

Quality Standards for peace

Prologue

Since long time we have been discussing about self, spirituality, transhumanism and frequency of brilliance all lies within ones mind and how the individual mind be transformed into universal mind to care for global integrity and prosperity. The human mind for the initial stage of consciousness has thirst to be egoistic and once it gets satisfied it goes to spirituality and transcendence.

The qualities that add to experiences to transform one to various stages of life at a much earlier stage that their longevity thereafter is always universal and cooperative, and which are specified values, morals, ethics, professional responsibility, human rights and right to live by right to know information. The governance has a lot of instruments to promote all the above traits, in spite of which the individual experiences ethical dilemma for the undue personal benefits and external pressures that is leading to



Every Individual is unique, special, their own talents and hence has a definite place to live. We must be self competitive, as every one have ample of opportunities to choose their best



corruption and mindless discharge of duty professionally and to be materialistic personally.

Life has more inherent means of satisfaction that have to be cherished and were explained well by Vedas, Upanishads, experienced and delivered by seers, monks and post modern philosophers. It is to be remembered that the charisma is to be experienced and made felt, but never be forced. One who experiences becomes the leader, one who feels becomes the follower and one who is forced, left to float in the routine that they wander finding the measures of happiness throughout life.

It has been proved that Happiness lies within, so are the ways with which we build our esteem and honour ourselves. It is all in the state of mind that makes chasing the treasures, when everything is within us. The time machine has taken us long way from the track of true living, that this is a humble measure to go back to basic meanings and interpretations that could revive our energy to trace the track and get back to it.

In the reformation of global governance, the international rules are to include all countries and the rules are to be for the global civic and inclusive of every country. The ethical codes are to be arrived at for preserving human culture, resources and world peace. Integrating the involved nations under one roof is not a tough task for the United Nations as it has already been into reforming its own norms. To be progressive to sustain living beings and their connectivity, a strong base with the human qualities are to be reached by every global civic. Each rule, norm, procedure should encompass and adhere to all those prescribed in the capsules given below that exclude the practitioners from ethical dilemmas. The rules are to be reformed not to punish those who over rule or by pass but to correct, the affected is not to be deprived of benefits but compensated as per their moral claim.

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Introduction

Human life has a purpose to be satisfied and the search to fulfil the purpose goes through the process of being ethical in every activity they perform to present themselves in the society. Value, ethics, and moral are interrelated symbiotically but the micro difference between

them maintains an identity of each of them and understanding of which improves one to attain the best of all. Value is the level of significance what an individual or society or an activity, gain. Moral is the instinct experienced by an individual with the inner conscience on own experience by creativity and which has no precedence. Ethics is the rule defined by the experienced as good, to be followed by self and the society.

All the three as defined above have their own impact in every one's life to meet the purpose of life. Lack of understanding of them, negligence to adopt the same, inability to hear the inner voice in the urge to be materialistic, makes one to deviate from them and who experiences troubles are who overdo the immoral , unethical activities to gain materialistic value in the world. They do not realise they sustain their lives to survive and not to live and progress. They get into the freedom of others and for which the conflicts and differences arise. This is the important attitude to be discussed in the global scenario where the developed countries spend a lot on weapons and where the United nations spend more for peace, unfortunately they don't meet each other, and it is to be noted that the countries which fight for

regional, traditional values are members of the United Nations whose objective is 'world peace'.

Values

Though the types of values are numerous to the extent of the significance that each activity or attitude gets, for the sake of understanding we may categorise them as Universal values, Instrumental values, Intrinsic values, prerequisite values, Paramount values, and operative values. The universal value are those which gain the significance universally, truth is of universal value. Originality is of universal value. Instrumental values are those which are instrumental for end state values, justice to transparency, and trust to perseverance. Intrinsic value is inherent and innate which is unique for an individual that defines his personal value or space. Prerequisite value is the one which is a must to reach a status as knowledge to wisdom, satisfaction to transcendence. Paramount value is what is considered to be above all, children to parents, security to livelihood. Operative value is for building the virtue or to carry on further life as belief, faith, loyalty etc.

