

**An Account of Values and Ethics manifest in Indian Epics and
Analysis of the Role of Globalization upon these Values and
Ethics**

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Abstract:

Values and ethics are the building blocks of any society which imparts to it the identity and the reason for its existence. These are the inherent qualities of individuals who respond to several changes and help the society to be reactive and vibrant and also respond to the changes that come across as a part of the process of globalization. As the world becomes smaller day by day, transformation comes over every aspect but the values which have been running through ages remain eternal; our age old literature has a role to play in this. The Indian epics which have inspired people across the times still continue to do so in the course of their daily lives. This paper aims to bring forward the role played by the process of globalization upon the values and ethics projected by the epics.

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Interaction of Process of Globalization with ongoing Values and Ethics:

Values and ethics are the essential characteristics of individuals, societies, organizations, countries, nations etc.; values and ethics give each of them a unique identity; their individuality is because of the values and ethics they possess. An individual exhibits his activities in the way as is manifested by the values and ethics it inherently possesses. An individual as a part of an organization or the society and the nation, tends to affect, in his own small way, the happenings of the country or of the world. Since globalization is the call of the day, every country is responding to the call and as a result the world is growing smaller and

more reachable day by day. Hence every individual affects and is being affected by the process of globalization. An individual's values and ethics certainly have a great role in this process. Certain ethical standards have been chalked out and studied by moral philosophers for instance the **ethics of care** and the **ethics of virtue**. The ethics of care refer to the care and concern for the concrete well being of those near to us whereas the ethics of virtue refer to the evaluation of persons based on the moral character of individuals or groups¹. These are the common approaches towards discussing the morality of our behavior and attitude.

An approach to analyze the role of globalization upon elements/ dimensions of values and ethics

The present area of discussion being globalization and the role of ethics in influencing the process, we need to highlight some of these basic ethical approaches in this study. This study needs to be more specific as we have decided upon the role of the ancient Indian epics in this regard. We have tried to derive certain dimensions of the process of globalization in the light of the impact of the ancient Indian epics in this process. The epics are truly timeless in their essence as the message delivered through these classics is relevant irrespective of the age and time.

The epics deliver lessons on the basic principles of justice, fairness, equality, loyalty, moral responsibility, conflict and freedom which are very much relevant in the time when the world is becoming smaller day by day and almost every participating nation is coming to term with the concepts of liberalization and internationalization. A nation consists of its people who participate in interaction and growth; hence comes the role of personal values and ethics.

Justice:

Ever since the commencement of human civilization, in the entire array of our legal, political and moral theory, the concept of justice has always occupied a vital place. Although any endeavour to define the term accurately, scientifically and comprehensively has presented an inexplicable problem to scholars of all disciplines. Consequently on account of its multidimensionality, its nature and meaning has always been a dynamic affair. The moral right to be treated as a free and equal person is part of what lies behind the idea that benefits and burdens should be distributed equally.² However, in order that a somewhat better distribution of benefits is done to some, the moral rights of some individuals have to be sacrificed. Such issues being involved in the distribution of justice, the concept generally comes in three sections. **Distributive justice**, the first and essential category is concerned with the reasonable distribution of the society's benefits and burdens. **Retributive justice**, i.e. the second category, refers to the just imposition of punishments and penalties on those

who do wrong. The third category comes in the shape of **compensatory justice** which involves the just way of compensating people for what they lost when they were wronged by others.³

In spite of the difficulty in defining the concept of justice, it seems to be under the jurisdiction of law and “appears to be overburdened idea. Sometimes it is reduced to a question of technique: it is thereby posed as the problem of what will guide the techniques of constructing social order. At other times it appears as a problem of legitimacy or put another way as an answer to the question of what will provide a rational framework for judging the adequacy of the regulation of human relations.”⁴ Aristotle pointed out justice as a conduct in agreement with the “law”⁵ i.e. any conduct that conforms to the established pattern of human behavior which refers to a temperament that permits man to behave in a just and righteous manner and also conduct his thoughts righteously. There is also a second meaning asserted to the concept of justice in which justice signifies equality i.e. the egalitarian point of view. The egalitarians believe that there are no relevant differences among people that can justify unequal treatment⁶. They think that all benefits and burdens should be shared equally by the society or any group. This concept is based on the proposition that there is some commonality among all human beings in some fundamental respect and therefore every person has an equal claim towards the benefits; hence justice should be meted out to each one equally.

