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<p>Andam Sam Veronica (Author) <i>Opoku Ware Senior High School</i></p>	<p>E-waste Disposal And Management In The Metropolis Of Ghana</p>
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ABSTRACT

E-waste is a crisis born not only out of quantity generated but also from the cocktail of toxic ingredients. However, in most developing countries less concern has been given to e-waste generation and management due to the smaller number and longer half-life of electronic goods. This study therefore sought to assess the existing e-waste management strategies; identify the effects of e-waste disposal in the society and examine the linkage among actors of e-waste disposal and management. Guided by the zero waste theory, the study adopted the mixed approach with case study as a research design. Participant observation and interview, quantitative, structured questionnaire, semi structured interview guide were used as research instruments. Purposive sampling technique was employed to solicit information from the waste management department, service providers and manager of landfill site at Dompoase. Snowball technique was also adopted to select the required number of electronic repairers, scrap dealers, computer and photocopy service providers and second-hand electronic shop owners. The study revealed that e-waste disposal and management is not a matter of concern to the Waste Management Department. It was also realized that the activities of the actors are unregulated. Even though there is a bill for hazardous waste management, this bill should pass into law to ensure proper e-waste management. Financial, logistical challenges, hazardous working conditions, lack of proper policy to guide the activities of actors in the Metropolis were some of the challenges encountered. Consequently, the unwanted ones are disposed of improperly where some are seen on seashores, backyards, farms, garden, and so on. These electronic products contain toxics substances that are harmful to the environment and human health. It is recommended that, there should be legislation on separating waste at household and industrial levels and the bill on hazardous waste should be passed into law so that proposed projects concerning e-waste would come to reality.

<p>Akan Okon Udoh(Author) <i>University of Benin</i></p>	<p>Humanitarian Intervention Kosovo and Libya In Perspectives</p>
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ABSTRACT

Humanitarian intervention, as embedded in the just war doctrine is quite fascinating and frustrating due to multi-disciplinary perspectives. A review of the interventions executed by NATO on Kosovo in 1999 and Libya in 2011 could be said to have been born from humanitarian concern, but the study shows skepticisms as to the rationale of military force against civilians in a bid to counter human rights violations. Realism posits that intervention undermines the most elementary foundation of international order of Westphalian norm. The Idealists’ argument shows otherwise, that sovereignty of states is not absolute and intervention is not a new form of ‘western colonialism’ but it is allowed on the grounds of preventing grave human right abuses, whether inter or intra-state. It was discovered that the interventions failed as anchored on the R2P doctrine; the reviewed interventions could be said to portray political undertone of self-interest with a propensity by super-powers to maintain a status-quo for domination effect, masquerading as humanitarianism at the expense of genuine world peace. It was submitted that there were glaring hegemonic tendency in the both interventions as they failed to explore other viable means to have averted the conflicts, rather, they escalated civilian unrest as intervention is only one of the three international responsibilities of building the political, social, economic, military and legal conditions necessary for the protection of human rights. It was recommended that the right toward prevention and the responsibility to rebuild should be given most priority.

Keywords: Humanitarian Intervention, R2P, Genocide, Ethnic Cleansing.

INTRODUCTION

Humanitarian Intervention was born out of the call for the establishment of global governance based upon robust international institutions empowered to enforce universal human rights upon rogue nation states that abuse their citizens. The classical origin of what is now known as humanitarian intervention lie in the emergence of a substantive doctrine of the ‘just war’ in the middle ages (Chesterman 2002:9). As early as in 1625, in De Jure Belli ac Pacis, the Dutch jurist, Hugo Grotius used the term humanitarian intervention: Where a tyrant should inflict upon his subject such a treatment as no one is warranted in inflicting, other states may exercise a right of humanitarian intervention. Rentein, A.D (2022) opines that the basic essence of humanitarian intervention were designed to mitigate against violence. Although, most scholars have preference for multilateral intervention to unilateral intervention because they believe its less susceptible to

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abuse. The former refers to the use of force authorized by UN Security Council, while the latter refers to the intervention exercised by a state or group of states without authority of the Security Council; like NATO's intervention in Kosovo in 1999 which was considered a prominent example of unilateral humanitarian intervention.

In the words of Holzgrefe and Keohane (2003:96):

'Humanitarian intervention is the strength or use of force across state borderers by a state (or group of states) aimed at preventing or ending widespread and grave violations of the fundamental human rights of individuals other than its own citizens without permission of the state within whose territory it is applied'.

In their definition, two types of behavior are excluded: non-forcible interventions such as threats or use of economic, diplomatic, or other sanctions; and forcible interventions aimed at protecting or rescuing the intervention state's own nationals, the reason of which is that the question of whether states may use force to protect the human rights of individual other than their own citizens is more urgent and controversial. Humanitarian intervention is defined as :

“the use of offensive military force by a state or group of states in the territory of another state, without its permission for the purpose of halting or averting egregious abuse of people within that state that is being perpetuated by the defacto authorities of the state”. (Heinze 2009:7)

This definition excludes the delivery of humanitarian aid, the forcible rescue of national and traditional multilateral peacemaking operations. Seelarbokus, C.B, (2021) expresses reservations by a perverted understanding of humanitarian intervention where there is a wantum destruction of lives and killings allegedly to protect other nations suffering from oppression or human right abuses and to supposedly bring freedom and democratic governance to them.

Driven at least in part by humanitarian concern, the major powers since 1989 have looked to the UN as the global institution which can, both legitimately and have the capacity to undertake intervention (Woodhouse 1998:40). It is important to know that the subject has been part of the just war discourse for centuries, and many important works on humanitarian intervention were published during the later cold war years, it was the various interventions of the 1990's beginning with the enforcement of no-fly zones in Iraq following the first Gulf War and ending with the 1999 Kosovo intervention that provoked the most sustained discussion of this topic. Humanitarian intervention is both fascinating and frustrating due to sheer volume of scholarship on the topic and also, the fact that the literature approaches the subject from a variety of disciplinary perspectives, including International Law, Political Science, Ethics, International Relations and Philosophy. However, despite the consolidation of the Responsibility to Protect norm in the UN system during the post-Kosovo period, the application of military power for humanitarian ends remains a decisive ethical and political question.

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The basic principles of humanitarian intervention differs from the tenets of R2P on at least three grounds:

First, the merit of humanitarian intervention aims at preventing large scale suffering or death, whether man-made or not, is far broader than that of R2P which focuses on the prevention of four main crimes: genocide, war crimes, crimes against humanity and ethnic cleansing.

