपर्यंत ज्ञानेश्वर महाराजांनी परमात्म्याचे तटस्थ व स्वरूपक्षणाचे वर्णन केले. सदतिसाव्या ओवीपासून ते पासष्टाच्या ओवीपर्यंत ज्ञानेश्वर महाराजांनी जीवात्मा आणि परमात्मा यांचे ऐक्य असे आहे हे अनेक उदाहरणे देऊन सांगितले आहे.

चांगदेव पासष्टीचा प्रतिपाद्य विषय -

नाही तेचि काय नेणो असे। दिसे तेचि कैसे नेणो दिसे!

असे तेचि नेणो आपैसे! ते की होइजे।।"

परमात्मा आहे म्हणावे की नाही म्हणावे. एकाच गोष्टीला दोन्ही तर म्हणता येत नाही. कारण सत् आहे. पण वाच्यता कुठेही नाही. पण सर्वत्र आहे. यातच सद्गुपता सामावली आहे.

ब्रम्ह दिसत नाही कळतही नाही. आपल्यावर जगसत्यत्वाचे संस्कार आहेत व जागृतीमधील संस्कार अंतःकरणात राहतता. ब्रम्हाच्या न कळण्याला निद्रा म्हणावी आणि ब्रम्हाच्या कळणाऱ्याला निद्रेच्या पलिकडील वृत्तिशून्य आत्मजागृती निद्रा म्हणावी. श्री ज्ञानदेवांनी 'पासष्टीचे' लेखन करून आपल्याला जागृती व निद्रेच्या पलीकडे पोहोचविण्याचे महान कार्य केलेले आहे. हाच या ग्रंथाचा प्रतिपाद्य विषय आहे.

चांगदेव पासष्टीतील काव्य -

चांगदेव पासष्टी हे काव्य ज्या प्रसंगातून जन्मले ते प्रसंग भावशांती करणारा नसून भावक्षोभक करणारा आहे. अभेदाच्या पातळीवरील हे भाव क्यैमयतेतून स्फुरलेले परमगर्भ भावकाव्य आहे. या

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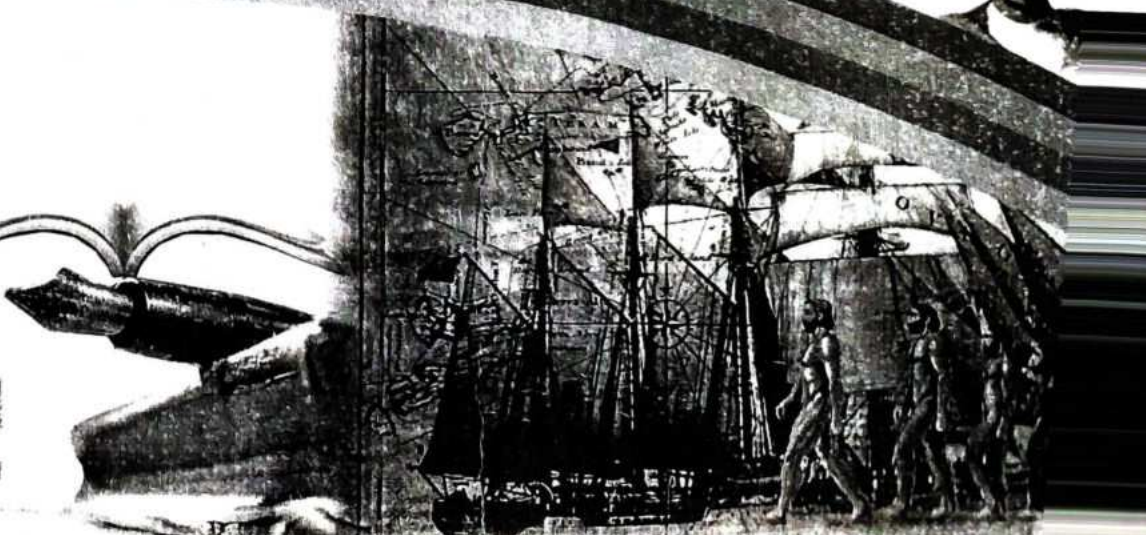
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SOUVENIR



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प्रा.डॉ.सौ.शुभांगी डोरले - परांजपे

आर.एस.मुंडले धर्मपेठ कला व वाणिज्य महाविद्यालय, नागपूर

श्री संत ज्ञानदेवांनी जगाच्या कल्याणासाठी सगुण भगवत् भक्तिचा मार्ग दाखविण्याकरिता हरिपाठाची रचना केलेली आहे. प्रपंचात अनेक प्रकारची दुःख आहेत, क्लेश आहे. यापासून मुक्त होण्यासाठी प्रत्येक जीव धडपडत असतो. त्याला मार्ग दाखवण्याचा प्रयत्न हरिपाठातून केल्या गेला आहे. ज्ञानेश्वरांचे हरिपाठाचे अभंग वारकरी संप्रदायात सध्याप्रमाणे म्हटले जातात. श्रीहरीची प्राप्ती कशाने होते? हृदयस्थ असणाऱ्या हरीशी एकरूपता कशाने साधते? या प्रश्नाचे साधे, सोपे, सरळ उत्तर हरिपाठात आलेले आहे. 'हरि मुखे म्हणा हरि मुखे म्हणा' हेच एक भागवतधर्मीय तत्वज्ञानाचे सार आहे.