Equality:

As we have discussed earlier in this chapter, one of the connotations of the concept of justice, as conceived by Aristotle, is justice as equality. Justice in the sense of equality has to do with the proportionate distribution of society’s benefits in accordance with the contribution of the individual. The more a person contributes to the good of the society, the more would be his claim towards justice. This becomes contextual in the case of globalization too as when there is an exchange of goods as well as culture among countries and it may be considered that what a person gets out of the exchange should be at least equal in value to what he has contributed. This has also been termed as the **capitalist view of justice**. This view being based on the value of one’s contribution, it has been traditionally held that contributions be assessed in terms of the work effort; the harder one works, the more he should deserve. This is the assumption behind the **puritan ethic** which assumed that every individual had a religious obligation to work hard at their own calling i.e. the career that God has destined for him and that God rewards as well as punishes for hard work and negligence with success and failure respectively.⁷ In certain cultures, this puritan ethic has been converted into the **work ethic** which places individual effort as the yardstick for

measuring the amount of benefit to be received. According to the proponents of work ethic, hard effort should be rewarded with success and laziness, with penalty consequently.

Fairness:

Several reflections appear to be necessary when it comes to the distribution of the society's benefits and burdens among the people since it is thought that for the maintenance of a minimum standard of living, to satisfy the basic necessities, to be able to give in the required effort and to gain freedom, a degree of fairness is required. John Rawls', arguably the most important political philosopher of the twentieth century, in his first book, *A Theory of Justice* (1971), revitalized the social-contract tradition, using it to articulate and defend a detailed vision of egalitarian liberalism. Rawls provides one approach to distributive justice which approximates the ideal of a comprehensive theory.⁸ Rawls theory is based on an assumption that the conflicts relating to justice should be resolved by first formulating a fair method by selecting the principles by which the conflicts are resolved. Once this fair method is selected, it should be observed that since every person has an equal right to the fundamental liberties, they should be provided the same to the best possible extent; the social and economic inequalities are to be resolved to the advantage of the ones who are the least advantaged; equal opportunity should remain open to one and all.

Utilitarianism:

The brainchild of **Jeremy Bentham** and **John Stuart Mill**, utilitarianism is an ethical political and legal theory which believes that man by nature is social and is always goaded in life primarily by the desire to obtain happiness and avoid pain and that the happiness of each individual involves relations with other individuals which necessitates the state directive of mutual relations of men legally.⁹ Utilitarianism holds that every action or policy should be assessed according to the amount of benefits and costs that they will incur on the society. If the action taken is right, it will certainly produce more benefits rather than burdens. Utilitarian philosophy is therefore closely associated with practical ethics and practical politics. The object of law making of the state is to promote and secure the greatest happiness of the greatest number. Whether the applicable law is right or wrong is found in happiness and not in divine revelation, dictates of conscience or in the conceptual ideology of reason. It insisted that all political institutions and public offices must be judged by their actual effects on the happiness of the people and not by their compliance to the theories of natural rights or absolute justice. Thus this theory is based on the psychological doctrine of self-gratification which proceeds on the assumption that man is a conscious being, a creature of feeling and sensibility. The principle of utility or the greatest happiness of the greatest number is the

measuring rod by which utilitarian measure and evaluate the public policies and legislative enactments of governments. The state is a necessity for the promotion of the greatest happiness of the greatest number and it is a means, not an end in itself.

Utilitarianism also explains why the general perception holds that some actions are wrong while some are right; lying, adultery and murder are considered to be morally wrong whereas loyalty, truthfulness, fidelity and keeping one's words are taken to be morally correct. Those actions considered to be wrong are generally taken to be so because of the costly effects it has on human welfare.¹⁰ When people happen to tell lies to each other, there seems to be a lack of trust and loyalty among them. Lesser the trust and co-operation among people, more is the decline in the welfare of people. Truthfulness is generally considered to be right because it strengthens the trust and co-operation; hence improves everyone's welfare. However, the traditional utilitarian does not always believe that any action can be always right or always wrong for e.g. theft or dishonesty may not be always wrong because in certain situations there may be good consequences which follow from these actions. Hence these actions may also be morally correct in certain situations.