Second, humanitarian intervention automatically focuses upon the use of military forces, of a state without its consent. As such, it overlooks the broad range of preventive, negotiated and non-coercive measures that are central to R2P.

Third, to the extent that the doctrine of humanitarian intervention is predicated on the basis of the right to intervene, it assures that it can proceed without the need to secure legal authorization.

Historical Account of the Crises – A Brief

Kosovo in Perspective

The beginning of the crisis have to be understood in view of a new wave of nationalism that led to the rise of Milosevic and the official adoption of an extreme Serbian nationalist agenda. The revocation of Kosovo's autonomy in 1989 was followed by a Belgrade policy aimed at changing the ethnic composition of Kosovo and creating an apartheid-like society.

From the early 1990's onward, the international institutions were aware of the impending conflicts in Kosovo. There were a lot of warnings, and moreover the Kosovo conflict was part of the unfolding tragedy of the break-up of Yugoslavia. Yet, prior to 1998, the international community failed to take sufficient preventive action. There were some diplomatic initiative especially in 1992-1993, but they were confused and not backed by sufficient high-level pressure. More importantly, insufficient support was provided to the non-violent resistant movement, which creates its own parallel institutions and which manage to prevent large scale violence, led many Kosovar Albanians to conclude that violence was the only way to attract international attention. It is during this period that the KLA groups first made their appearance. Until 1997, they were small resistance groups who pursued hit and run, low level guerilla warfare, hoping for international intervention. The Serbian response to the initial KLA attacks was as expected, brutal and was also directed against civilians. The Serbian massacre of 58 people in Prekazi / Prekaze in February 1998 became the turning point (Goldstone, 2000;86).

The armed conflict between the KLA and FRY lasted from February 1998 to June 1999, although it escalated after March 1999 when NATO air campaign supervened. It can be characterized both as an armed insurgency and counter insurgency, and as a war (against civilians) of ethnic cleansing. The basic and general conclusion to be drawn from this is that much more effort needs to be devoted to prevention rather than interven5tion. It is not

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necessarily a matter of early warning, it is a matter of political will, readiness to expend resources and having a presence on ground.

Libya in Perspective

The Libyan civil war also known as the Libyan revolution was an armed conflict in the North African state of Libya, fought between forces loyal to Colonel Muammar Gaddafi and those seeking to oust his government (The Guardian, 2011). The war was preceded by protests in Benghazi beginning on Tuesday, 15th February, 2011, which led to clashes with security forces that fired on the crowd (Cockburn, 2011;27). The protests escalated into a rebellion that spread across the country, with forces opposing Gaddafi establishing an interim governing body, the National Transitional Council.

The United Nation Security Council passed an initial resolution on 26th February, freezing the assets of Gaddafi and his inner circle and restricting their travel, and referred the matter to the International Criminal Court for Investigation (Wyatt, 2011:43). In early March 2011, Gaddafi's forces pushed eastwards and retook several coastal cities before reaching Benghazi. A further UN resolution authorized member states to establish and enforce a no-fly zone over Libya and to use "all necessary measures" to prevent attacks on civilians. The Gaddafi government then announced a ceasefire, but failed to uphold it, though it then accused the rebels of violating the ceasefire agreement when they continued to fight as well. Throughout the conflict, rebels rejected governments' offer of a ceasefire and efforts by the African Union to end the fighting failed because the plans set forth did not include the removal of Gaddafi.

In August 2011, rebel forces began a coastal offensive, taking back territory lost weeks before and ultimately capturing the capital city of Tripoli, while Gaddafi evaded capture and loyalists engaged in a rearguard campaign. On 16th September, 2011, the National Transitional Council was recognized by the United Nations as the legal representative of Libya replacing the Gaddafi government. Muammar Gaddafi remained at large until 20th October 2011 when he was captured and killed while attempting to escape from Sirte. The National Transitional Council declared the liberation of Libya and the official end of the war on 23rd October 2011.

Amidst the aftermath of the civil war, a low-level insurgency by former Gaddafi loyalist still continued. There have been various disagreement and strife between local militia and tribes including 23rd January, 2012 fighting in the former Gaddafi stronghold of Bani Walid, leading to an alternative town council being established and later recognized by the NTC (Holmes, 2012:5). A much greater issue has been the role of militias that fought in the civil war and their role in the new Libya. Some have refused to disarm, and cooperate with the NTC and has been strained to demonstrations against militias and government action to disband such groups or integrate them into the Libyan military.

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Conceptual Clarification of Some Key Terms

A word could mean or describe one or two reality and several words could be used to describe one reality. Due to this lack of precision, Aristotle (Ross, 1928:15) has asserted “not to have one meaning is to have no meaning at all”. A concept therefore is a symbol or abstraction representing some effects of reality (Agbonifo and Yomere, (1999). As a result of this, it would be proper for clarity purpose to explain some concepts briefly below;

- Sovereignty (Territorial Sovereignty)
- R2P
- Human Right
- Genocide
- Ethnic Cleansing

SOVEREIGNTY

According to the French Philosopher, Bodin (1967;25) sovereignty “is the absolute and perpetual power resided in a committee, which resides not in an individual but a state”. This definition explains that a (State) sovereign cannot in any way be subjected to the commands of another. A character that forced Marx Weber (1964:155) to describe the state as a corporate group that has compulsory jurisdiction, exercises continuous organization and claims a monopoly of force over a territory and its population.

R2P

The concept ‘R2P’ simply means ‘right to protect’. R2P is the name of a report produced in 2001 by the ICISS which was established by the Canadian government in collaboration with Gareth Evans and Mohammed Sahnoun in 2000, in response to the history of unsatisfactory humanitarian interventions. Adopted by the UNO in 2005, the R2P principle established clearer guidelines and enshrined a state responsibility to intervene and protect citizens of another state when that other state has failed in its obligation to protect its own population or lacks the capacity to protect itself.

HUMAN RIGHTS

Often referred as fundamental human rights, human rights are special for of inalienable moral entitlement. They attach to all persons equally, by virtue of their humanity, irrespective of race, nationality, or membership to any particular social group. They specify the minimum conditions for human dignity and a tolerable life (MCLean and MCMillan, 2003:251).

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GENOCIDE

This is referred as the murder of a whole race or group of people. It is a deliberate killing, coordinated by the state and justified by claims of racial distinctiveness of a population selected on cultural criteria, as few in Europe during the 1940s (MCLean and MCMillan 2003:320).

