

Critique of Duties in Modern Era

Abstract

When we think about duties in Indian & Western point of views, duties are the necessary responsibilities ethically. But in this present time of Science and Technology, every person of world has forget their duties. So, I will try to remember the values of duties in present time through this paper. So many duties have advised in Indian & Western tradition. Nowadays everyone is doing the work only for his own interest. Such selfishness is a big challenge before the concept of duties. Duties are the psychological conditions in human life and these are creates with the idea of family and society. In this world human have a Society so human have created so many relations and their duties which are based on psychological conditions of relations as duty of father, duties of mother, duties of brother, duties of husband, duties of wife, duties of daughter etc. but in this present time question is that who is obeying their duties honestly and sincerely so we need to reconstruct our duties in the light of Science and Technology.

Keywords: Duties, Values, Truth, Non-Violence, Obey, Ethics, Supreme, Highest, Responsibility, Religious, Social.

Introduction

When we think about Indian and Western Ethics, we find a large number series of duties as Plato mentioned in his Republic the social, political and educational duties, Imminual Kantt has mentioned so many duties for a man in his Critique of Practical Reason and like that Bhagwadageeta also mentioned so many duties for Man and Society. All religions are also mentioned different types of duties but moral duties are same in all religions as Dr. Bhagwandass has told us in his Essential Unity of all Religions.

Review of Literature

While writing this paper I have read such important books which are written on Indian and Western ethics as " Nitishastra Ke Pramukh Siddhant", written by Dr. D.R. Jatav, Published by Malik and Compony, Jaipur, Year-2006, Page no. 195-214, 01-75. I have read "Bhartya Nitishastra Ka Itihas" written by B.L. Atrey, Published by Hindi Samiti, Suchana Vibhag, Uttatar Pradesh, Lucknow, First Edition, 1664. Page no. 16-23 and 23-33. And I have read "Nitishastra ka Sarvekshan, Written by Sangam lal Pandey, Published by Central Publishing House, Allahabd, year 1989, Page no. 182-199. I have read the book "Applied Ethics" written be M.P. Chaurasia, Published by Motilal Banarsidass, in year-2006. I have read the book "Nitishastra ki Bhoomika" written by H.N. Mishra and Jamuna Prsshad Awasthi" Published by Hariyana Sahitya Acadami, in year 1998.

Western Thoughts

According to Plato society always demand Justice. Reason is the fundamental basis of morality and Plato also has said that every soul have three faculty-reason, feeling and willing. A moral man have the harmony of these faculties. Such person will be an honest and full of morality. According to plato well-ordered soul is the moral standard of life. Aristotle also said that such Person may walk on moral path which have the harmony among reason, willing and feeling. The aim of Aristotliean ethics is Human welfare which encourage human towards absolute. Absolute is virtue and Virtue is the middle path. Such ethical virtue inspired a man for social-welfare. According to Sant. Augustine Idealism is the fundamental basis of moral education. Absolute value and Good or Ideal are not exist in Physical world but it is exist in Spirituality. Body is not a supreme organ of a living being but soul is the supreme organ of a living being. According to ethics of Benedict Spinoza moral Philosophy is Individualist because its main purpose is to get the pleasure of perfection for a man. Man always worry about his own benefit. His supreme good is to attained the mental satisfaction which is knowledge of God. Ethics of Spinoza is universal in this sense that highest good of a man is the knowledge of God and the

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highest virtue is to know the God. So, the highest good for a man is rational love with the God which is create by intuition. (D.R. Jatav, Page No. 95). According to G.W. Leibnitz Ethics is a rational science. Moral theories are exists in Soul. The soul have some innate theories which can not be manifest but through them others truth are come essentially. Moral theories are active in ours like basic instincts in the way of unconsciousness. (Ibid.112). According to Johan Locke Morality is not innate, Man get the morality from experience. Such knowledge he gets from education, atmosphere and tradition of the society. We insert the morality in the mind of child from his childhood. The moral philosophy of Kantt base on "The duty for duty shake". Kantt established some ideals which are as follows :- 1. Always do such a work which could be Universal law. 2. Understand the humanity such as it is being Ultimate for ever, not make a mean in any ways. In his first ideal Kantt want to establish such common law which could be Universal like the moral value of Truth, Non-Violence, Non-Stealing, Not collection needless, Control of Sensation. They are the values which could be Universal in ethical views. You should not do anything against the Humanity, the purpose of your action must be maximum welfare for humanity because humanity have transit value. You should do your work in society with the feeling of 'Duty for the shake of duty'. Srimadbhagwadgeeta also said that "कर्मण्यवाधिकारस्तेमाफलेषु कदाचन:" that means you should your work in society as well as for humanity without thinking any profit.