These derivations can essentially be made relevant to the ancient epics and the situations therein; Yudhisthira and Ram have always been considered to be epitomes of everything that is good – honesty, truthfulness, loyalty. They led their lives in the ideal manner, abiding by all their promises throughout their lives but when need arose, Yudhisthira had to twist several rules of Dharma during the course of the war. Lord Krishna made him deceive Dronacharya about the news of the death of Ashwatthama, the son of Drona. Yudhisthira also had to slay a number of warriors, including his own uncle, Shalya. When Drona became the commander of the Kaurava army, his main objective was to capture Yudhisthira who encountered Drona with all his might and finally wounded him fatally. Ultimately when the time came for the Pandavas to sacrifice their worldly bonds and leave for the Himalayas, it was only Yudhisthira who could reach heaven in his mortal self but had to visit hell also for sometime due to this sin of his. He had lied to Dronacharya in order to have his attention diverted from the war because it was by following the strategies of Drona that the Kauravas could win the battle of Kurukshetra. Therefore if Drona could be mislead, the entire Kaurava army would be at a loss. This act has been justified by considering the Kauravas the embodiment of evil and the Pandavas standing for good.

When we consider the instance of Lord Rama, we find that he being the incarnation of the Lord Himself could never do any wrong; the question that immediately arises is the reason behind the disowning of Sita and her consequent exile. After Sita was abducted by Ravana

and then rescued by Rama with the help of Hanuman, it is found that he refused to accept her even after proving herself to be chaste. This act has also been justified saying that it was for the maintenance of peace and harmony in the country that Rama had taken such a step. Thus any action which apparently may seem to be wrong or morally incorrect, may not actually be so from the utility point of view, which sometimes judges the actions by the end and not the means.

Concept of Right:

A right is something that an individual is entitled to get. A person is said to have a right when that person is entitled to act or receive certain behaviours.¹¹ This prerogative may be derived from the legal system which remains bound by jurisdiction or may be moral or human rights which are based on moral norms and are not limited by jurisdiction. The moral rights are generally considered to be universal in nature and always come correlated with some duties. If someone has a moral right it means that there are certain moral duties on the part of others to ensure that they get these rights entitled to them. These moral rights make the judgements significantly different from the utilitarian standards since these rights and duties are based on the moral standards of individuals whereas utilitarianism explains itself on the basis of the moral standards of the society as a whole.

Values and ethics are therefore very much relevant even in respect of the era of globalization; the lessons derived from the Indian epics are pertinent even in today's world when the interchange and exchange of culture and commerce has resulted in the world becoming smaller; hence the standards of morality and behaviour are also being judged by international standards. The nations' past affects the present and this becomes true in every respect whether it be culture or the values that are inherent in it. Apart from the above mentioned areas, there are also the concepts of the eternity of human values and the principle of libertarianism which are relevant in the context of globalization.

Dimensions of Values and Ethics as Reflected in the Indian Epics

1. Tenderness of Mind:

As is obtained from the study of works upon Indian epics "tenderness of mind" is a significant element of individual values and ethics. This has been repeatedly emphasized by different authors in this area. In the era of Globalization global leaders also strongly emphasize the same. The global situation is on the trends of regular change – violence, partiality, solidarity of people having attitude for hostility, depriving the weaker section of humanity to satisfy the mean self interest of unjust and unethical group of power mongering tyrants are common phenomenon. These call for renewed awareness and

follow-up of this dimension on global basis. This is actually “what” had been the cause of the great wars as we see in the two great Indian epics-i) the war between the Kauravas and Pandavas and ii) the other one between Lord Rama and the demon Ravana.

Strong tenderness of mind is desired towards the unprivileged and underprivileged. Also it needs to take care in this era of globalization that tenderness of mind that springs out of unjust affection, as had been in case of Dhritarastra towards Duryodhan should be avoided. It needs to take care that there should not be any prejudice, any unjust practice in possession of quality of tenderness of mind. It breeds corruption. Global scenario in present days inspire for tenderness of mind to be for fair cause with freedom from all evil attachment.

2. Rigidity towards all pervading causes:

It necessitates a strong global vigil to protect the globe so that no strong evil cause which is unjust can permeate in the holy purposes of human cause and activities. Different authors have very delicately touched these areas in several situations and unraveled corrupt pervading practices that permeate and ruin all good and holy gestures of civilization. Several events in both the epics, as highlighted by different authors, are very categorical and distinct illustration of this. The authors like – Kisari Mohan Ganguly, Iravati Karve, Arati Dhand (Mahabharata) and Devdutt Pattanaik, Toru Dutt (Ramayana) in several places of their work has highlighted the resemblance of this with global situation. It needs to have strong vigil against all causes those are unjust. No flexibility of compromise whatsoever it may be, if not ethical, should be entertained. Justness of reasons should be given priority, even if it is at the cost of self-interest – what Dasaratha in Ramayana and Pandavas in Mahabharata had done in several occasions.