Though all these specified above pertains to an individual there are societal values which are the beliefs of a society or community which is specific for a group of people, group of profession and so on. The religious values are the specific significance for a particular caste, religion. National value is specific to a particular country which is culture, heritage and tradition. The global significance is to be given to human beyond religion, nation that will give away the egoistic approach to work for global integrity and prosperity.

The globalisation has paved way for this and is to be nurtured by instilling the human values in every individual, channelising the self oriented values to global growth that symbiosis comes into existence. Global values, universal values are the qualities of the humane ecosystem as a whole built by regional and personal values to make the globe remain in peace. We can retain personal values and regional values by being ethical when we do not cross or withheld the right of others for the sake of enjoying these values. Truth manifests itself on its own, and whatever be the mode of action based in the implicit intention as management strategy, official decorum, dress code and so on will go away when the truth evolves, which is beyond human control. Sustainance of anything is against evolution.

Morals

It is referred as the ideals followed by one, as philosophy of mind. Morality is the intersection of ethics and psychology as interpreted by one's mind. Not always the moral of ones own and ethics go hand in hand and the variation from the same leads to evolution of new ethics. Moral pertains to ones own perception of life and it has two conceptual categories as Moral skepticism and moral altruism.

Altruism looks at ones life is to benefit others without regards to reward or the benefits of recognition and need. Altruism though prescribed for individual, regime and organisation as ethical principle, it is rarely achieved as one who is with conscious mind and self do not experience selfless attitude and cannot be taken as a common trait. It comes within those who have reached the stage of surpassing all others to feel the light of absolute freedom from self and is the quality for service.

The moral skepticism is on the other side is the state of objection raised for what has been accepted by majority. Skepticism shows a lasting mindset, a single claim in a scholastic manner that a person may

object, reject and suspend a judgement on a new information which need to be substantiated by due evidences and arguments. This is again a rare quality achieved by one with high personal values and independence. There will be perfect balance between conscience and consciousness that one could justify ethically what he performs and convince that this is the quality for leadership.

Moral luck is the category where an agent carries the moral blame or moral praise for an act in his responsibility or voluntary act by an intervention as situation or human to change the course of action. This is mostly related to the subconscious mind actually as nothing happens without any momentum. It is not the physical involvement of the one for the moral blame or praise, but the subconscious mind into which one puts his desires and wishes, likes and dislikes, strengths and weaknesses which will be stored in the subconscious mind and which will put forth the opportunities and situations that fall in line with the same, and is the reason for the moral luck.

This will last for a longer time only if there is continuous efforts by the conscious state of mind, as subconscious influence will last only for a short while whose duty is to stimulate the conscious state, if the

conscious state of the mind is not compatible to the stimuli, it fails to respond and the moral luck will not favour for a long time. Nothing persists without pain. This is the reason for those who come up ethically with desire stands for a long time and live assuming a designation while those who come up with unethical pressures and greed strives to survive even , and simply occupies the designation. They fail to do justice for their designation.

Ethics

Ethics is a set of predefined rules by the experience of individuals or society to be followed as such by the successors of the same group in principle or by profession. Buddhism portrays five precepts and zennism defines 16 precepts including those defined in Buddhism as personal ethics to be followed.

The sixteen precepts include the three treasures, three pure precepts, ten grave precepts. The three treasures are, **taking the refuge in Buddha-wishing all the living beings to understand the great way profoundly and make the greatest resolve, dharma-wishing all living beings to deeply delve into the teaching causing their wisdom to be as**

broad as sea, sanga-wishing all sentient beings to lead the congregation in harmony entirely without obstruction.