वरवर पाहता हरिपाठाचे अभंग सोपे वाटतात. परंतु सद्गुरू कृपा संत संगती, ज्ञानेश्वरी, तुकोबांचे अभंग, एकनाथी भागवत या सद्ग्रंथांचे श्रवण, मनन यांनीच अभंगांचा अर्थ मनात ठसणारा आहे. हरिपाठाच्या अभंगातील पहिल्याच अभंगाची पहिली ओळ पहा.

‘देवाचिया द्वारी उभा क्षणभरी। तेणे मुक्ति चारी साधियेल्या।।’

यात देव म्हणजे काय? त्याचे द्वार कोणते? तेणे क्षणभर उभे राहायचे म्हणजे काय? आणि या क्षणभर उभे राहिल्याने चारही प्रकारच्या मुक्ती मिळतात म्हणजे काय? संतांना मुक्ती कोणत्या प्रकारची हवी आहे हे सर्व जाणून घ्यायला हवे. देवाच्या दारात अनन्य भावाने जरी आपण उभे राहिलो तरी चारी मुक्ती आपल्याला मिळतात असे ज्ञानदेव सांगतात. सलोकता, समीपता, सरूपता, सायुज्यता या चारी मुक्ती लाभल्यास जन्म कृतार्थ होतो.

संत ज्ञानेश्वर हे तत्वज्ञ योगी व कवी होते. कवित्वाची भूमिका त्यांनी हेतुपूर्वक पत्करीली, उत्कृष्ट रीतीने पार पाडली. जीवनानुभवातील उत्कटता त्यात आहे. अपार्थिवाचे चिंतन केलेले आहे. संत ज्ञानेश्वर भाषाप्रभू होते. प्रत्येक अभंग वाचतांना याची जाणिव होते. त्यांचे अभंग नादमय आहेत. संत ज्ञानदेवांच्या अनेक अभंगातून चित्रमयतेचा प्रत्यय येतो. अनेक रंगांची त्यात उधळण आहे. अपूर्व गुरुभक्ती त्यातून ओसंडतांना दिसते.

नामाचा संबंध आला की रूपाचा संबंध येतोच. नामरूपयुक्त स्वरूपाला 'सगुण' ते म्हणतात. देहधारी मनुष्याला अव्यक्ताची उपासना करण्यापेक्षा सगुणाची उपसणा करणे सुलभ जाते आणि म्हणूनच निर्गुणापेक्षा सगुणावर त्यांनी भर दिलेला आहे. सगुण भक्तिचा 'नाम महिमा' त्यांनी हरिपाठातून सांगितला आहे. गवतास अग्निचा स्पर्श झाला म्हणजे गवत अग्निरुपच होते. त्याप्रमाणेच नाम हे साधकास हरिरुप बनविते. हरिनामाच्या उच्चाराने भूतबाधा होत नाही. व्यासांनीही परमेश्वर प्राप्तीकरिता पांडवांना परमेश्वराचे नामस्मरणच सांगितले होते. पांडवांनी सुद्धा श्रीकृष्णाला आपलासा केले होते.

नामस्मरणाचा महिमा सर्वच धर्मग्रंथांनी म्हणजेच चार वेद, सहा शास्त्रे तसेच अठरा पुराणे यांनी वर्णन केले आहे. प्रपंच सुसह्य होण्यासाठी व त्यातून सुटका मिळण्यासाठी नामस्मरण करण्यास ज्ञानेश्वर महाराज सांगतात.

‘नित्य सत्य मित हरिपाडी ज्यासी। कळिकाळ त्यास नातकती।।’

नित्य हरिस्मरण करणाऱ्याला परमेश्वराची कृपा प्राप्त होते. काळही त्याचे वाकडे करू शकत नाही. 'रामकृष्ण' नावाचा जप केल्यास पुण्याचे ढीग निर्माण होतील. श्रद्धापूर्वक नामस्मरण करावे म्हणजे ते फलदायी ठरते.

सर्व घटाघटात राम भरून उराला आहे याविषयी विवेचन करतांना श्री ज्ञानदेव म्हणतात,

“जप, तप, कर्म, क्रिया धर्म। सर्वाघटी राम। भाव शुद्ध।।”

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The Application of Good Governance

(by Ancient Philosophers - with special reference to Chanakya)

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Abstract : Born in 4th Century BC, Chanakya also known by the name Kautilya and Vishnugupta. Chanakya is known from the ages for his unusual intelligence and expertise in various specialised areas like - Political Science, Economics, leadership, governance, Law, Management, Trade, military tactics, accounting system and several others. The concept of good governance was very well applied at that time by Chanakya. The current paper tries to find out where and how good governance was applied and implemented by Chanakya and similarly how some of the principles of the then good governance can be applied in current scenario. For this, inculcation of good values in ministers, public makers and citizens, coupled with the use of information and technology is necessary.

Good Governance is an essential element of a true modern democracy. Good Governance ensures transparency, flexibility, Accountability, rule of law and people's participation in the activities of the government. Good governance is not a matter of chance, it must be demanded and consistently nourished by the citizens of the country.

Keywords : Good Governance, Sam, Dam, Dand, Bhed, ICT.

Introduction :

The word governance derives from the Greek word [kubernáo] which means to steer and is used for the first time in a metaphorical sense by Plato. It then passed on to Latin and then on to other languages. And, in English has been defined as supremacy, ascendancy, domination, power, authority, control etc. Governance is the act of governing. It relates to decisions that define expectations, grant power, or verify performance. Over the years, there have been many definitions propounded by experts on governance. Just to take a look at a few definitions, the Wikipedia defines it as, governance is the act of governing. It relates to decisions that define expectations, grant power or verify performance. It consists of either a separate process or part of management or leadership processes. These processes and systems are typically administered by a government. When discussing governance in particular institutions, the quality of governance within the institutions is often compared to a standard of good governance. In fact, much before Plato, Kautilya, in his treatise, Arthashastra while defining governance, has emphasised on a few key pillars of the area such as justice, ethics and anti autocratic forms of governance as bigger frame work of art of governance.