3. Feeling of truth and honesty towards society and individuals

An honest and truthful approach towards the social, organizational and individual causes is required in this era of globalization when there is an increasing amount of interaction among the different nations and consequent clash of interests thus leading to unwelcome situations. A temporary compromise and tactfulness responding to truth and honesty brings larger setback for society and individual. This factor has its proof in the ancient Indian epics too where we find Kunti failing to acknowledge the motherhood of Karna made the latter emerge as a strong opponent to her other sons, the Pandavas. Karna supported the Kauravas and became a contender for Arjuna. Human beings should be true and honest in order to earn bigger gain for longer period. There is hardly any precedence available where truth and honesty turns to be a failure; an instance can be taken from the

life of Yudhisthira who is the only one to have attained the bliss of heaven in his physical state.

4. Faith and reliability upon wisdom and its outcome

In the rat race for power and control, it is one's wisdom which appears as the last resort in protection against all setbacks; if someone keeps himself grounded in his wisdom, its outcome helps to overcome all questions of trustworthiness or ambiguities. This reminds us of the wise Sanjay, the man gifted with the celestial apprehension and divine vision by who narrates to Dhritarashtra the action in the climactic battle of Kurukshetra, which includes the Bhagvad Gita. It was Sanjay who had gone to Yudhisthira as a messenger before the war in order to negotiate on behalf of the Kauravas before the war, reminding both the sides of the immense loss that such a war would cause to one and all. However when he narrated the incidents of the war to Dhritarashtra, he never suppressed any news of the death of his hundred sons one after another and predicted a number of times the fatal end of the Kauravas at hands of the Pandavas. Unquestioned faith and reliability is sure to bring coveted wisdom and favourable outcome and never face any odds which is adverse and unacceptable. This outlook is also required in this age of globalization when there is a growing feeling of desolation and dejection arising out of the fear of the loss of identity in the crowd.

5. Confidence upon the favorability of the outcome of changes and of events and situations that come in the course of time

The present day is a witness to continuous events and occurrences, where one follows the other in the consequential order; many such incidents call for a change in the natural order, following their own course of actions. There should be individual mental resilience that gives allowance to all activities to follow their own course of action for better outcome. Situations should not be subjected to hurry unnecessarily; it should be allowed to proceed up to its maturity. Any change over existing system should be allowed to undergo in its own course, ultimately it will lead to favourable situation. All systems whether social, economical or legal should move in its own cycle to generate the best result. The example of Bhishma may be considered in this case; he was the man with a wish-long life and a belief that truth will finally emerge the winner. He fought reluctantly against the Pandavas who were his beloved ones with the conviction that they being on the side of truth will surely win, though they were not comparable to him in strength. Therefore he allowed the events to follow their own course and lead to a favourable state of affairs.

6. Belief upon humanity or survival over the test of diversity

In this era of globalization, humanity comes up as the best means to confront diversity. When the entire world starts acting and reacting together, it results in the cropping up of varied situations and problems which often raise a question on the existence of the human nature in man; the global spread of terrorism leading to the slaying of millions in different corners of the world inquires the existence of “the quality of mercy” which “is not strain'd” and “droppeth as the gentle rain from heaven / Upon the place beneath: it is twice blest; It blesseth him that gives and him that takes:”(William Shakespeare, *The Merchant of Venice*). When we become a regular witness to such situations, our minds become fearful and apprehensive regarding the presence of mercy, charity and compassion in the world; it is then that we feel that humanity can come over and conquer all diverse situations. Nothing is more powerful than humanity to combat with diverse elements under a situation. No means is more powerful than humanity to come over the tyranny of events and situations. In this context we are reminded of the epic character Jatayu who risked himself in order to save Sita from Ravana, resulting in endangering his own life; the bird- man of Ramayana stood up as an image of humanity in the wake of the inhuman acts of Ravana. Being tolerant and stoical in his approach, he was able to fight back and also inform Lord Rama of the probable place where Ravana might have abducted and carried Sita to; Rama ultimately reached the place Lanka and fought the deciding battle with Ravana and also blessed Jatayu with the emancipation of his soul.