The three pure precepts are 'not creating evil, practicing good, actualising good for others'. The ten grave precepts as Affirm life, Do not kill, Be giving, Do not steal, Honour the body, Do not misuse sexuality, Manifest truth, Do not lie, Proceed clearly, Do not cloud the mind, See the perfection, Do not comment on others fault, Realise self and other as one, Do not boast self and blame others, Give generously, Do not be withholding, Actualise harmony, Do not be angry, Experience the intimacy of things, Do not defile the three treasures. All these are expected to be adopted by the zennist who believes the evolution of ideas are ever happening that man is subjected to changes and dynamism. This very principle strengthens that the ethics will also be ever evolving.

Concepts

The ethical concepts lie on the values with which one sets desire, will to possess and attain a status. The ethics should respect human dignity and freedom as freedom of assembly, association, movement, religion, speech, press, thought, privacy, bear arms, right to vote,

scientific and academic freedom to expertise as they wish. One must have autonomy to design his own life, to set his own rules for his living mindfully with rights, conscience, value, morality, responsibility, care, humane, justice and well groomed principles. The virtues or cardinal values are to be instilled at childhood that they blend into the character of one to be under self control, cautious, courageous, and justified in all actions. One must focus in activities to reach the desire with true happiness, bear suffering or pain, treats everyone equally, trusts, free will to accept the truth, have real concern, moral rights, human rights that their achievement is looked upon as deserving and receive appreciations from everywhere that they will be progressive ever.

The concept of just war is to be understood well in this existing scenario, as using violence to prove justice should be the last weapon. It is not that show up the other cheek when beaten on one side. It is ethically unacceptable, but benign. This may be theoretically appealing but practically leads to deteriorating the situation further as the benevolence is taken for granted to proceed further on. On the other hand if the same is reciprocated violently to cause hurts, it will burn more and make the situation worse, the best would be to make him

feel the pain. Touching the heart is the tool, but one with consciousness will not respond to kindness but for strength. One with conscience can react to violent to make them feel the pain.

Evolutionary theories

Based on the different morals on which ethics have been framed, ethics is classified as meta ethics, normative ethics, applied ethics, moral psychology and descriptive ethics. Meta ethics deals with those beyond the theoretical meanings of ethical codes. This could be viewed in two forms as centralistic and non centralistic with what one views the thin concepts as right, wrong, good and bad to the thick concepts as courage, equitable, just and honest. The centralist look upon the thin and thick concepts are interrelated to mean what they are theoretically and thick needs thin concepts to be perceived. The non centralists argue that the thick concepts alone are sufficient to start the understanding.

Normative ethics deals with the practical application of code of ethics in normal course of action that ought to be followed as suggested by a single person as priest, seer, and monk to social

reformers. This evolves from religious output as greekism, Hinduism, zennism etc to modern ethics and post modern ethics.

Modern ethics has two distinguished categories as consequentialism and deontological ethics. The consequentialism deals with the code of ethics based on what consequences the code will produce at the end, who are the beneficiaries, and how are the consequences judged and who judge them. On the contrary, the deontological ethics deals with looking at rules and duties as prescribed without looking into the third party consequences, a rule or act to be implemented as it is, even if it leads to bad consequences.

Post modern ethics are anti authoritarian course of action. This is totally against normative ethics as the priority is given to right to live on ones own without affecting others. Applied ethics is in turn referred as situational ethics, specific ethics, professional ethics which deals with a set of principle to be followed by a group of people doing a specific job or in a specific situation. Descriptive ethics is the ethics what the people in majority do, are to be followed simply.

In meta ethics what does the right mean?, in normative ethics, what people should do, in Applied ethics what a particular group of people reacting to a specific situation ought to do and in Descriptive ethics, what the majority of people think is right.

Utilitarianism is defined by the phrase the greatest good for the greatest number of people, whether it has moral support, value or not. Telling a lie if it could save a life becomes ethical. On the other hand, deontology refers to rule is a rule which must be rigidly followed irrespective of the beneficiaries, and the consequences. While all the above gives the universal ethical standards of impartiality,

Ethics of care deals with the ethics of relationships. The basis of the theory is the recognition of interdependence of the individuals to achieve the interests of every one, the level of vulnerability of one with the action and the necessity to get into contextual details to convince and get convinced. The unconditional love shown by the parents to children and vice versa belongs to this category.