Indian Thoughts

In Indian Philosophy the first school Charwaka says in his Ethics that maximum pleasure and minimum pain is the goal of ethics. Jain Philosophy emphasis on character building. Jain Philosophy give us five universal ethical values which are "Satya, Ahinsa, Astaya, Apprigha and Bhrimcharya". Buddhist Philosophy teach us the ethical values of right. Tathagat Buddha teach us eight right path to live life peacefully and happily which are right view, right speech, right determination, right actions, right livelihood, right memory, right exercise, right Samadhi. Maharshi Patanjali are seeing to reconcile between ethical values and spiritual values in his ashtang yoga as Yama, Niyam etc. Yama are ethical values and Niyam are spiritual values. In this way all school of Indian Philosophy emphasis on ethical values to get rid of sorrow.

Values and Duties

When we think about Social values these values are based on ethical values because we can never make another values without ethical values. Ethical values are the origin point of all other values. Religious, Social, Political, Eco. values, Cultural, Law etc. are the values depends on ethical values. So, ethical values are very important to decide any other values. Social values have all other values because society is the back bone of all other values because all values like religious, political, moral, economic, spiritual are implemented in society. Without society we can not thing about any values. For example we can take the example of Greek Stoics and Synics,

both are equal in personal life and social life. Stoics also believe in world citizenship like Synics. They said that every person not only the citizen of his own state but they are the citizen of whole world due to being a man. That is why, Stoics give special importance on Justice, Equality etc. They did not accept class difference in Greek Society. All man are equal according to them, so the difference of big-small, owner-servant, high-low are injustice and non-desirable. In this way, according to Greek Ethics some important things are very important to tell, that is, 1. Ethics is a science because it study and research legally the concept of truth-non-truth, good-evil, right-wrong etc. 2. Ethics is a normative science. It invented the various Norms or Ideals for ethical values. 3. Ethics thinks about the behavior and conduct of man only. 4. Ethics is given the judgments about society and man's conduct only. 5. Ethics establish the basic ideals, standards or theories on the human conduct and own feeling actions for evaluation.

When we think about Main Ideas of Ethics. We find first Truth, False and Good. Meaning of truth to behave according to rules of the Ethics. When any action of a man is correspondence according to ethical rules is called Truth and its opposite called false. The aim of any truth is a Good. It means truth is a medium to get the Good. Truth action is helpful to get the Good. Good is an ideal to get it, we should try for perfection. Second ideas of ethics are Rights and Duties. According to Aristotle, Man is a social being and a member of society. He acts his best for good in society only. Society has given some moral right for his general welfare. Man uses these rights which are conserved by society in many ways. Nobody may against his rights in society. Other man should respect these rights. Who are denied the rights of others, they must be punished by the society. To obey the duties are very essential with the rights. Rights and duties are depends on each others. They may be useless when we do them separately. Society is the source of their existence as well as validity because society has given rights to Man with duties. Only society creates rights and duties and give them life, keep them unique. Society forced Men to obey them. Without society rights and duties will be meaningless. All the true actions of a man are their duties. If a man understood true of any action, so, he is morally obliged to do such actions. When we think about Good and Sin then we find that Good uplift the moral character of a Man in the point of morality but Sin destroy moral character. Good is a medium of character building of a man who want to build it but Sin is the medium of characterless personality. Good is a emotional ability and a symbol of a moral character but Sin is a negative ability of a Man. Sin is a symbol of such a personality who have no moral values. When a man obey his duties, then he go forward to perfection and gain Good but when he disobey his duties to do wrong acts then he goes against the perfection and gains sin. In this way, Good and Sin both are the symbol of character. Right actions create Good and Wrong actions create Sin. They are very important in Ethics.