Despite long provenance of definition no strong consensus has formed on one definition. Conceptually, governance can be defined as the rule of the rulers, typically within a given set of rules. One may conclude that governance is the process - by which authority is conferred on rulers, by which they make the rules, and by which those rules are enforced and modified. Thus, understanding governance requires an identification of both the rulers and the rules, as well as the various processes by which they are

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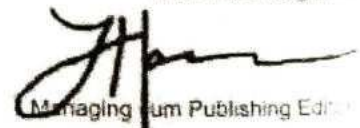
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Dear डॉ. विनोद जिवनतारे, आर. एस. मुंडले कला वाणिज्य महाविद्यालय, नागपूर. We thank you for showing interest in (AARF) and contributing your research paper "कुसुमाग्रज इनको अहि-नकुल सांप और नेवले के बीच सांघश". We are pleased to inform you that the paper submitted by you has been reviewed by the expert panel utilizing the double blind refereeing process, and has been published in International Research Journal of Human Resources and Social Sciences, ISSN(O): 2349-4085, ISSN(P): 2394-4218, Impact Factor- 5.414, Volume 4, Issue 8, August 2017, UGC Approved. The scholarly paper provided in valuable insights on the topic.

With Best Regards


Managing Editor

कुसुमाग्रज इनकी अहि—नकुल

(सांप और नेवले के बीच संघर्ष)

प्रा. डॉ. विनोद जिवनतारे

आर. एस. मुंडले कला वाणिज्य महाविद्यालय नागपूर

कवी परिचय

महाराष्ट्र में श्रेष्ठ नाटककार ही नहीं बल्कि काव्य क्षेत्र में अत्यंत प्रभावी व्यक्तिमत्त्व प्राप्त हुए तथा साहित्य क्षेत्र में दिये जानेवाला सर्वोच्च ज्ञानपीठ पुरस्कार प्राप्त, कवी कुसुमाग्रज उर्फ विष्णु वामन शिरवाडकर इनका जन्म १९१२ में तथा मृत्यु १९९९ में हुआ। इस अवधि के दौरान उन्होंने कुल ७० वर्षों तक इस प्रदीर्घ कालखंड में काव्य लेखन किया। लगभग तेरा कविता संग्रह प्रकाशित हुए हैं। जीवनलहरी, विशाखा, किनारा, मराठी माती, स्वगत, वादळवेल, छंदोमयी, मुक्तायन, पाथेय, महावुक्षा, और मारवा इत्यादी और अनेक नवीनतम आवृत्तियाँ निकलती रही हैं। मारवा यह काव्यसंग्रह मरणोपरांत प्रकाशित हुआ।

इसी प्रकार दुसरा पेशवा, वैजयंती, कौंतेय, राजमुकुट, आमचं नाव बापूराव, नटसम्राट, वीज म्हणाली धरतीला, ययाती आणि देवयानी, मी एक मुख्यमंत्री, विदुषक, चंद्र जिथे उगवत नाही, इत्यादी नाटक लिखकर नाट्य क्षेत्र में अपना विशेष व्यक्तिमत्त्व निर्माण किया है। इसी प्रकार कल्पनेच्या तिरावर, वैष्णव, जान्हवी इत्यादी कादंबरी और सतारीचे बोल, विरामचिन्ह इत्यादी कथासंग्रह इन साहित्य कृती का निर्माण करने के पश्चात कुसुमाग्रज इनकी प्रतिभा का अविष्कार देखने को मिलता है।

कुसुमाग्रज १९६४ में अखिल भारतीय मराठी साहित्य सम्मेलन के अध्यक्ष एवं जागतिक मराठी परिषद के अध्यक्ष भी रह चुके हैं।

मराठी साहित्य क्षेत्र में कवी कहकर कुसुमाग्रज इनका विचार करते हुए सामाजिक और राजकीय कविता लेखन करते समय उनको कलात्मक समस्याओंका भी सामना करना पडा होगा। सामाजिक और राजनीतिक चेतना द्वारा रचित काव्य को समझने के लिए उस समय की पृष्ठभूमि को समझना होगा।

उन्होंने जो एक विशेष समस्या और जीवन के तल पर भावनाओं के बीच संबंधोंकी खोज करने के लिए प्रतीकात्मक स्तर पर कई कविताएँ लिखी हैं। अही नकुल, हिमलाट, आगगाडी और जमीन, कोलंबस, गर्वमीत इत्यादी कविता में से प्रमिकात्मक काव्यरचना देखने को मिलती हैं।

ऐसा नहीं है कि, कविता ने प्रतीकात्मकता के माध्यम से सुंदरता प्राप्त की है, बल्कि कविता के अन्य क्षेत्रोंमें भी सामाजिक और राजनीतिक संदर्भ के साथ कविता की शक्ति का पता लगाया जाना चाहिए। कुसुमाग्रज की कविता में नैतिक जागरूकता और अनुभूती की प्रकृति की जांच करने के लिए, हम इस प्रसिद्ध कविता का अर्थ खोजने का प्रयास करेंगे।

अही नकुल इस कविता में सांप और नेवले के बीच संघर्ष है। इस संघर्ष में कमजोर और असहाय पिछड़े तत्वों को भी जीने का अधिकार है। परंतु इस अधिकार से वंचित रखने की प्रवृत्ति का जन्म हुआ। इस प्रवृत्ति का

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रयतेचा राजा : छत्रपती शिवाजी

An example of Ideal government in mideval period

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Albert Einstein Says :

"If people are good only because they fear punishment and hope for reward, then we are a sorry lot indeed."