What virtue ethics places an emphasis on being rather than doing. Another way to say this is that in virtue ethics, morality stems

from the identity and character of the individual, rather than being a reflection of the actions of the individual. This makes the difference as you are and what you pose as your personality by practise. Originality always has its value and is to be given out as the unique trait, identity for an individual.

The line of assimilation that emerge out of all these theories are that there are correlation among a few, some are evolution of a few and some are distinctly different. This lead to confusion completely which need to be taken to form the ethical codes in the existing scenario, and the core lies in acceptance with due convincing measures. Simple strategy on post modern ethics would be to live on ones own, benefitting the majority by what he can, convincing all without interfering with the freedom of others. This may seem to be highly theoretical and fragmented when looked upon from the surface but when the right of each individual is respected, and they exert a complimenting and cooperative behaviour, this is highly feasible and the society is to be viewed as Me and You. The recent rules and amendments are being built on this and the old rules which were based on different forms of evolution are to be reformed to suit the needs of present generation.

Professional ethics

Professional ethics is the ethics to be followed by the professionals to uplift the performance to benefit the majority and maintain high repute. This comes of the profound knowledge about the profession well beyond that of the public that they need to hold the professional responsibility as to protect the health, wealth and safety of the beneficiaries.

This includes the separatism as what is being true and morale to the common civic, may not hold good for the profession depending upon the situation. The doctor hiding to the patient the severity of the disease may be immoral from that followed by common civic, but on improving the psychological well being to be receptive to the treatment, the will to cooperate, the same is considered to be ethical. This sort of separatism is there in every profession, as telling lie do not come to deprive the value as the same adds to the benefits when remained unexposed for a short period. But the same has been transformed into secrecy in the modern version which is depriving the professional ethics to the core by practicing it for personal benefits.

Hippocratic Oath

The oath taken by doctors, following the one taken by Hippocrates, the modern version of which is as follows , the majority of which could be followed in every other profession too, and this is referred always when the professional ethics comes into discussion.

The Hippocratic Oath (Modern Version) is as follows and is to be perceived applicable for every other profession though one such is not enforced by practice for ethics.

I swear to fulfil, to the best of my ability and judgment, this covenant:

“I will respect the hard-won scientific gains of those physicians in whose steps I walk, and gladly share such knowledge as is mine with those who are to follow.

I will apply, for the benefit of the sick, all measures [that] are required, avoiding those twin traps of overtreatment and therapeutic nihilism (a philosophical attitude that advocates destruction of social system for its own sake).

I will remember that there is art to medicine as well as science, and that warmth, sympathy, and understanding may outweigh the surgeon's knife or the chemist's drug.

I will not be ashamed to say "I know not," nor will I fail to call in my colleagues when the skills of another are needed for a patient's recovery.

I will respect the privacy of my patients, for their problems are not disclosed to me that the world may know. Most especially must I tread with care in matters of life and death. If it is given me to save a life, all thanks. But it may also be within my power to take a life; this awesome responsibility must be faced with great humbleness and awareness of my own frailty (weakness). Above all, I must not play at God.

I will remember that I do not treat a fever chart, a cancerous growth, but a sick human being, whose illness may affect the person's family and economic stability. My responsibility includes these related problems, if I am to care adequately for the sick. I will prevent disease whenever I can, for prevention is preferable to cure.

I will remember that I remain a member of society, with special obligations to all my fellow human beings, those sound of mind and body as well as the infirm.