When we think about Free-will and Liabilities, We find that Free-will is the fundamental base of Morality. According to Kantt, " You should do, So, you can do." If you feel any action is good, you should do it because you have the freedom to do it. If you do not want to do wrong action then you have the freedom do or not do it. When we think about Virtue and Value, we find that Virtue is such a best attitude of a man, for the progress of it he tries continues his efforts and it always appears in his conduct. He always does his actions inspired by virtue. It is the inseparable part of his continues actions of conduct. It is motivate him to do moral duties. When someone keeping patience in all dangerous and critical situations and get victory on these problems again and again then we will say about him that he has a virtue of Courage. In this way, if he tries to right control of his feelings, willing and passions, after doing this practice, then the virtue of patience make a essential part of his nature. Here, it is relevance to say that Virtue and Value are co-related. Now question is that what is the importance of value in Ethics? and what is the importance of various values in human life ? The word 'Value' know us the quality of physical things or mental situation by which a man satisfies his any need. In this way, Values are depend on human's need and wills because without it the imagination of values are impossible and useless. There is no importance of values without human's need and wills. When we think about Voluntary and Involuntary action then we find that the action of a man is an important idea of ethics. There are two kinds of actions-Voluntary and Involuntary. Involuntary actions are come before voluntary actions. Involuntary actions have so many kinds as self-control action, Irregular actions, reactions, Rational actions and native actions. Voluntary actions are like the actions which are done by a man with in full conscious to get any result. These actions are done with own willing. There are three stages of Voluntary actions which are mental stage, physical stage and out of body i.e. the stage of results. (D.R.Jatav, Nitishstra ke Pramukh Siddhant, Page. No. 61-67)

According to Hume, there are no seen any direct and natural instincts in a man to obey the justice and moral-duties. It means man have no such a natural attitude or feelings which motivate him to obey moral-duties. In fact, man made social organizations and its need for human life are create the idea of justice and moral duties. Due to being a social being, a man can not complete his need without society. So, it is essential for him to live in a organized society. But such social organization may be systematic and stable then man have the personality of justice and duty sense.

Deontology

Now we have come on our main topic. Discussion of duties is called Deontology, it is a branch of ethics. This branch thinks about duties, moral obligation, standard and responsibilities of a man in society. Manifestation of moral duties are resulted in the relation of man & society. Duties have formed in different ways in social ideals. Deontology have no any free area, because it is related to human rights also. The main purpose of Deontology in

society to establish co-relation between man's to man, friendships, co- existence, co operation etc. This is the text of social harmony so that everybody can obey their responsibility. In this way, Ethics and Deontology have best relation.

There are some certain duties with rights which are the main subject of deontology, such duties or moral responsibilities may bring in light them as a moral orders. As every duty have related with any rights, so, in that way, every right have the relation with any duty also. Right and Duties are complementary. All duties can be deducted by this basic sense of duty that every man should took benefit through his rational personality. Now we will discuss about our important duties in a civilized society as following :-

1. Our first duty is respect to our self as well as respect to life of others. We should not suicide and murder any others. You should not murder, it is an important order. We should keep safe our life and others. We should not any harm other's life or physical health. The real meaning of non-violence is not to any harm in any way to others.
2. Our second duty is respect to freedom of our self and others. We should not disturb freedom of life any person in his way of progress. This duty may be define in such a way that we should not understood any living being like a object but we should behave with them like human.
3. Third duty is that we should respect the character of Men. We should not make any distance to oppose the freedom of others but should help them in the progress of their perfections. According to Kantt, " Always understood the humanity is an End which is exist within you and others, never understood it's like a means." According to Heagle, " Be a man and respect others like a man."
4. Fourth moral duty is Respect to property i.e. you will not steal any things of others. It is a moral order also. We should not steal and not misuse own property. We should not disturb the means of welfare and achievements of others. We should respect the right to property and keep a sense of regard with own property as well as others. We should not occupy other's property.
5. Fifth duty is respect to social system. We should respect of social institutions and various justified kinds of social system because the strength of social system is a necessary medium for moral progress of a man, So, we should not interfere in the system of society unnecessary. For example, we should not try to ruin our family or state. We should keep stable this social organization which are related to us.
6. Sixth duty is respect to truth. We should always speak the truth Not to lie. We should follow our promise. We should speak according to our motive. We should act everything according to our words. The real meaning of a truth is harmonize with thoughts and our speech as well as dialogue.
7. Seventh duty is respect to progress. We should certain believe in human progress and try to help

for them in their way of progress. Our industrious share must be in the progress of world. This education must be present in this way that you will hard work with full devotion with whole heart, whole soul and whole mind in this way work is worship. Manifestation of God is to love human progress and faith.

Contradictions of Duties

When we think about Contradictions of Duties, we find that sometimes have to appear certain contradictions in duties, as there may be contradiction the respect for life with the respect to truth. If a doctor has told to his patient that he is suffering with Aids, then it is possible that he will go near his death. In this way, we can say that respect to life may be contradictory with respect to property. For example, if we respect to life then we will have to snatch the knife from killer. These are the example of contradictions of duties.