Good Governance is associated with efficient and effective administration in democratic framework.

Governance is 'the act or manner of governing; the office or function of Governing; To Govern is to rule or control with authority; to be in government.

सु शासन हे मानवी अधिकाराचे हीत जोपासणारे असावे. ज्यात न्यायदान पारदर्शकता, समरूपता या बाबींचा आंतरात्म्य असावा. सुशासन ही निरंतर चालणारी प्रक्रिया असून शासन आपल्या कार्यकारी मंडळाच्या माध्यमातून जनहिताचे कार्य करित असते परंतु त्यात लोकतांत्रिक सुशासनाचा अंतरभाव असावा. सुशासन हे जनतेला केंद्रस्थानी ठेऊन विकास साधणारी प्रक्रिया आहे. ज्यात जनतेचा सहभागही महत्वपूर्ण असतो. कौटिल्याच्या मतानुसार, "योग्य शासकाचे य हे त्याच्या प्रजेच्या सर्वांगीण विकासात असते." अर्थात प्रजेला केंद्रीभूत ठेवून केलेला विकास सुशासनाचे मुळ तत्व आहे इतिहासावर दृष्टीक्षेप टाकल्यास असे दिसून येते की ज्या राज्यांनी जनसामान्यांना विकासाभिमुख प्रक्रियेत सामील करून घेतल्यामुळेच राज्य यशस्वी व समृद्ध झाले आहे. प्रजेच्या सहकार्याशिवाय कुठलेच राज्य प्रगती करू शकत नाही. हे निर्विवाद सत्य आहे. उदा. शिवरायांचे स्वराज्य. या पार्श्वभूमीवर छत्रपती शिवाजी महाराजांच्या प्रशासन व्यवस्थेचा आढावा घेतल्यास असे दिसून येते की, सुशासन म्हणजे शिवरायांचे 'कल्याणकारी राज्य' होय. ज्यात प्रजाहित केंद्रस्थानी ठेऊनच शिवाजी महाराजांची संकल्पना साकार केली. 'मराठी मुलखातल्या मराठी रयतेला आपलं वाटाव ते स्वराज्य' असे राज्य शिवरायांनी निर्मिले. म्हणूनच मध्यकाळात सरंजामशाही युगात जन्माला येऊनही शिवाजी महाराजांची प्रशासनाची तत्वे कालातीत आहे त्याचे सुशासन हे किती प्रभावी होते त्याचे दाखले आजही दिले जातात. खऱ्या अर्थाने शिवाजी महाराज हे (Good governance) या संकल्पनेचे जनक आहेत. छत्रपती शिवाजींनी स्वराज्य जरी निर्मिले असले तरी ते वैयक्तिक स्वतःकधीही न मानता 'श्री' अर्थात रयतेचे राज्य मानले. त्यांचे मन स्वराज्याच्या विस्तारापेक्षा मोठे विशाल, दूरदर्शी, विवेकी, संयम निर्भिड, तेजस्वी व परक्रमी होते. शिवाजी राजाने आपल्या प्रजेला समानतेन व निःपक्षपातीपणे वागविले. अखंड सावधगिरी शिवाजींच्या राजकारणाचे व युध्दनितीचे सूत्र होते. मोठ्या विजयासाठी तडजोडी केल्या असतील पण गरजा संपता तडजोडी ही संपविल्या व रयतेचे हीत साधले. स्वराज्य निर्माण करतांना रयतेचा विचार प्रथम त्यांनी केला. म्हणूनच त्यांना 'रयतेचा राजा' असे संबोधित केले जाते. शिवाजी महाराज रयतेचे राजे कसे झाले याची प्रचिती पुढील संदर्भावरून येते छत्रपती शिवाजींच्या मानवतावादी दूरदृष्टीच्या धोरणामुळे त्यांच्या सैन्याचा स्वतःच्या रयतेला तर जाऊ द्या, शत्रुच्या भागातील शेतकऱ्यालाही त्रास नव्हता. कारण शिवराय आपल्या सैन्याला वेळेवर चांगला पगार व भत्ते देत असत, सैन्याला आदेश देत 'शेतकऱ्यांच्या भाजीच्या देठालाही हात लावायचा नाही'. इ.स. 1673 ला चिपळूण येथे शिवरायांच्या सैन्याची छावणी असताना त्या छावणीतील अन्नधान्य, चारा काटकसरीने न वापरल्यामुळे लवकर संपला, त्यावेळी सैनिकांनी त्या प्रदेशातील रयतेला



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"TWO PROSPECTIVE' S OF CORPORATE GOVERNANCE" (With special reference to ENRON, SATYAM & TATA STEEL)

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Abstract : *Corporate Governance has become a buzzword for the organizations today. Corporate governance has succeeded in attracting good deal of public interest because of its apparent importance for the economic health of corporations and society in general. Several financial scandals have made the government and the professionals to think in this direction.*

Most of the countries have made provisions in the Acts relating to company management to prevent such scandals. Various scandals in the recent years including Enron, Satyam, Tyco, Normura, Worldcom, Quest etc have further strengthened the need for a strong and effective mechanism for good corporate governance and other related aspects such as ethical practices of business and their responsibility towards the society. The paper gives an insight of various ethical concerns with respect to governance and social responsibilities of corporate entities & also suggests guidelines for ethical behaviour based on the analysis of the various cases including Enron, Satyam and Tata Group. A parallel study of two sides of the governance has been presented herein so as to derive some lessons out of these two sides on one hand the leading scandal of Enron and Satyam and on the other hand the strong culture of the Tata Group made it survive in the market inspite of major internal crisis in the organisation.