ETHNIC CLEANSING

This concept differs from Genocide as it is a systematic policy of mass killing, deportation, rape, internment and intimidation engaged in by a rival ethnic groups with the goal of rendering ethnically mixed areas homogenous and thereby establishing a de-facto claim on ethnic grounds to sovereignty over disputed territory. The concept of ‘cleansing’ or ‘purifying’ undesirable elements from a community on the grounds of their ethnicity or otherwise is neither exclusively Balken nor of recent vintage (MCLean and MCMillan, 2003).

A Theoretical Exposition of the Kosovo and Libya Interventions

In its most simple form, the main thrust of a theory is essentially to describe, explain and perhaps to predict the phenomenon under investigation. The crux of humanitarian intervention, especially the cases of Kosovo and Libya can be elucidated and understood better from the application of Realist standpoint and Idealist point of views.

Realism

This theory dates back from the 1940s to the 1960s United States. Realism has its intellectual roots in the older political philosophy of the West and in the writings of non-western ancient authors such as Mencius and the Legalists in China and Kautilya in India, as well as Thucydides in ancient Greece (Dougherty and Pfaltzgraff, Jr. 1990:81). Realists posit that there is no essential harmony of interest among nations; instead they contend that nation-states often have conflicting national objectives, some of which may lead to war. According to the power theorist, objectives of foreign policy must be defined in terms of national interest and must be supported with adequate power: More so, the National interest of a state can only be defined in terms of National Security while Nation Security must be defined as integrity of the National Territory and its institutions (Morgenthau, 1967).

Morgenthau’s postulation refutes ethnical/moralistic approach to international relations while resisting that the core interest of a nation are relatively permanent to do with the protection of the physical, political and cultural identity of a nation against encroachment by other nations. For him, other interest are peripheral (Kumar, 1975). Realist also argued that there is no essential harmony of interest among nations and there are several limitations in the extent to which political reform of education can alter human behavior. Humankind is evil, sinful and power

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seeking. This justifies the United States NATO reason/will of interest to fashion political framework within which the human propensity to engage in conflict can be minimized to maintain a regulatory mechanism of exploitative web in the guise of humanitarianism.

It is clear that states generally pursue those interests which are core to them and will protect such interest while they may not forgo other interests which are considered peripheral. Little wonder the United States (NATO) intervened in the crises that rocked Kosovo and Libya. But the intervention was more evident and decisive in the case of Libya, even without approval from the UN Security Council. Apart from Caspian Sea Oil that called for attraction and needed to be protected in the case of Kosovo, Libya had so much mineral resources that the United States is a beneficiary of, thus acted swiftly in less than fifteen days, into the crisis to intervene in a bid to maintain the status-quo, or give aid for successful relinquishment of power from a 'rouge' leader that refuses to play alongside the United States national interest. The justice of any given intervention thus hinges on whether it benefits or harm the "national interest" of the intervener. For writers who define this term narrowly, interventions aimed at ending gross human rights abuses in foreign countries are almost unjust (Morgenthau, 1951). Etzioni, (2012) argues that intervention undermines the most elementary foundation of the international order of the West Phalian norm and what he referred to as a sociological mess is left behind at the end of the intervention.

Idealism

Idealism is a view of international politics which emphasizes international law, morality and international organization, rather than power alone, as key influences on international events. Idealist normative emphasis is the possibility of transforming the nation-states system through international law and organization (Dougherty and Pfaltzgraff Jr., 1990:81). They opine that there is essentially harmony of interest among nations. For idealist, the principle of International Relations must flow from morality. Idealism argue that sovereignty is not absolute and intervention is allowed on the ground of preventing grave atrocities like murders and ethnic cleansing among others, whether inter or intra-state. Idealism believes that human behaviour was said to be improvable, perhaps even predictable and based on the idea that politics can be made to conform to an ethical standard.

Even though the intervention in Kosovo was castigated on the ground that it lacked due process as the UN Security Council never approved of it, it could be argued otherwise as the UN Security Council never refuted or indicted the United States (NATO) for the unapproved action. In fact, the countries that were not in support i.e. of UNSC were so insignificant in popularity that the state status quo would have remained if they went via due process. Idealist support this when some asserted: "God does not will the evil against which war is waged, but merely permits them; and therefore he does not forbid that they should be justly repelled" (Suarez 1583).

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An Evaluation of Humanitarian Intervention in the Crisis

NATO's Intervention in Kosovo

The humanitarian intervention as executed in Kosovo by NATO in March 24th 1999 was a watershed event for transatlantic relations. This review however is not concerned with the abuse of military humanitarian intervention, unlike if it were the Iraq war; rather it harps on the tactics deployed amongst other things to be considered. For seventy-eight days in 1999, NATO forces led by the United States bombed Yugoslavia killing hundreds of its civilians and devastating its infrastructure. NATO's spokesmen justified the bombardment as humanitarian intervention aimed at halting President Slobodan Milosevic's ethnic cleansing of non-Serbs in Yugoslavia. By containing Yugoslavia and maintaining a long presence in Kosovo, the United States seeks to ensure its access to Caspian Sea Oil and maintain economic hegemony over Europe. United States' activities in other countries such as Turkey, corroborate the non-humanitarian motives for the bombing in Yugoslavia. The bombing in Yugoslavia was actually a crime against international law (Cohn, 2002).

Suffice it to say that the Western nations have being more engaged with the problem at the preliminary stage (1990-1998), and had they shown more imagination in the tactics they used rather than relying purely on threats of force, it might well have proven possible for the international community to have facilitated a peaceful solution to the Kosovo problem, and the war would never have happened

During the Kosovo crisis the NATO alliance justified their military action and intervention primarily on the grounds that it was apposite to halt and reverse the ongoing humanitarian disaster, President Clinton repeatedly cited the atrocities committed by Yugoslavia leader Milosevic's state apparatus, called the armed intervention a moral duty and declared NATO's air campaign "a just and necessary war" (Bilder, 1999). To a number of Western human rights advocates, Kosovo was a noble crusade and the dawning of a new world order, at the same time a turning point in international law in which respect for human dignity triumphed over state sovereignty. Part of the justification for armed humanitarian intervention and the overriding of several principles of classic international law came from the failure of the United Nation Security Council to act promptly in Kosovo to protect human rights. Let us not forget that the Kosovo humanitarian crisis was not the only time the United Nations failed to act decisively. The UN failed to take action to halt massive violations of human rights in Cambodia, Uganda, Sudan, Angola, Sierra Leone, Liberia, Tibet, East Timor and the Rwanda genocide where up to 8,000 people were slaughtered in eight weeks. During these crises the UN failed to take responsibility to ensure the protection of innocent lives and stop massive human rights violations. However, because of the difficulties in determining which serious crimes against humanity would justify intervention and the degree of necessity and proportionality of intervention. It is important that

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progress in this area is cautious and balanced. If not, may determine future situations of genuine humanitarian catastrophes (Rodman,1999).