If I do not violate this oath, may I enjoy life and art, respected while I live and remembered with affection thereafter. May I always act so as to preserve the finest traditions of my calling and may I long experience the joy of healing those who seek my help”

It is interesting to note that the responsibility of the professional is next to the creator that he need to maintain high calibre of ethics. Though there are violations from all these in this materialistic world, if followed, it will certainly reflect in a progressive world. The oaths taken by the governing personnel throughout the world are as per the constitution of their own country and so in India. The constitution of India is the longest among all the countries and includes as many provision to conduct a legally strong governance in spite of which we experience a lot of violations, the reason being the lengthy complicated articles that could not be conceived in full by all involved.

With the evolution of information and computer technology it is possible to reform the constitution as a whole to involve the efficacy of internet and electronic communication into parliament and assembly meetings too which will result in conservation of reserves. Many of the rules and norms of the government remain obsolete as the same have been formed in early 1950s and the modifications as amendments have deviated much from the original idea for the purpose of practical feasibility. It is ethical for the government to think of reforming the constitution and the rules for their professional responsibility.

Ethical code

With the development of different professions which has the base as golden rule of ethics and silver rule of ethics as 'Be good to others as you want them be to you' and 'do no harm to others', there are different combinations and evolutions of ethical code as the code of conduct to be loyal to a particular profession.

The Code of ethics for corporate or business ethics which apart from getting good profit should result in getting the complete life time of the material used, the cost including nominal profit and involves only green technology and principles which will result in progressive

economic and social growth with improving the natural resources. The act of whistle blowing and moon lighting are two important aspects to be discussed on the code of conduct.

Whistle blowing

Whistle blowing is the trait of any profession which has legal protection too. Pointing any legal violations of rules, norms, malpractice by fellow members of the work place for whom there is legal protection. The act of informing the dangers that may come due to any disturbing force informed as predictions also come under this act of whistle blowing, the professional expertise used to warn the public of any calamities that may occur due to changing patterns as indications. Such activities are to be enhanced as monitoring the activities by governing bodies may give way to over sight of intricacies. Whistle blowing can be reared by instilling a trust on the organisation and it is to be understood that by doing so, the concerned will become proactive to save the routine of thousands of people related to the concern. By cooperating the evil, we are committing a sin and become reason sometimes to the damaging level of collapse of the concern for not doing our duty. Whistle blowing is certainly a part of our duty and the salary we receive includes the same as our responsibility. Any evil,

crime, or illicit activity is done on greed, for ignorance and out of sheer self oriented ethical dilemmas which should not be encouraged and cooperated anyway as the same is like a Boomerang which will haunt back certainly. We must be vigilant and bold enough to prevent illicit activities not to happen and if it is beyond our reach the same must be conveyed to the relevant people. There are numerous ways by which the same can be done without damaging ourselves and when there is will to include all, their welfare; there will always be ways to make them corrected. Being silent watching the illicit activities happen, is also a part of irresponsibility as finally when the damage is irreparable, those who remain silent for survival will also be the victims.

Moon lighting

An activity by name moonlighting is referred for taking up more than a job as part time which is needed for this existing economic pattern and the rules of the government is against this for which a lot of violations happen. It must be understood as the moonlighting without spoiling the core job need not be prevented by rules as the same keeps one engaged for his potential and improves his standard of life too and basically being legal for his own efforts cannot be limited for the human rights. When we work for joy, work to earn more, it will

certainly get reflected on the quality of work and deprive the same. When we work out of joy, the output will be multifolded and benefit many and we should take moon lighting to provide scope for many, not simply to earn more monetary benefit, as the same make the involved tiresome, stressful and make them loose health in due course of time, where the routine work will also get affected.

Ethical Codes

The code of conduct for the employees should reflect the repute of the concern, the objectives and goals of the employers, the measures to reach the vision and mission. It should emphasise the personal achievements by enhancing ones own pursuits and aiming for a unique goal that will add to the mission and vision of the employer. He should be courage to ask what he deserves and in no case indulge in undue comfort out of cheating the employer.