KEYWORDS : *Corporate Governance, Corporate Social Responsibility, Business Ethics, Satyam, Enron and Tata group.*



Origin and Development : In the 3rd century B.C. the origin of corporate governance lies in the city of Pataliputra. Kautilya has given the principles of corporate governance. They are Raksha i.e. Protecting the shareholder's wealth, Vruddhi i.e. Enhancing the wealth, Palana (Maintenance) Maintenance of wealth and Yogkshema i.e. Safeguarding the interest.

Introduction :

Corporate governance is the set of processes, customs, policies, laws, and institutions affecting the way a corporation (or company) is directed, administered or controlled. Corporate governance also includes the relationships among the many stakeholders involved and the goals for which the corporation is governed. The principal stakeholders are the shareholders, the board of directors, employees, customers, creditors, suppliers, and the community at large. Good corporate governance practices are a sine qua non for sustainable business that aims at generating long term value to all its shareholders and other stakeholders. It promotes the development of strong financial systems - irrespective of whether they are largely bank-based or market-based - which, in turn, have an unmistakably positive effect on economic growth and poverty reduction. It enhances access to external financing by firms, leading to greater investment, as well as higher growth and employment. It also lowers the cost of capital by reducing risk



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Good Governance and Social Justice in India

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ABSTRACT: What is good governance? Why is there a need of good governance? What is the relation between good governance and social justice? If we want to understand and answer these questions, we should know the meaning of good governance and social justice. There is no accepted definition of good governance because liberals, communists, socialists and others think differently about good governance. Reservation policy in politics, economic and education sector clearly indicates that they are not satisfied with only independence but want to establish social, economic and political justice in India. While comparing with other South Asian countries, Indian democracy has worked more sincerely towards establishment of social justice, peace and harmony both internally and externally and which has helped considerably in improving its image in the international scenario.

KEY WORDS : Criminalisation of Politics, Fundamental rights, Directive principles, Corruption, Reservation for

Introduction

Dr B. R Ambedkar said that "I measure the progress of a community by the degree of progress which women have achieved" ¹. This view directs us that he wanted such type of government which does not work for only a particular class of society but takes some extra efforts for the progress of the weaker section of the society. Good governance is a concept which has been created on the above view of Dr. B. R Ambedkar. Good governance and social justice are correlated concepts. If we want social development of all members of society, the role of government is very prominent. Mere creation of government is not enough but its governance should also be society centered. Pandit Jawaharlal Nehru, the first Prime Minister of India, in his famous Tryst with Destiny speech of 15th August 1947 also expressed his view in the following words; "..... to fight and end poverty and ignorance and disease; to build up a prosperous, democratic and progressive nation, and to create social, economic and political institutions which will ensure justice and fullness of life to every man and woman." ² This paper is a small effort to analyse whether Indian governance is really working on this path mentioned by the nation builders or not.

What is good governance? Why is there need of good governance? What is the relation between good governance and social justice? If we want to understand and answer these entire questions, first we should know the meaning of good governance and social justice. There is no accepted definition of good governance because liberals, communists, socialist and others think differently about good governance.

Good governance is not a new term. It can be seen or analyzed even in ancient period. We all categorise the good ruler or bad ruler on the ground of his/her working style. This proved that this approach was already

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Students Perception Towards Ethical Values

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ABSTRACT : *Ethics in real sense speaks about moral values which can be seen and observed in an individual's behavior and conduct. It is important in everyone's life and it expresses what one feels and understands from the environment in which they live. Ethics is not only important for an individual but also for those communities, social groups and organizations in which these individuals work or they are related to. One such platform is an educational institution and the individuals related with it are the students. It helps the individuals to build themselves not only in terms of skill and knowledge but it also helps individuals to learn values which are framed in their system and policy. Ethics and Values serve as a base for building personality of an individual which helps them to become a responsible individual and citizen. In the words of Swami Vivekananda "Learn everything that is good from others, but bring it in and in your own way absorb it: do not become others". Education becomes a foundation to build ethical values in an individual. The present paper is an attempt to understand how students perceive and inculcate the ethics and values which they learn from in and around their environment.*

KEYWORDS : *Ethical Values, Importance, Selfunderstanding, personality, Education.*

INTRODUCTION : The present study is taken to understand the level of ethics students have and how they feel it's important in one's life. The topic serves a base to understand what students feel had helped them to build themselves into an individual and which part and phase of life is teaching them to learn and absorb ethics. It's an individual who is built right since the birth. The first phase starts from family then school, society, college, work place, social groups and friends. The roots of learning start from family from where we learn everything. After which there can be observed a change in ethics based on our extended groups. We learn from all the groups or society which is part of our life but what to learn and where to learn from totally lies in the hands of the individual.

NEED FOR THE STUDY : The study has been taken up to know the importance of ethics in student's life and their perception whether ethics in their educational life is important and their feeling, where from they have extracted or learned such ethical values. To know whether educational life imparts certain ethical values, which are important to build a student as a good individual.

SCOPE OF THE STUDY : The study is limited to the Hyderabad city and students of Intermediate, Graduation and post graduation only are considered as respondents.