R2P and the Libyan Crisis

The innovation stage of R2P within international politics took off in 1999 when Kofi Annan reflected on problems of both inaction in Rwanda and unlawful action in Kosovo (Annan, 1999).

It was only in 2001, under the shadow of shameful inaction during the Rwandan genocide and in light of the perceived success of the 1999 Kosovo intervention, that the international community was finally able to produce a comprehensive framework of policy tools designed to guide states toward preventing mass atrocities (Weiss, et al 2011:4).

The R2P as adopted by the UN in 2005 created a clearer guideline for determining when intervention is appropriate, channels for approving an intervention and how the intervention itself should be executed. It is a clear code of how well to conduct humanitarian interventions: rather than having the right under humanitarian intervention to intervene and protect the citizens of another state when that other state has failed in its obligation to protect its own population or lacks the capacity to protect itself.

Antonio Cassese (2001) in his defense of the use of force outside UN mandate to restore law and order explains that such action covered:

Absence of political will by the state to stop such violations; paralysis of the UN Security Council Pursuant to a veto; All peaceful means of settling the dispute have failed; The intervention should be conducted by a coalition of state; and Force should be used only to end the abuses.

Garreth Evans, (2008) explained that R2P is a responsibility conferred in three phases. The first phase conferred the responsibility to protect the population of a state by the state itself. Also, phase two confers responsibility on international community to enforce the capacity to sovereign responsibility by early warnings. Lastly, third phase is extra-territorial intervention by other states to enforce responsibility.

The ICISS (2001) submits that any form of military intervention initiated under the premise of responsibility to protect must fulfil the following six criteria in order to be justified as an extra-ordinary measure of intervention:

- Just cause
- Right intervention
- Final report
- Legitimate authority
- Proportional means
- Reasonable prospect

The question then was if the R2P doctrine was genuine on humanitarian grounds or a Trojan horse? We hope to find out if the corollary responsibility to rebuild was adhered to.

The Libyan Crisis

The uprising in Libya started after the fall of Tunisian ex-President Ben Ali on 14th February, 2011 after 23 years in power. The social revolution of the Arab spring soon spread to Libya. On September 1st 1969, a small group of Libyan military officers with name 'Revolutionary Command Council (RCC)' led by the then twenty-seven years old officer, Muammar Al Gaddafi ousted King Idris I in a successful coup d'état, little did the Libyan citizens know that they were in for a dictatorship regime. It was in February 15th 2011 that the reality befell them after the revolution which swept Tunisia and Egypt arrived Libya, beginning as a series of peaceful protest against Gaddafi's maximum rule of forty-two (42) years. Within a short interval of time the crisis had spread across the country and giving Gaddafi's rule in Libya a serious opposition that ushered in a coalition of transitional National Council (RCC) to react violently with conventional weapons against the opposition which led to the death of 10,000 to 20,000 of Libyan population.

The league of Arab States (LAS) suspended Libya from the organization on 22nd February, 2011; the first indication of the critical role that the regional organizations were to play in the response of the crisis. On the same day, the UN Security Council issued a statement calling for the Libyan government to meet its responsibility to protect its population (UNSC 2011a). This was an unusually quick response from the Security Council only a week into the crisis. In the words of Ambassador Price on Libya 'I can't remember a time in recent memory when the Council has acted so swiftly, so decisively and in unanimity on an urgent matter of international human rights'.

However, the failure of the Libyan government to honour Resolution S/ Res/1970 has its consequences in Resolution S/Res/1973 that enjoyed the international community to intervene in Libya to restore the responsibility of Libyan sovereignty to the Libyan people and with the aim

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of ‘protecting civilians and civilian populated areas under threats or attack’ (Aiden 2011).

Conclusions

The illusion of a clear-cut standpoint of insurgency globally has precipitated to the impossibility of a definitional consensus of the term ‘insurgency’ and a general consensus of intervention (Udoh, 2021:189). Humanitarian is a very vital act in the relationship amongst countries if it is executed by the principles and resolutions of international law and Human Rights Commission. Since abuse of humanitarian is somewhat inevitable, the principles of R2P should be strictly adhered to so as to allow the outcomes of the intervention be of popular will and general good as the basic idea of intervention was born out of the call for global governance and human rights protection. Unfortunately, investigation have revealed that there is often widespread bias in the execution of humanitarian intervention.

There was hegemonic tendency in the both interventions as they failed to explore other viable means to have averted the conflicts, rather they escalated it and caused worse civilian casualties and unrest, thus heating the polity. It could be submitted that forcible intervention in humanitarian crisis is mostly likely to be short-term palliative that does little to address the underlying the political causes of the violence and suffering. It is for this reason that the International Commission on the Intervention and State Sovereignty (ICISS) insisted that intervention was only one of three international responsibilities, the other two involving long-term commitments to building the political, social, economic, military and legal conditions necessary for the promotion and protection of human rights (Bellamy and Wheeler, 2008:267).

Recommendations

Among the three responsibilities (the responsibility to prevent, the responsibility to react and the responsibility to rebuild), the ‘prevention’ is the single most important dimension of the responsibility to protect: Prevention option should always be exhausted before intervention is contemplated and more commitment and resources must be devoted to it. However, affected by the great power politics and veto of UN, in a situation of humanitarian crisis, the UNSC is always unable to take action under this case, the unilateral intervention by a state or a group of states against another state to prevent gross and widespread violations of fundamental right will often appear. In order to contain the humanitarian intervention in the 21st century, it is necessary for us no to only raise the threshold of unilateral use of force, but also to reform and strengthen the United Nations.

In situations of humanitarian intervention such as Kosovo and Libya, it should be the prerogative of the Human Right Council (HRC) to determine whether the threshold for humanitarian

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intervention has been reached and to recommend to the General Assembly whether collective humanitarian intervention should be undertaken. The General Assembly would then vote to authorize any necessary action. The Human Rights Council is responsible for strengthening the promotion and protection of human rights around the globe.

Before any humanitarian military intervention could be lawfully undertaken, the intervention should meet the conditions for such interventions. According to the stipulation of the ICISS, military intervention for “human protection purposes” should only be undertaken in extreme circumstance and only if the six principles of military intervention are satisfied i.e. for any intervention to be considered as legal, apart from the requirement of being sanctioned by the right authority, it should be in pursuit of a just cause, should be actuated by a right intention should be appropriate, and should have a reasonable prospect of success. Although it could be submitted that these conditions were not met in the cases reviewed.