Code of practice for professional ethics is to the particular profession that it results in economic and efficient outcome, the same ensures safety and hygiene of the employees, contributes maximum to the society and conserves reserves. Professional ethics should stand on the pillars of cautiousness, self control, justice, and courage to

overcome the ethical dilemma of personal benefits and external pressures.

The ethics is not to the individual concerned but is the cumulative quality of how he reacts to the ethical dilemmas, which are the reason of majority of outlying qualities of the society as a whole. The individuality is seldom found explicitly as every one wishes to be away from risk, the more specific reason for ethical dilemma is external pressures as being ruined, damaged, for the sabotaging activity , the dilemma exists. The supporting factor is the personal benefits. Providing a safe environment with complete protection for work on rules and norms and to avoid ways for external pressures and personal benefits help of the governance, balance the ethical dilemmas to a great extent. The morals and values of an individual reflect on the society that he should have a strong moral values and traits. Courage and trust one's self is the reinforcing elements on which the ethics of personnel is built.

Human rights

The ethics brought about is reflected on the fundamental human rights almost every time, the same is to be kept as the common

platform above which the entire governance is built. The ethical code, the laws and rules which define some activity as right or wrong some time earlier were proved ethical or unethical when considered on the emerging human rights and hence to be analysed from the core. It is the essential element with the human development that how the human rights are looked upon and the need to reinforce in every activity of the society Human rights are the rights of the human being for their existence without the influence of caste, nationality, sex, origin, colour, religion, language or any other status. These rights are infinite, interrelated, symbiotic and indivisible. Statutory implementation of human rights came into existence when the governance turn to execute authoritarian right over individual as they are authenticated to protect the well being of the public.

The fundamental freedom of individuals being to live on their own, without affecting others, the international concern on treatise and conventions to protect the human rights came into effect when certain laws and acts in the interest of governance were imposed upon every one as being passed by the governance execute their responsibility. The international human rights law lays down the duty of the governance to execute and refrain from certain act to govern in

order to promote or protect human rights and fundamental freedom of individuals or groups.

United Nations universal declaration of human rights states that”
All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood”.

Stages of Human rights

The human rights are divided into three generation rights and find their place in United Nations Universal declaration of human rights. These divisions follow the watch words of French revolution as ‘Liberty, Equality and Fraternity (union), Giving every individual their right by freedom with respect that leads to cooperation’.

First-generation human rights deal essentially with liberty and participation in political life. They are fundamentally civil and political in nature, and serve to protect the individual from the excesses of the governance. First-generation rights include, among other things, freedom of speech, the right to try anything, freedom of religion, and voting rights. Civil and political rights are a category of rights and

freedoms that protect individuals from unwarranted government action and ensure one's ability to participate in the civil and political life of the state without discrimination or repression. Civil rights include Ensuring peoples' physical integrity and safety, Protection from discrimination, Equal access to health care, education, culture, etc.

Political rights include Natural justice as procedural fairness in law such as the rights of the accused, including the right to a fair trial, due process, the right to seek redress or a legal remedy, Individual political freedom, including rights of individuals as freedom of thought and conscience, freedom of speech and expression, freedom of religion, freedom of the press, freedom of movement and the right to participate in civil society and politics as freedom of association, right to assemble, right to petition and right to vote.

Second-generation human rights are related to equality and began to be recognized by governments after World War I. They are fundamentally social, economic, and cultural in nature. They ensure different members of the citizen equal conditions and treatment. Secondary rights would include a right to be employed, rights to housing and health care, as well as social security and unemployment

benefits. Social, economic and cultural rights include Right to work, Right to choice of employment, Right to own property, Right to adequate standards of living, Right to access to education, Right to find a family, Right to respect and protection of the family, Right to social security, Right to social and medical assistance, Right to adequate nutrition, Right to social welfare benefits, Right to enjoyment of scientific advancement, Right to protection of health, Right to protection of morals.