7. Respect and recognition for wisdom

As the world is progressing by leaps and bounds, men of knowledge and acumen are in great demand all over; the respect and recognition of wisdom has remained the same since the good old days. There is nothing in an individual to be honoured more than wisdom - an individual is ever recognized and respected by his wisdom. Deep insight and understanding is required at a time when our beliefs seem to be faltered and weakened by the continuous disturbances across the globe. It is then that one's astute understanding and the right sense of judgement comes in as the last resort to pull him back to the mainstream. Wisdom is above every wealth that an individual possesses. Knowledge develops into wisdom when someone acknowledges it, taking into account its practicability. Our ancient epics also spread the same message through the characters of Bhishma, Vidura and Sanjay who were the iconic representations of wisdom; these strong personalities were treasured resources of the royal assembly to which they belonged; in

times of chaos and confusion, these were the people who came to the rescue by supporting the king with their wise advice and instruction.

8. Appreciation and attraction for valour

In this age of development and growth, along with the positive factors of escalation, as an accompaniment comes certain negatives in the form of uncertainty, disbelief and disloyalty; in order to struggle and stand up against these, we badly need courage and uprightness so that the discouraging factors may be overruled and subdued. All along in history, throughout the globe people have been appreciated and been the centre of attraction for their valour. People get name and fame for their valour. It is valour that is recognized with appreciation and appeal throughout the globe. It is the uprightness of valour and the sense of right judgement which makes a man successful. Instances are in plenty all over the globe; the freedom fighters and the national heroes of different countries who are held with respect and awe across the nations, are recognized for their courage and uprightness. The admiration for courage has come down through the ages since the times described in the epics. The Indian epics narrate stories about several such courageous heroes who stood up against the evil powers and emerged victorious; be it Rama, the central character of Ramayana or Bhishma, Arjuna or Karna of the Mahabharata, all of them were embodiments of courage and valour, the qualities which are treasured throughout the world even to this day.

9. Human value is eternal

Values as we know are the inherent qualities of an individual; these are the traits which a person imbibes from the earlier generations and the process of his growth since childhood. Human value is someone's own trait which is everlasting and is predominant in every aspect of life. For establishing human values, an individual needs to do away with all evils. Human value is the individuality of an individual. Since times immemorial, the war against evil and the ultimate victory of good over evil has been projected in the different epics of the world or even the narratives regarding the origin of the deities. Living in an age ruled by differing political identities, once again this concept comes into play; the world has already experienced three world wars with devastating effect and the fourth is almost in the process with the rising terror attacks; the merciless massacre across the nations makes us question the basic human values such as honesty, sincerity, compassion and consideration. The emergence of the process of globalization seems to

have made these values take a backseat and the ones winning the race appear to be insincerity, dishonesty, coldness and selfishness.

10. Inclination of mind towards knowledge than earthly wealth

Awareness, comprehension and implementation are the three major steps in the process of acquiring knowledge. The ancient times were richly endowed with knowledgeable persons who had a craving for more and more knowledge rather than material wealth; these were the characters that functioned as the royal advisors in times of crisis. Sage Valmiki, Vidura or the fifth Pandava Sahdev, who was even blessed with the power of knowing everything, even of the coming events, can be put up as models for the yearning of knowledge rather than of wealth. The inherent desire for knowledge among many people is found to be more than other worldly matter. The achievement of knowledge generates the highest satisfaction among the people. Desire for knowledge is universal and for all times. Nothing is more acceptable to people than knowledge even at a time when every other person and nations as whole are crazy for more and more power and position.

11. Individual and social tranquility with isolation from conflict and disharmony

As the world progresses towards a climate of growth in harmony, conflict among the nations regarding the wielding of power and mastery, is extremely undesirable for the attainment of peace and tranquility. Disharmony which creates individual and social disorder is always undesirable. People in general and the society as a whole want a complete elimination of conflict and disharmony. Conflict and disharmony were not welcome in the earlier days too; when we remember the days described in the epics, we find that the episodic wars of Kurukshetra or the deciding battle between Rama and Ravana were absolutely not desirable and there were wise brains that made several attempts at putting a stop to these, but failed. When the Pandavas returned after spending thirteen years in exile and one year thereafter in disguise, they claimed their share of the kingdom as promised to them before; however when they were refused so and even after numerous attempts at making the Kauravas understand and consequent failure to do so, did the war break out resulting in mass devastation. The war between Rama and Ravana also broke out when there was no other means to save Sita from the clutches of Ravana, once again leading to ruining of both life and property. Therefore it emerges that individual and social tranquility is required for growth to which conflict acts as a deterring factor.