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<p>Jafer Sumdani (Author) <i>Senior Associate Lawyer, The Legal Center</i></p>	<p>Humanism Of This Era</p>
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Language, Innovation, Culture and Education can develop and promote a peaceful, mutual understandable and healthy harmonious civilization if their language is equal for every one like the language of music.

Abstract:

The study has been organized for the betterment of the humanity ladings us towards humanism in this era, when one class is enjoying the facilities of the new modern scientific era and the other is seeking the bread of one time. Even the language failed to bring equality & equity amount the humans, as well as the innovation failed a peaceful global man having the same beauty of life towards the peaceful and harmonized civilization. At the one end the human life is facing the miseries to maintain the connection in between body and soul and the other is usurping for just enjoyment, hence the detailed research-based study as well as the intuition has been utilized in the welfare of human life considering the credible factors of effectiveness along with the comparing mood, languages, innovation, education and all applicable attractions for the human feeling with all reservations, limitation and prohibitions. The miseries of life may be addressed with a language of music healing the injuries towards an equal feeling of standardized life as the language of music is for life equally for its all feelings. The equal standards of facility may be understood from sun and sunlight, moon & moonlight, which is available for everyone equally but why the life is not being enjoyed equally? Let the language of music may be knocked to heal the miseries and let the life be equal. What is the culture of this new era for humanism presently? The new era of humanism may be availed if the needs of life are made available for all equally without any discrimination.

Keywords: Language, innovation, culture, education, peace, music- Human life, harmonized civilization.

Apart from the debate on the definitions of the First World and the third world, the inhabitants of the two ends facing different life facilities, wherein one is enjoying the facilities of this new era of science and the other is still looking for bread. 1,2. The language of the music is equal for every inhabitant of this globe for prosperous feelings, why the language of love, harmony and peace and development is not for every inhabitant of this globe equally promoting the equality based and classless culture, advocating the same equal standards of life for every one across the

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board and its education would bring the new civilization of Humanism. Let us open the subject in order to have its study in detail while unfolding and thereafter folding for the subjected disuse, which as under: -

Language

The conventional spoken system for communication among humans is called the language, it may be through written symbols, identity, play, imaginative expressions or emotional release. And the basic purpose of the language is the communication among the human beings for transformation of the information. An English phonetician and language scholar, stated: "Language is the expression of ideas by means of speech-sounds combined into words. Words are combined into sentences, this combination answering to that of ideas into thoughts." The American linguists Bernard Bloch and George L. Trager formulated the following definition: "A language is a system of arbitrary vocal symbols by means of which a social group cooperates."

1. <https://www.quora.com/What-is-the-difference-from-1st-and-3rd-world-countries>
2. <https://www.theinfographicshow.com/home-1/2018/1/31/third-world-vs-first-world-countries-whats-the-difference>

The different system of communications generates different languages and the accents among the human beings. The people do acquire the single language for better communication initially as first language for better understanding of each other. 3. The origin of the language has different theories as Adam's naming the creators called Divine Creation, Natural evolution hypothesis, Invention hypothesis, bow-wow hypothesis, ding-dong hypothesis, pooh-pooh hypothesis, ta-ta hypothesis, warning hypothesis, yo-he-ho hypothesis and lying hypothesis having the roots more than 150 thousand years ago and presently more than 5000 languages are on earth. The Socrates is made to speak of the gods as it has been mentioning in Plato's Socratic dialogue 4. The theories are based on hunches since centuries and other relevant questions have been answered by Paris Linguistic Society in 1866. 5. Noam Chomsky also detailed its concepts and origin. 6. Today is the need of a language which can express what humanity deserves, and what should be contributed and paid to the humanity for the humanism on earth towards a peaceful civilization. 7.

Innovation: -

The emanation/invention of the ideas shall be called as innovation and it is also said that the process of the translation the idea or service for its practice shall be called as innovation. And it comes when skill works out of box. The ideas will emerge from a fertile surface, which has been developed, trained, promoted, and is being watered, cared, honored and loved and thereafter the

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application of the imagination

3. <https://www.britannica.com/topic/language>
4. http://pandora.cii.wvu.edu/vajda/ling201/test1materials/origin_of_language.htm
5. <http://mentalfloss.com/article/48631/6-early-theories-about-origin-language>
6. <https://creation.com/origin-of-language>
7. http://shodhganga.inflibnet.ac.in/bitstream/10603/29223/17/9_chapter%201.pdf

driving the inside potential with the initiation of the sun-conscious, so much so the continues practice shall attract and invoke the intuition. The idea may be developed for a specific need. 8 Innovation is a process of involving multiple activities to uncover new ways to do things. It creates ideas for the survival, opportunities, development of the corporate business and new trends of life. An innovator should be an open-minded, well-read, well-versed, brilliant, out of box thinking, realizing the available source, considering accurately towards the targeted objectives. 9. It is also said that turning an idea into a solution that adds value from a customer's perspective shall be called as innovation. 10. Today is the need draw the innovative skill towards the facilitation of the human life across the board in the name of humanity and humanism.

Culture:

The running practical behavior of the people shall be called as culture of that particular area. And in other words, it can be said that the characteristics, marriages, music, habits, language, beliefs, theory of right & wrong, foods, dresses, religion, sociological ties, actions & reactions and responses of a particular class of people or area shall be considered the cultural and more simple words the trends of the people shall be called the culture. The word "culture" derives from a French term, which in turn derives from the Latin "colere," which means to tend to the earth and grow, or cultivation and nurture. "It shares its etymology with a number of other words related to actively fostering growth," De Rossi said. 11.

8. <http://www.businessdictionary.com/definition/innovation.html>
9. <https://www.toolshero.com/innovation/>
10. <https://www.ideatovalue.com/inno/nickskillicorn/2016/03/innovation-15-experts-share-innovation-definition/>
11. <https://www.livescience.com/21478-what-is-culture-definition-of-culture.html>

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appreciation of good art, literature, music, food, dress shall also be considered as culture. The anthropologists and other behavioral scientists, **culture is the full range of learned human behavior patterns**. It was first time defined as by pioneer English Anthropologist Edward B. Tylor in his book, Primitive Culture, published in 1871. Added furtherance thereto as culture is "that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society." 12. Culture plays a crucial role in our social lives in shaping social order of the people and they define it as non-material aspects of culture as the values and beliefs, language and communication, and practices that are shared in common by a group of people 13, 14.