Third-generation human rights are those rights that go beyond legal instruments of civil and social, as expressed in many progressive documents of international law, including the 1972 Stockholm Declaration of the United Nations Conference on the Human Environment, the 1992 Rio Declaration on Environment and Development, and other pieces of general documents of soft aspirations for the progressive future. Because of the principle of domination and authority of would-be offender nations in the United Nations organisations, these rights have been hard to find support by all member countries, but could be called for attention with basic fundamental rights.

The term "third-generation human rights" remains largely unofficial, and thus houses an extremely broad spectrum of rights, including Group and collective rights, Right to self-determination, Right to economic and social development, Right to a healthy environment, Right to natural resources, Right to communicate and communication rights, Right to participation in cultural heritage, Rights to intergenerational equity and sustainability. Though all of them are the finer components towards a perfectly assured future for the generation tomorrow, it is to be observed that many of the second and third generation human rights are against those specified in the first generation human rights and could be claimed for cancellation based on the fundamental human rights. The human rights say that the human have the right to hold all those said in the sub clauses but are to be derived by the concern by mindful duty on his own. The conditions, opportunities are same for everyone that the rights are to be established by the individual for their might and ability.

The governance need to provide the right to live by every individual and has to prepare procedures, rules and norms to execute only the same. The measures to reduce the millennium development goals are by the policy and promotional plans only and not by financial

assistance. Millennium development goals as eradicate extreme poverty and hunger, achieve universal primary education, promote gender equality and empower women, Reduce child mortality, Improve maternal health, combat HIV/AIDS, Malaria and other diseases, Ensure environmental sustainability, develop a global partnership for development be achieved only by cooperation of individual and convincing through integrating all countries online and the financial aid need to be stopped. The individual need to be focussed on all the matters of reformation to the core of every country, that should evolve to universal laws common for all global civic. When the focus is global for benefits, the facility must be to the individual specific, that nay global citizen should have access to know information on activity across the globe through the international human rights.

The conventions on climate change and corruption are hard to implement as they are as the third generation human rights, but could be solved simply by touching the root of individual human rights. If it is to be considered as the representation from the common civic who represents his stands as the part of global population, neither his country on its own nor his country being the member of the convention will set a barrier for consideration by which the domination

and hold of the leading countries of United Nations be dissolved. The reservations based on caste, religion, gender are objectionable as per fundamental human rights, but giving feasible living conditions to all becomes the responsibility of governance. Free schemes are objectionable as per human rights but everyone should be assured with peaceful living by the governance.

Right to know information

The Right to Information Act is a law enacted by the Parliament of India allowing citizens of India to access the records of the Central Government and State Governments. The Act applies to all States and Union Territories of India, except the State of Jammu and Kashmir - which is covered under a State-level law.

Under the provisions of the Act, any citizen (excluding the citizens within J&K) may request information from a "public authority" (a body of Government or "instrumentality of State") which is required to reply expeditiously or within thirty days. The Act also requires every public authority to computerise their records for wide dissemination and to proactively publish certain categories of information so that the citizens need minimum recourse to request for information formally.

In terms of the section 2(f) of the Act, information has been defined as any material in any form including records, documents, memos, e-mails, opinions, advices, press releases, circulars, orders, logbooks, contracts, reports, papers, samples, models, data material held in any electronic form and information relating to any private body which can be accessed by a public authority under any other law for the time being in force.

The Act specifies that citizens have a right to request any information ,take copies of documents, inspect documents, works and records, take certified samples of materials of work., obtain information in form of printouts, diskettes, floppies, tapes, video cassettes 'or in any other electronic mode' or through printouts.

If viewed from the point of human rights, there is no need for the implementation of right to know information act at all. When the individual human right has the free through within anything and everything, this RTI act has a lot of constraints and against human rights. There is no need for the fee of Rs.10.00 at all and for which the poverty line is set, as every single person who earns only Rs.10.00 a

day do have reserves and this is against human right to get information.