OBJECTIVE OF THE STUDY :

1. The study is taken to understand how students perceive and understand ethics in and around their environment

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A STUDY ON E-COMMERCE - SECURITY, ETHICAL AND PRIVACY ISSUES

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ABSTRACT : E-commerce Security is a part of the Information Security framework and is specifically applied to the components that affect e-commerce that include Computer Security, Data security and other wider issues of the Information Security framework. In the present scenario, the privacy, ethical and security issues are a major concern in the E-Commerce world. The "security" for E-commerce has been the growing concern among the individuals and organizations which is restricting its usage. The morals and ethics of the people are always a question and as such it is one of the principal factors surrounding E-Commerce. The morality and ethics of the users also plays an essential role because if the users have high morals, ethics or values then the privacy and security issues can be controlled.

This present study is taken up to highlight the various issues in E-Commerce. The respondents chosen are those who use E-Commerce, its related tools and applications in their day to day life. It is found that one of the major limiting factors for growth of E-Commerce is non-availability of security and privacy issues. As such the government must focus on bringing the Information Technology Act 2000 into practice so that these issues can be controlled to a larger extent.

KEYWORDS: E-Commerce, Ethics, Information Technology, Internet, Privacy, Security.

INTRODUCTION

E-Commerce industry continues to dominate the Indian market. By the end of the year 2016, E-Commerce landscape promises to get wider and broad in its area and scope. Almost 15 billion dollars of investment was committed in this sector by the year 2015. At the early ages of its emergence, the Internet only became the platform to search information and to communicate by each others. Nowadays all trading and business activities including banking can be done online. This trend gives a lot of advantages both to consumers and business organizations. However, the bad side about e-commerce also cannot be ignored. Ethical choices are decisions made by individuals who are responsible for the consequences of their actions. There are no specific e-commerce laws and regulations in India and they are still evolving. The Information Technology Act 2000 (IT Act 2000) governs the online issues of e-External Environment commerce in India. IT Act 2000 is the sole cyber law of India. The cyber law of India mandates that the e-commerce entrepreneurs and owners must ensure cyber law due diligence in India. E-commerce entrepreneurs and owners in India must understand that legal issues of e-commerce in India are different for different categories of e-commerce. The legal requirements for undertaking e-commerce in India also involve compliance with other laws like contract law, Indian penal code, etc. Further, online shopping in India also involves compliance with the banking and financial norms applicable in India. Further, e-commerce websites in India must ensure privacy protection, data protection, data security.

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The Study of The Relationship Between Good Governance And Foreign Direct Investment In Infrastructure Sector of India

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Abstract: The impact of FDI on employment, technology transfer to the host country, increased ease of access to foreign markets and financial resources has significant effects on economic performance. Good governance in recent years as one of the most important factors affecting foreign direct investment has been paid attention by the economic and political decision makers. In this study, we apply the combining data (panel), new developed indicators to estimate the impact of good governance on foreign direct investment over 15 middle-income countries (including India) between 1996 and 2005. Estimation results show that good governance indicators, GDP per capita and infrastructure have positive and significant effects and Inflation has negative and significant effect on FDI. Finally, the good governance index has been separated to its components which are opening right, political stability, and effectiveness, and regulation quality, rule of law and control of corruption. The model results indicate that each of these components have a significant positive effect on foreign direct investment. Among these elements, the corruption is the major deterrent for foreign investment.

KEYWORDS: Foreign direct investment, good governance, combined data (panel)

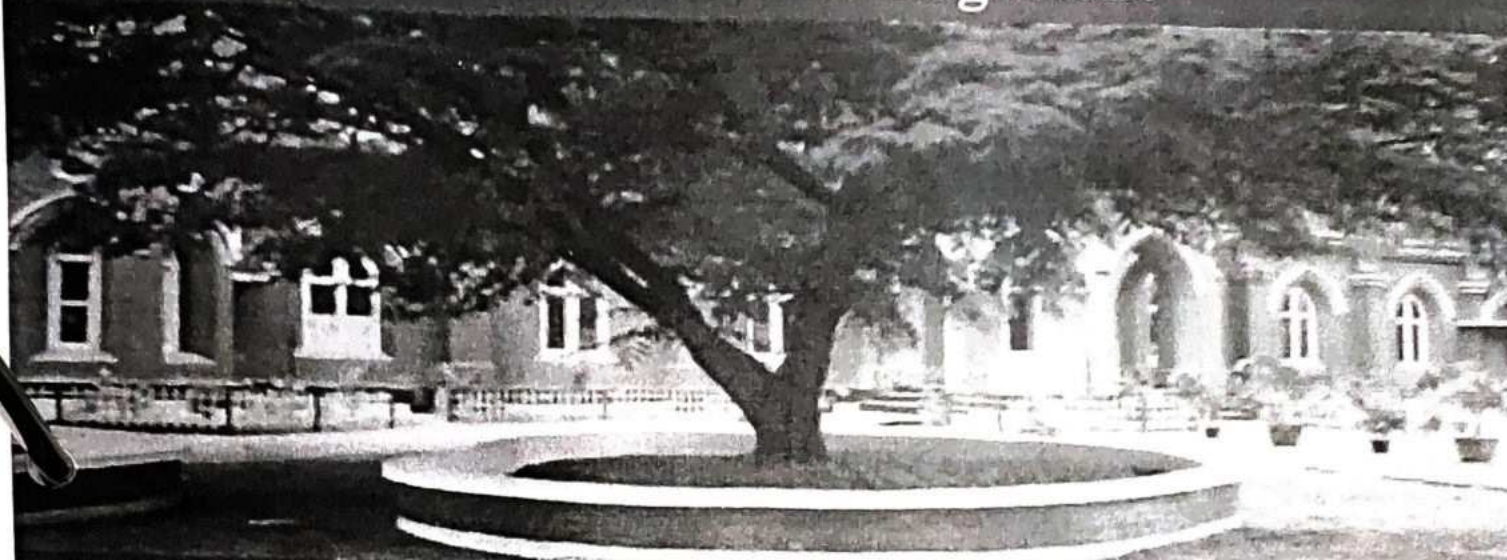
Foreign Direct Investment or FDI brings many benefits. Job creation and technology transfer to the host country is the most important factor. Other benefits of it is to access to foreign markets and resources that are essential for countries. Although in global level, the measurement of foreign direct investment has grown considerably since the 1980s, the shares of many countries including India of the process has not been remarkable.