Education:

The transformation, instructions, projections of the particulate ideas/lessons from one to another shall be considered as a process of education, wherein the active shall be called as educator. It brings the everlasting change in the mind of the learners from the educator and thereafter the practice of the learners is under the projected ideas as educated by the educator/advocate. 15 The education in social code does mean systemized schooling and training for work and it has been said as well childrearing. The said meaning has been derived Latin education from 1530 onwards. 16. It also derived as superficial educational theories as brainwashed change and to change the entire society, though it is said the fashionable class of

12. https://www2.palomar.edu/anthro/culture/culture_1.htm

13. <https://www.thoughtco.com/culture-definition-4135409>

14. https://warwick.ac.uk/fac/soc/al/globalpad/openhouse/interculturalskills/global_pad_-_what_is_culture.pdf

15. <http://www.businessdictionary.com/definition/education.html>

16. <https://www.dictionary.com/browse/education>

the people shall be called as Society. 17. without any doubt it is an established principal that the education can change the mindset of the people at large and it is an historical fact since centuries that the people may be educated, changed in an entirely different life style. The example is trainers of the animals e.g., cats, dogs, parsons and more so the elephants trained them in the benefits of others, society, states as well. Second example is the schools, colleges, universities and the special courses are developing the skills of the people coming to them, enriching their understanding and vision to serve the cause. And most important example is the Army mechanism, which is used to develop the skills to the army personals to fight for the targeted results in any rough & tough for the peace of their citizen and security as well, which is sufficient

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to utter that why the training and change is not being availed for the facilitation of the humanity equally across the board? Why peaceful globe is not being made as an objective of the players for the betterment of the society towards a harmonized civilization?

Music:

The sounds uttered in accurate sequence with a managed flow. beat of time or in a composed fashion shall be considered as music and in other words the organized combination of sounds or expressive sounds shall be called music. The target of peaceful civilization may be availed if the service is being undertaken dedicatedly. Why the training and change is not being availed for the facilitation of the humanity equally across the board? Why peaceful globe is not being made as an objective of the players for the betterment of the society towards a harmonized civilization?

17. <https://www.acs.edu.au/info/education/trends-opinions/what-is-education.aspx>

Music: The sounds uttered in accurate sequence with a managed flow. beat of time or in a composed fashion shall be considered as music and in other words the organized combination of sounds or expressive sounds shall be called music. Sometimes it is emerged through sounds of human beings via words or just sounds by the professionals' called singers or sometimes through equipment/ musical instruments e.g., guitar and others. Music is more than entertainment. 18. The human likes the music from the early days as it is essential for everyone to listen it as music is a permanent companion for all feelings, wherein the spiritual feelings or physical feelings to be filled in sadness or happiness and it is right to say the music for all times. Some religious practices are being run through music as where no language does work, the language of music work for preaching and injecting the ideas. The sociologists and psychologists have yet not found any culture or society without music. As they found the most effective language on human being is the language of the music. It has been established through the modern science the effects of the music over human brains, individual and the over the society as well. 19. There are so many other things are considered as connected with music and sometimes called as part & parcel. 20,21. The drum-based is an old musical instrument, the Egyptians invented harps and flutes, the Danish developed the trumpet, the Hittitians made guitar, which developed a step ahead as violin and harpsichord. The Greek, china supported a lot in its developments. 22, 23.

18. <http://www.simplifyingtheory.com/what-is-music/>

19. <https://www.psychologytoday.com/us/blog/the-power-music/201608/what-is-music-exactly>

20. <http://www.historyworld.net/wrldhis/PlainTextHistories.asp?ParagraphID=cx1#ixzz5UGfdaSBI>

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21. <http://www.historyworld.net/wrldhis/PlainTextHistories.asp?ParagraphID=cxl>
22. <https://method-behind-the-music.com/history/history/>
23. <https://study.com/academy/lesson/what-is-music-definition-terminology-characteristics.html>

The Music and Human life: There are more than 5,000 board-certified music therapists working and serving in USA apart from the other world. 24. The depression is very common illness and disorder resulting very odd in human social life and the music technic is being used all over the globe for the normal recovery of human brain health, and it is based on 28 studies with a total number of 1,810 participants met the inclusion criteria and were finally selected, therein distinguished between passive listening to music (record from a CD or live music) (79%), and active singing, playing, or improvising with instruments (46%). It was said by Einstein, 1929. due to its importance and services towards the human brain health and peace as: - “If I were not a physicist, I would probably be a musician. I often think in music. I live my daydreams in music. I see my life in terms of music.” There are approximately more than 322 million as made through the date of WHO in 2017 who are facing the clinical depression. The combination of the words called as Sounds (music treatment and depression associated is valuably useable for the recovery of the normal health and strengthens the empowerment. 25. The human health may be maintained and sustained and recovered in case of mental illness or psychological disorder through musical therapy, wherein clinically established and proved. 26. The best methodology for the reflecting and expression of the emotions is the language of the music, which is understandable as well as a theory to the best health and its normal recovery in case of depression. 27.

24. <https://blog.brainhq.com/2010/04/22/top-12-brain-based-reasons-why-music-as-therapy-works/>
25. <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5500733/>
26. <https://journals.plos.org/plosone/article?id=10.1371/journal.pone.0151634>
27. https://fau.digital.flvc.org/islandora/object/fau%3A2824/datastream/OBJ/view/Validating_music_therapy_and_its_effectiveness_in_treating_brain_disorders.pdf

The music theory is being used with reliability for the health life.28.

Human life is facing the miseries

The human beings' inhabitant of this peaceful globe is facing the miseries of life, which are being hatched by others regardless of their economic power, race, color, gender, language, face, social, educational or political issues. However, there is a huge difference between the extent of the problems between developed (first world) and developing (third world) countries. Third world countries face much bigger problems. Many organizations have been put in place to help the poor around the world but nearly a billion people in the world today still suffer from hunger, health, education and home. There is lowest registration all over the world of the children to schools in Africa and due to the unavailability of those fundamental needs of life a wide number of the humans are going to graveyards each second and on the other side the First world countries have an abundance of resources for such problems, which leads many to sometimes take things for granted. 29. Herein a table has been drawn to show the difference in between the first world and the third world inhabitants about the meaning, employment, living conditions, revenues, growth, distribution of income, standard of life and the factors of the production for an eye to be opened as how the human life is facing the miseries at the hands of some other human beings.