The freedom to speech, the freedom of thoughts being accepted legally in the first generation before the world war too, almost all governing organisations set the format of application, set the limits of description which is highly irrational. The student limited to answer in 10 lines and within three hours is very much questionable with human rights where the right to know information, should make the public service department to answer. There is no need for a public authority in the democratic governance but a public service department. In brief, there is no need for right to know information act, evolving more forms of human rights, if the fundamental human rights of an individual is perceived to its complete form. Live, let live is the key. Fundamental human rights cover all other forms of rights and government for the same has to execute procedures for the individual common civic only. Even in the events of relief funds on any calamities, the drive must be to ensure sustenance of life there after and not the housing, fiscal assistance and so on. When the claim of an individual holds value in the judicial system, the entire governing policy as assembly and parliament

through party will not stand for a long time, and e voting for all activities of the governance will come into existence.

It must be seen form the above description on human rights and right to information, that they are amendments to the basic rights which has been in existence right form the formation of universal declaration and individual human rights in different levels for the constitution of all countries , that by bringing the same to the lime light, any one can seek remedy and charged services become questionable then, the responsibility of government sector to rise to world class standard becomes a mandate then.

Conclusion

The morals, values and ethics are unique for each person and are only by the experiences and the impact it has on them. When the environment is promoting the self esteem and driven by the own potential, there will be progressive development of the individual complimenting to the growth of others. On the other hand, when the environment is for the self centred and driven by the powers and potentials of others, there will always be an urge to prove the stance that he could not show consistent performance and that will reflect in

corrosive actions as pull downs, flattery, blame and so on. It is not certainly the traits by birth but the values earned in practice makes a man ethical.

The progressive society will be forward looking, complimenting, positive, creative, fair, patriotic, respectful and practical. It has been scientifically proven that the conscious mind and the sub conscious mind has a barrier in between that prevents the conscience from giving signals to the conscious mind. The barrier is induced by the stimuli with the sensory organs and hence the sensory perceptions as smell, taste, sound, light, feel of touch have significant mutations to dissolve the barriers that the conscience can send signals to conscious mind that promotes cooperation, which will add to team spirit to see the progressive growth globally.

The practices that one could experience for living the life mindfully is to be simple, know yourself, acquire knowledge , prefer what you can, convince and get convinced, achieve self competitiveness, say no to external pressures, set goals to reach on your own, trust every one can do something for their might, balance ethical dilemma with courage and faith, say no to undue personal

benefits, be ethical as truth always wins, do your might to others in need, accept changes are part of life, give up for the deserving, value others efforts, be expressive. These are some of the simple routine which we could practice that they finally becomes our own virtue, Being self exposes us to several difference experiences that will add values and eliminate the unwarranted for the pleasure or pain. The changes are common in every one, and no one can be the same throughout the life.

The single tool as convince, and be convinced will get what all we need to progress in life. The emotions received out of the sudden unexpected response should never be the barrier to the move of convince and get convinced. Cooperation is not giving hands to unethical attitude but to indicate the same, as we cooperate to mend this attitude for a better future. Team spirit is not to be a sheep in a heard, doing what the leader says as such, but to be courageous to indicate the outliers and opinions that the objective is reached with maximum output from every one. It is to be observed that the success lies in holistic approach of viewing the entire system as a whole respecting the individual traits that makes the system. The bottom line is, not to get into the personal space of innocent and complimenting

them with our might. The governance will be completely democratic if individual values, morals and ethics are enriched.

The equal access of every individual to health care, basic amenities and education makes the charged services to get into alteration, that the basic facilities must be extended in every organisation to every one and should possess the minimum standard as world class standard which need not be sophistication, but the access to proper lighting, ventilation, hygiene, and cleanliness. The charged services can then become the choice to avail sophistication and the certification must be to the basic amenities only that the basic services equal to all deserve care and attention for maintenance throughout. This will make the living environment clean and for which government should be a inclusive stake holder in every organisation which derive its income spent for the basic maintenance that will lead to self sustenance.