12. Indifference to wise discretion leads to perishable end

Knowledge and wisdom seem to have been the most prized possessions of people since ages; wise discretion is essentially required for prevention of decay in the society. The society in general is under perishable condition and decay because of unwise discretion. The decision makers of the different countries have often posed instances of imprudent decisions which have led to enormous loss and destruction for e.g through the world wars. Astute determination and prudence of people desire the imperishability of the society. The society in general in the days of present confusion and turbulence desire with determination the imperishability of the process of all round development. Similar were the occasions when the likes of Hanuman, Jatayu or Sugriva in the Ramayana or Vidura and Sanjay in the Mahabharata tried to prevent death and destruction through their wise counsel; however they finally could not succeed in pausing the ruin. The world has progressed since then but the gradual negligence meted out to wisdom indicates nothing but destruction in the near future.

13. Freedom from attachment and aversion towards elements negating the atmosphere of peace and tranquility

When there is an extensive attachment towards the sensual elements, it prevents the feeling of indifference to material wealth, which breeds and makes way for the freedom of humanity. Peace and tranquility in the society follow from an aversion towards the elements of enmity towards growth and development of humanity. Human outlook should be one which is detached from sensual pleasure and more inclined towards divinity and wisdom. Freedom from worldly attachment results in the liberation of the human soul. An increased attachment to worldly affairs result in enhancement of greed, lust and envy, the elements which act as deterring factors to growth. This has remained an eternal truth that indulgence, covetousness and jealousy have always invited trouble leading to the consequent destruction and loss of the much- desired material wealth. Our ancient epics also speak in support of this; Ravana, the demon king desired to grasp the kingdom of Ayodhya and disturb its existing peace and prosperity, however it was he who was finally defeated by Rama, thus sacrificing both his life and property. Similar was the case of the Kauravas in the Mahabharata who kept on hankering after property; they even refused the Pandavas their own share of the property but what happened ultimately was that they perished in the hands of the Pandavas and fell prey to their own greed and envy.

14. Coming over instantaneous pain and pleasure in order to achieve steadfastness of mind and personality

Life faces us with innumerable experiences; human beings need to pass through regular phases of pain and pleasure. Interaction with the agents of pain and pleasure helps to develop resilience and strength of mind. Avoiding the usual pain and pleasure of mind prevent a person from adapting to controversial situations. A person by passing through these cycles of pain and pleasure learn to bear the usual controversies without breakdown, which help a person to attend mental steadfastness. Sanjaya, the man empowered with the divine vision and the narrator of the great battle of Kurukshetra to the blind king Dhritarashtra, narrated the daily happenings of the battle and disclosed to him the news of the death of all his hundred sons one after another. This actually helped Dhritarashtra to accept the truth faster and stay strong and steadfast in the face of this bitter truth without breaking down.

15. Freedom from longing and material expectation

Longing and craving for material satisfaction makes a person or society crazy in the pursuit of self-interest. In order to attain their personal goals, people tend to gradually grow less concerned about the society and its people at large. When there is lesser expectation in the minds of people regarding material satisfaction, there is also a lesser possibility of resulting dissatisfaction; here we are reminded of the wise words of Lord Krishna in the Gita where He speaks of performing one's duties without the expectation of anything in return. It should not be the sole aspiration of human beings to satisfy the earthly objectives of material loss and gain. The age of globalization requires concern for an overall development in all the participating nations; globalization being a process of international co-operation and development, it involves thinking and planning on a macro level. In order to achieve the desired ends, the means should be that of care and concern for the masses and not that of personal gains. Intellectual development causes an enhancement in human growth in all the sections of the economy and the society.

16. Desire and effort towards vastness and determination of coming over meanness

As we have already mentioned, the present age of global growth and development requires an effort towards a comprehensive progress and fortitude to overcome malice and meanness. Along with the spread of education causing literacy, people bear a desire to come out of the meanness of habit, behaviour and practices. Reformation and globalization is a gateway of vastness. People, because of literacy and education are exposed towards this vastness for which they aspire. The desire and will to growth towards vastness of society make them come out of the meanness of the mind. Our heroes of the ancient Indian epics had paved the path for such broader concern in the characters

of lord Krishna who, in the great battle of Kurukshetra, delivered the inspiring words to Arjuna, later compiled in the shape of the Gita, in order to arouse the sense of greater good in the listener's mind. He inspired Arjuna to continue to fight the battle so that there is an end to the evil powers in the society.