28. https://books.google.com.kw/books?id=iU8SBQAAQBAJ&pg=PA177&lpg=PA177&dq=music+and+its+effectiveness+across+the+board&source=bl&ots=bLID4rmQPn&sig=Gg8_BnvTZpmkIn6lOdvqlap_o&hl=en&sa=X&ved=2ahUKEwj7uPK1kpDeAhWJ6aQKHbDMC80Q6AEwCXoECAUQAQ#v=onepage&q=music%20and%20its%20effectiveness%20across%20the%20board&f=false
29. <https://edlab.tc.columbia.edu/blog/9779-First-world-Vs-Third-World>

BASIS FOR COMPARISON	DEVELOPED COUNTRIES	DEVELOPING COUNTRIES
Meaning	A country having an effective rate of industrialization and individual income is known as Developed Country.	Developing Country is a country which has a slow rate of industrialization and low per capita income.
Unemployment and Poverty	Low	High
Rates	Infant mortality rate, death rate and birth rate are low while the life expectancy rate is high.	High infant mortality rate, death rate and birth rate, along with low life expectancy rate.
Living conditions	Good	Moderate
Generates more revenue from	Industrial sector	Service sector
Growth	High industrial growth.	They rely on the developed countries for their growth.
Standard of living	High	Low
Distribution of Income	Equal	Unequal
Factors of Production	Effectively utilized	Ineffectively utilized

There is a big difference between life in developed countries and the life in developing countries as the developed countries are self-contained flourished and enjoying the apex standards of life and on the other side of the picture the life in developing countries is facing the dare need of needs of life maintaining the connectivity between the body and soul. And the somewhere the life of the developed area is based on the sources received, gotten, usurped from the area where today life is waiting for death and no eye from shining life is to considering the miseries and difficulties of other life. 30.

Conclusion

The life is one but it has different standards, shapes, shades and pictures over this global ground. This globe is for peace, and harmonious and understandable for life towards a lovely land but it seems one life stands versus life, one is enjoying and one begging for life, one is shining and the other is in darkness. One life has debate for language, innovation, culture and education and one is just expressional begging for life. The life in developed areas is based on industrial evolution and enjoying the 4G and 5G while concurring the other stars and the life in the areas looking for just life. The life in developed areas has a high human development index comparing to the life of the area begging for life even. This is a question of the values of life in the eyes of its beholder. There is a division in between the life having the language, innovation, culture and education and the other is a life not even having the life. May it be called as civilization? May it be called an era? May it be called humanism? Another division may be marked the life is between the bombers/killers and innocent deceased. The miseries of life may be addressed with a language of music healing the injuries towards an equal standardized life as the language of music is for life equally for its all feelings. The equal standards of facility may be understood from sun and sunlight, which is avail bale for every one equally but why the life is not enjoying over globe equally and why the life is not one over globe? Let the language of music may be knocked to heal the miseries and let the life be equal. What is the culture of this new era for humanism presently? The new era of humanism may be availed if the needs are made available for life across the globe equally without any discrimination in any manner whatsoever. There should be an equal standard for life of everyone and at least the basic needs Should be for all equally.

30. <https://keydifferences.com/difference-between-developed-countries-and-developing-countries.html#ComparisonChart>

<p>ChingNu Mong Marma (Author) <i>Buddhist and Pali University</i></p>	<p>The Role of Morality: Its Application on Human Society to improve our Humanity from Buddhist Perspective.</p>
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Abstract

We human beings are social beings^[1] because we live in families, we works in teams and we generating generation after generation and we can not live alone. Moreover, the most valuable thing is we can think better than other creatures and this special quality make us a huge different from other creatures in the world. But being human beings and live in society it is not enough as human beings, we have to have Humanity and better quality than other creatures and that is why we follow Religions. Every religions show us a good path to follow and advice us to improve our humanity's qualities and As a Buddhist Monk I follow what the Buddha had said. In Buddhism fundamental teaching is accepted Karma and rebirth. It commonly understands that if we do good things its follow us back as well bad things. The basic of Buddhist teaching are morality, five Precepts, The Four Noble Truth. These are foundation of Buddhism to be followed. Morality (Sīla), concentration (Sammadhi) and wisdom (Panna). Of them, morality (Sila) is the first step which we should practice and it is essential for today society. And each of them helps us to improve our humanity.

Keyword: *Fundamental Teaching of Buddhism, social well-being, happiness and peace.*

Introduction

Humanity is an essential part of to be human beings. Otherwise we are just a creature like other creatures. Today we worship or pray our own gods whatever we believe in that because what they have done for humanity in human world. Their kindness, patience, good acts, sacrifices all their good qualities made them gods or leaders and made us to believe them to follow the path they have showed. Today we believe that as religions. And there are many religions but also many people are not believe in religions out there as well. However that is, but every religions are teaching us good things and we follow that to improve to be good human beings.^[2]

Every religions have fundamental teaching. And the morality is an element of the fundamental teaching. In Buddhism we believe morality is one of the most important teaching of the Buddha that the Buddha taught us to improve human quality. After enlightenment Buddha started to tell

¹ Dalai Lama. <https://www.goodread.com>

² Rahula, W. *What the Buddha Taught*. London: Oneworld Publications 10 Bloomsbury Street London, 1959

(preaching) people the truth, Buddha found himself about the life, about the samsara. And it named Buddha Dharmaya (Dhamma of the Buddha). And we call it teaching of the Buddha. Buddha's all teachings(Dhamma) are for the development of humanity. It teaches us to do good things and avoid from bad things and it is very essential in our lives. Following the fundamental teaching of the Buddha, we have to practice mentally and physically to improve it. And it is very important to our society because once we develop fundamental teaching of the Buddha mentally and physically it would make us better human in the society. And then we can make the society a better place to live.

Fundamental Teaching of the Buddhism in Humanity

1 Sila (Morality)

2 Samadhi (concentration)

3. Panna (Wisdom)

Morality is an essential part and a fundamental element of all Buddhist teachings. It is true that there is no spiritual development without moral fulfillment according to Buddhism. It intends to say that if there is no moral conduct (sīla), there would not be mental calmness and tranquility (samādhi). Again, there would not be any higher intellectual progress till mental tranquility is developed. Furthermore, morality is truly significant in human society, it is conducive to social harmony as well.^[3] It is obvious that there are many violence, conflict and disagreement due to lack of moral conduct. The intention of this paper is to explore the practical significance of moral conduct in human society, especially based on how the Buddhist five precepts are conducive to human environment to be better place.

What is morality?