In response to the inability of some countries to attract FDI, so far economists have enumerated several factors as the main reasons for the performance differences to attract FDI among countries: Factors such as market size, exchange rate, inflation rate, openness of trade, wage rates, the ratio of external debt to GDP ratio of domestic investment to GDP.... In turn, each part explains the differences among countries in attracting FDI. But surely, there are numerous factors which either have been neglected by economists and yet it gets difficult or impossible to use quantitative approach to measure and assess their impact on the quality of FDI absorption. Certainly adding these factors to the finding of our economists cause us to explain the empirical facts in attracting FDI better.

Among the factors that have so far paid little attention to is the Government's role as a social institution in appropriate performance of the markets and the most major one is for establishing right conditions for investment and sustainable allocation of physical capital. This study tries to examine some of these non-economic factors such as the enjoyment of the right to opening and monitoring of the actions

Erudition

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E-Governance

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Introduction :

Recognising the increasing importance of electronics, the Government of India established the Department of Electronics in 1970. The subsequent establishment of the National Informatics centre (NIC) in 1977 was the first major step towards e-Governance in India as it brought 'information' and its communication in focus. In the early 1980s, use of computers was confined to very few organizations. The advent of personal computers brought the storage, retrieval and processing capacities of computers to Government offices by the late 1980s, a large number of government officers had computers but they were mostly used for 'word processing'. Gradually, with the introduction of better softwares, computers were put to other uses like managing databases and processing information. Advances in communications technology further improved the versatility and reach of computers, and many Government departments started using ICT for a number of applications like tracking movement of papers and files, monitoring of development programmes, processing of employees' pay rolls, generation of reports etc.

In the ensuing years, with ongoing computerization, teleconnectivity and internet connectivity came a large number of e-Governance initiatives, both at the Union and State levels. A National Task Force on Information Technology and Software Development was constituted in May 1998. While recognising Information Technology as a frontier area of knowledge per se, it focused on utilizing it as an enabling tool for assimilating and processing all other spheres of knowledge. It recommended the launching of an 'Operation Knowledge' aimed at universalizing computer literacy and spreading the use of computers and IT in education. In 1999, the Union Ministry of Information Technology was created. By 2000, a 12-point minimum agenda for e-Governance was identified by Government

- i. Each Ministry/Department must provide PC's with necessary software up to the Section Officer level. In addition, Local Area Network (LAN) must also be set up.
- ii. It should be ensured that all staff who have access to and need to use computer for their office work are provided with adequate training. To facilitate this, inter alia, Ministries/Departments should set up their own or share other's learning centres for decentralized training in computers as per the guidelines issued by the MIT.
- iii. Each Ministry/Department should start using the Office Procedure Automation software developed by NIC with a view to keeping a record of receipt of dak, issue of letters, as well as movement of files in the



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E-Governance initiatives in India

Rahul D. Kalode, Vishakha A. Joshi, Gowardhan Y. Wankhede
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Abstract : The present paper presents the characteristics of good governance. The central focus is to see how the government enables, simplifies and authorizes its people, regardless of differences of caste, creed, class and political ideology and social origin to think. E-Governance is basically associated with carrying out the functions and achieving the results of governance through the utilization of ICT. Government can only encourage people to go online if it can make people feel comfortable with e-governance. This can be done through educating the people about the advantages of e-governance over physical governance. This can also be done through raising awareness of leaders who can motivate the people to go online.

Keywords : Good Governance, E-Governance, India, ICT

Introduction :

Good governance has been said at various times to encompass: full respect of effective participation, human rights, the rule of law, multi-actor partnerships, and accountable processes; political pluralism, transparent and institutions, an efficient and effective public sector, legitimacy, access to knowledge, information and education, political empowerment of people, equity, sustainability, attitudes and values that foster responsibility, solidarity and tolerance. Good governance is to promote and sustain holistic and integrated human development. The central focus is to see how the government enables, simplifies and authorises its people, regardless of differences of caste, creed, class, and political ideology and social origin to think.

Characteristics of Good Governance:

- **Good governance is answerable**
Responsibility is a fundamental requirement of good governance. Local administration has the responsibility to report, explain and be answerable for the consequences of decisions it has made on behalf of the public it represents.
- **Good governance is transparent**
People should be able to follow and understand the decision-making process. This means that they will be able to clearly see how and why a decision was made - what information, recommendations, consultation committee considered, and which legislative requirements (when relevant) were followed.
- **Good governance follows the rule of law**
This means that resolutions are dependable with relevant legislation or common law and are well



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"Role of ICT in E- Governance"

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Abstract : New information and communication technologies can make a significant contribution to the achievement of good governance goals. This 'E-Governance' can make governance more efficient and more effective, and other benefits too. This paper outlines the three main contributions of E-Governance: improving governance processes (e-administration), connecting citizens (e-citizens and e-services); and building external interfaces (e-society).

Case studies are used to show that E-Governance is a current, not just future, reality for developing countries. However, most E-Governance initiatives fail. Countries therefore face two challenges.