17. Selflessness and determination of mental liberation

Globalization means a period and a process which asks human beings to evolve out of their shells of intolerance, discrimination, prejudices, orthodoxies and conservativeness of the environment around them and initiates a strong determination of coming out of the bondages of poverty, unemployment, illiteracy, subordination and dependency. Globalization helps people to make a move to come over the narrowness of selfishness and inspires the broadness of mind and feelings. People under the influence of globalization are inspired to be broad and feel the taste of mental liberation. When there is an environment of internationalization and consequent enculturation, automatically there is increased adaptability and acceptance of different habits and practices, following from cohabitation.

18. Blind attachment to narrow outlook and broadness of mind

Globalization and economic reformation causes wide interaction with diverse nations and systems in respect of different areas of activities and operations. Globalization helps to eliminate the narrow outlook of people and initiates them to have a broader outlook. Coming over their blindness regarding the wide perspective of events, they come over the barriers of close attachments around them. Globalization sets them free from small circumferences and brings them over to a wider horizon. As the process refers to the co-existence of different cultures and people, it consequently leads to the development of a broader outlook which helps to unite the world in spite of the existence of certain destructive forces.

19. Biasness generated because of narrow worldly affection and interest which cause destruction

Over broader aspects related with individual and the society including national and international affairs, biasness out of narrow prejudices cause adverse effect. Policies of strategic activities and decision making shielded with the envelope of self interest and blind affection lead to failure and destruction. Favoritism out of self objectives and interest over broader aspects result in failure. No noble purpose can be achieved if the effort is motivated by narrow means and causes; we are reminded of the characters of Manthara in the Ramayana and that of Shakuni in the Mahabharata who, in order to

objectify their self- interest, urged the commitment of wrong deeds by inspiring Kaikeyi and Duryodhana respectively, resulting in the ultimate loss of life and property in both the cases following from the two great battles described in the two epics.

20. Sensitivity over broader cause in order to prevent destruction

Small and insignificant activities aiming towards wider cause is great. Entrepreneurs are required to be sensitive enough to come over the confinement of narrow means and objectives in order to achieve favourable outcome. Ambition and objectives should be nurtured with sensitivity and alertness so that these are not tarnished with inferiority in order to be prevented from destruction. Sensitiveness is an ever vigilant observer for safe performance; this once again reminds us of the Gita where Lord Krishna preaches that Arjuna should concentrate more upon the greater good that his participation in the war could bring to the people compared to his non- participation. Man in general should be sensitive towards the broader perspective in order to achieve the goal of the greater benefit of the world.

Value crisis in the contemporary society:

Even after years of advancement in different fields, whether it is economic, industrial, scientific and technological, educational or cultural, it is doubtful whether we are truly progressing “towards the creation of a just society, a happy society, a good society”¹² It appears that the pledges of social welfare and the goal of the achievement of happiness in the society are gradually proving to be false in this rat race for development. This is a time when we are reminded of the iconic words of Jawaharlal Nehru on the day when India was granted her independence “Long years ago, we made a tryst with destiny, and now the time comes when we shall redeem our pledge, not wholly or in full measure, but very substantially. At the stroke of the midnight hour, when the world sleeps, India will awake to life and freedom. A moment comes, which comes but rarely in history, when we step out from the old to the new, when an age ends, and when the soul of a nation, long suppressed, finds utterance. It is fitting that at this solemn moment we take the pledge of dedication to the service of India and her people and to the still larger cause of humanity.”¹³ Sixty eight years have passed and we have made considerable progress in several fields keeping up to the pace of growth of the world; in spite of having enough resources to provide everyone a decent quality of life, this is not happening primarily due to the erosion of the basic values and ethics of life.¹⁴ The last few decades have remained witness to the growth in technology at a very rapid pace which has successfully shrunk the physical distances but possibly due to the wearing away of the basic values, it has kept increasing the distance in all other ways. The already described

dimensions of globalization very clearly brings out that values and ethics which were followed by our ancestors are still relevant to this day when the call for globalization brings in westernization and a consequent submission of the native culture in the face of the dominating western thoughts and philosophies.

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