The word Sīla in 'Pali' means morality, discipline, good conduct. Morality means a foundation to lead a religious way of life as well to become better human for all of us. For example- if a house built without laying a proper or strong foundation it will be very unstable and it will not be able to live upon. Likewise, morality is to be considered as foundation of all spiritual attainment. Generally, there are three steps in Buddhism for spiritual development; morality (sila) concentration (samādhi) and wisdom (paññā). It can be seen that morality is the first stage of three paths to end cycle of suffering, to attain higher spirituality.

Nowadays, it is very important to know that morality is vital mankind to have a social stability. And we must know how to live without harmless, without disturbing other people and respect to other people, do own duty what is has to be done by ourselves. If we can do so we can

³Sulak Sivaraksa, Socially Engaged Buddhism, B.R. Publishing Corporation, India, 2005.

make this world more beautiful and more peaceful how it is now. The meaning of the term ‘Sila’ is morality or discipline. It is divided into two sections. They are:

I. Charita Sila

II. VaritaSila

I. Charita Sila, is what has to be done by us. It means the good things that we should always do in our life. Like:- obligatory duties towards parents, children. husband, wife. teachers, pupils. And between Friends etc. If we could do so it will indeed be a great achievement. And it can make united the society and the world. And it is our responsibility as human being to do what has mentioned.

II. And Varita Sila is what is avoid to do in our life. Apart from the Charita Sila observing Five precepts, Eight precepts, Ten precepts etc. In simply language is we have to avoid to do bad things physically or verbally. And once we could avoid the bad things, all we have left to do is good things.

The practical significance of moral conduct in human society

Moral conduct or observing morality is very important in human society. It is because the good and bad deeds of human beings depend on their behaviour or conduct. If people follow the moral conduct the good things are happened to society. As well as following immoral conduct. Following moral conduct means following the five precepts in our Buddhism.[⁴] This five precepts are imposed by the Buddha. And the five precepts are basic teaching or rules in Buddhism for lay people in society. These are not only for the Buddhist people it belongs to all human beings in the world.

Following these five precepts moral conduct all beings could live harmlessly, happily and peacefully.

The Five Precepts

1. Abstaining from killing.
2. Abstaining from taking what is not given.
3. Abstaining from sexual misconduct.
4. Abstaining from telling lies.

⁴ Dr. Savithri Kumaratne, Joy and Happiness: Buddhist’s Teachings for Laypersons, S. Godage & Brothers (Pvt) Ltd, Colombo-10, 2015.

5. Abstaining from taking intoxicants.

I believe that these five precepts can help us to improve our humanity.

1. The prohibition against taking the life of living beings applies not only to humanity but also to creatures of every kind, both big and small; black ants as well as red ants. Each day a vast number of animals are slaughtered as food, for most people eat meat while vegetarians are not common. In the field of science, animals are used in many researches and experiments. In the administrative field, arms are used in crime suppression. Law enforcement agencies punish law breakers. Besides, some are of the opinion that people who refrain from taking the life of animals should also refrain from eating meat, because it amounts to encouraging slaughter and is no less sinful according to them.

2. Stealing things is one of the worst habits of human beings. Stealing it's mean taking which is not given. It's a crime against society rules in a country. The solution is abstaining from stealing and abstaining stealing means you are following the second precept of five precepts.

3. Nowadays, physical intercourse is a normal thing in modern world but sexual misconduct is a kind of mental problem it's bring harm to two people life. Today, sexual misconduct is one of the major problems for relationship in society. Because of sexual misconduct many relations, many marriage lives are breaking up and it effects to the children. We should stay away from this one. And should be honest to each other.

4. There is a saying in Pali '*Sachchan hawe sadutharan rasanan*' it's mean truth's flavour is the sweetest flavours. Although telling lie is verbal offences but if it is utterance, harmful to another then it is regarded to (musavada) against fourth precept. Telling truth, be honest is the best way to live in life. That is why we say "Honesty is the best policy"

5. Nowadays having drinks is very normal thing in our lives. Although, I have never drunk a single drop of alcohol or drugs in my entire life. Taking intoxicants, everyone should observe this precept because if we break it, we would violate other precepts too. A drug addicts dare to kill, to rape, or to lie and they are socially and morally unacceptable people. As well they cannot improve their wisdom who takes intoxicants, drugs. And once it addict to our body it will control our body then very difficult to leave it. Those kinds of people cannot think good thoughts and cannot think to do good things. Even cannot control their own mind. It is very important to stay away from it and Abstaining taking intoxicants would help us to be physically and mentally healthy.

The enhancement of moral conduct in contemporary society

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It is not easy to enhancement of moral conduct in contemporary society, where we live. Because the world is fulfilled with drugs, wars and fake people. More than thousand girls being raped in a day all over the world, more than thousands of people are dying in every single day. So, it is a difficult challenge for us to increase our moral conduct.

Anyway, we have to increase moral conduct step by step and we have to start it from ourselves. And then teach to our children how to improve it. We have to give them the right education, Dhamma education^[5]. And we have to make them responsible members of society. And we have to spread moral values in society like honesty, loyalty, respect, self-reliance, self-discipline, patience, kindness, gratitude, forgiveness, personal responsibility and courtesy and we can share those things in social media like Facebook, Twitter, You tube etc. to enhancement of moral conduct.

If we could do so, our society would be better place to live for us. It would be fulfill with honesty, loyalty, kindness and discipline people. It might bring happiness to the living beings

Result of immoral conduct

However, we try to enhancement of moral conduct it's not easy to do so. And the result is corrupt society and fulfil with distrust, disharmony, and dishonest people. There are many reasons for it like social media's facilities, political corruption, increasing of intoxicants like cocaine, drugs. And unfollowing the moral conduct (five precepts)

In the current day, people use social media Facebook, Instagram, Twitter, these are the most popular of them. But there are so many fake accounts in these. They use it for the wrong things. And it put to the wrong way our young generations and children. They follow these things instead the moral conduct.

Conclusion

To summarize, as we discussed earlier, it can be concluded that moral conduct is essential for the human environment. Since, it is considered in Buddhism foundation of all virtuous deeds, it is a truly practical significance for mankind to be better place. Thus, we should provide to our children not only as verbally as examples because, they are the future. One day, they will become the controller of the world.

But unfortunately, the nature has both morality and immorality built-in. But we should follow one, not both. As we have been seeing that today society is full of instabilities due to lack of moral conduct, future world also will be the same tragedy if there is no moral conduct.

⁵D.N 13. PTS, D 3 180.

Therefore, moral conduct is considerably significant for the human world both of socially and spiritually.

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