- 1) The strategic challenge of e-readiness: preparing six identified pre-conditions for E-Governance.
- 2) The tactical challenge of closing design—reality gaps, adopting best practice in E-Governance projects to avoid failure and to achieve success.

Keywords : ICT, E- Governance

-Governance for Development: What's New?

Developing country (DC) governments have been using IT for more than 40 years. So what's new about E-Governance? What's new is that we are moving on from IT to ICTs and from IT to IS.

New Digital Connections: ICTs

The previous model was one of information technology (IT) automating the internal workings of government by processing data. But now the new model (ICTs) supporting and transforming the workings of governance by processing and communicating data. E-Governance should be seen to encompass all ICTs, but the key innovation is computer networks – from intranets to the Internet – and a wealth of new digital connections:-

- 1) Connections within government – permitting (Joined-up thinking).
- 2) Connections between government and NGOs/citizens.
- 3) Connections between government and business (Transforming service delivery).
- 4) Connections within and between NGOs (Supporting learning and concerted action).
- 5) Connections within and between communities (Building social and economic development).

As a result, the focus grows from just parts of e-administration to also encompass e-citizens, e-business and e-society.

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India- Stepping towards Good governance

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Abstract : Over the years, the World Bank expanded its 'governance' model to include elements of a liberal democracy, such as a legal framework for enforcement of contracts, accountability, etc. Developing Nations - to be in need of 'development' could now be told that the only way to get 'development' is through 'governance' — that is, by siding the free market. But for this, it was necessary to first create a demand for good governance. That meant identifying the markers of 'bad governance'.

This paper makes an effort to understand the framework for good governance in India by identifying its essential features and shortcomings in its working. India's good governance policy must aim at expansion of social opportunities and removal of poverty. Good governance, means securing justice, empowerment, employment and efficient delivery of services. The paper portrait the present state of good governance in India and calls for cooperation of efforts between government, the market and the civil society. Innovations are generally taking place. There are, however, two areas that need special attention by innovators, namely, economic empowerment of women and livelihood programmes based on local resources and upgraded skills.

Key words : Good governance, development

Introduction – Good governance

Origin and emergence of the concept of "Good governance" was initially expressed in a 1989 World Bank publication. In 1992, the Bank published a report entitled, Governance and Development, which explored the concept further and its application. In 1997, the Bank redefined the concept "good governance" as a necessary precondition for development.

Good governance has been said at various times to incorporate: full respect of effective participation, human rights, the rule of law, multi-actor partnerships, and accountable processes, political diversity, transparent and institutions, an efficient and effective public sector, legitimacy, access to knowledge, information and education, political empowerment of people, equity, sustainability, and attitudes and values that foster responsibility, solidarity and tolerance.

The central focus is to see how the government enables, simplifies and authorizes its people, regardless of differences of caste, creed, class, and political ideology and social origin to think, and take certain decisions which will be in their best interest, and which will enable them to lead a clean, decent, happy, and autonomous existence.

Good Governance manages and allocates resources to respond to combined problems of its citizens. The Human Development Report issued insists on "good" governance as a democratic necessity, in order



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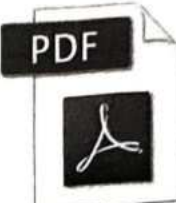


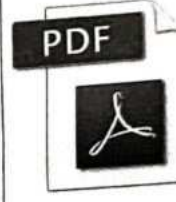

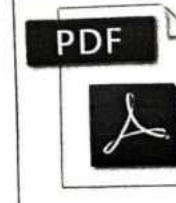
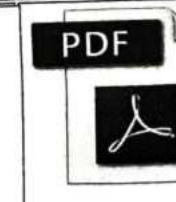
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Good Governance and Quality Education - The Need of the Hour in India

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Abstract : Good governance in the education system ensures and promotes effective delivery of educational services. This paper discusses the problems in education system in India and how the role of governance plays a key role in overcoming and negotiating these problems and providing quality education. Governance by the government involves drafting of the education policies, monitoring the implementation, assessing the outcome and providing necessary measures. The draft of the National Education Policy 2016 will be the basis of reference for key issues. Governance helps in realizing the goal of education.

Keywords : Governance, education system, quality education, implementation, accountability

I Introduction

Governance is the dynamic exercise of management power and policy, "Good" governance provides a congenial atmosphere for the desired outcomes. It means enforcing discipline, structured system and earnest implementation of the policy, maximum utilization of the resources, generating new resources, monitoring, assessing the outcome and providing necessary measures. It is participatory, consensus oriented, accountable, transparent, responsive, effective, efficient, equitable and inclusive and follows the rule of law. (General Knowledge Today).

India's Education Policies and Reforms

India has been an important centre of learning and wisdom from the days of yore. Improvement in education sector has always been at the top of India's development agenda since independence. In changing times, it was utmost necessary to cater to the different needs of the society, education commissions formulated the education policies to enhance the quality of education at all stages, the development of science and technology, inculcate moral and social values and promote national integration for the progress of the nation and mankind. The first National Policy of Education (NEP) called for free and compulsory education for all up to fourteen years of age and equal opportunities in education, which promoted national integration and the focus, was on the implementation of the language formula for the secondary education (MHRD, 1968). The focus of 1986 NEP was removal of disparity and providing equal opportunities in education for Indian women, SC and ST communities, open universities, rural universities and distance education was introduced for economic development. The NEP 1986 was modified and in 1992 common entrance tests for engineering medical was introduced to reduce the physical, mental and financial burden of the students. multiplicity of exams (MHRD, 1986). The above developments imply that the education policies