On the basis of above such conditions, some scholars are advised to go to science of duty-non-duty to solve the problems. This science told us that in which circumstances, disobey a particular duties are right. It is our failure to understand real circumstances to present situation about contradictions of duties. According to T.H.Green, "There is nothing which can be said about contradictions of duties, although the circumstances of problems may be so complicated and tuff, then, what is the real duty, it is very hard to justify the real duty. If we rightly said that there may nothing contradictions of duties because in any certain situations man have only a certain duty and he may know his duty clearly through his moral- intuition. The contradictions of duties are depend on passions and prejudices concepts of a man. Whenever we face the contradictions of duties then we should take help highest moral-laws as well as take help of rational self.

When we think about compulsory and Non-Compulsory duties then we find that a thing according to Kantt. He has marked distinctions between compulsory and non-compulsory duties. He said that firstly duties are certain and unclear, we ought to obey them. Second type of duties are uncertain and anyone can not force to obey them. They almost legal but they can not tie in words like certain and absolute words. For example, don't kill and don't steal, don't lie are our compulsories duties. But unselfish duties depend on space-time and circumstances and very much depend on our will. We do not force to obey them. This difference of Kantt. is legal not moral because our duties are certain in particular situations. There is no question arise in moral duties. In this way, all duties are compulsory. Bradley has said in his 'My station and its Duties' that everyman has born with some special qualities in this social environment. His duties has decided certainly by the particular place of his life and he should obey such duties to achieve the highest individual good as well as highest common good, such duties are near by you. You should obey them. Know such work which can you done and do them. In this way, determination of duties are depend upon his individual intuition. Everybody should follow the nature of his quality and decided his duties

according to his place in society. The duties and place of a man in society are decided according to his real social relation. Duties of any man are decided by his social situation. In this way, the duties of a teacher, a student, a businessman, a maker, a father, a mother, a child, etc. are different from other class.

Thus, there are three types of duties of a man. He has to obey duties regarding life, freedom, property in the same way. He has to obey some particular duties according to his circumstances in society. And he has to obey some new duties which are depended on changeable circumstances time to time. When a man become Minister for the people then his particular duties are changed instead of a public leader.

When we think about one supreme duty then we find that man have a supreme duty which is to achieve a rational personality and its values. All others duties are deducted through this supreme duty. Particular duties are the aspect of this absolute and ultimate duty. When we think about supreme moral law then we find the concept of J.S. Mankanji has said that, "This is the order which give us permission to take benefit by rational soul and related-values. It is so huge that its must be supplied through other particular practical laws. When these laws are seemed contradictory then we should go to supreme orders, as, "Establish rational personality and rational world."

Now we will discuss the duties prescribed by Shastras i.e. Indian classification of duties. Indian Philosophy has divided in two part of duties basis on Religion and Faith :- Non-violence, not to steal, self control, pure-self, control on anger, physical purification, vegetarian, faith in divinity etc. are universal duties but different from other classes. As Indian ashram system have some certain duties in each ashram and different from Varna's duties. According to Varna System in Indian Philosophy, the duties of Brahmana are teaching, reading, etc. Duties of Kshatrya are to protect the people, protect society from every internal and external dangers. Duties of Vaishya are irrigation, production and supply according to need of society. Duties of Shudra are to serve the society.

According to Ashram system duties of Bhrimcharya asharam are to serve the teacher, do yagya, begging and keep himself far from sensual pleasure. Duties of Girihashta ashram are to do Bhootyagya, People yagya, Devayagya, Pitrayagya and produce issues for spiritual development. Duties of Vanaprastha Ashram are to do yagya in forest, hospitality and should depend on fruits and things come from forest. Duties of Sanyasa Ashram are to give food to all creatures, after leaving all types of actions, he should follow Ahinsa, Satya, Astaiya, Bhrimcharya and Apirigriha as well as obey laws of Sauch, Santosha, Tapa, Suadhyaya and Ishwarpranidhan.

In all above duties are included Individual, Social and Religious duties. These duties give us purification of self and promote of religious duties, as Dharmasangraha, purification of self and morality are essential. According to Indian Constitution there are

some special duties called fundamental duties which are as follows:-

1. Everyone will follow constitution and respect its Ideas, Institutions, National flag and national song.
2. Everyone will follow and keep in mind such highest values which are motivated by national movement for freedom.
3. Everyone will protect Indian Sovereignty, Unity and Integration, and not to be decay it.
4. Everyone will protect their country and serve the nation according to need of the country.
5. Everyone will promote the spirit of common brotherhood among all Indians which transcending religious, linguistic, regional or sectional diversities and keep himself far from such practices which are against the dignity of women.

Everyone will understand the importance of our social culture and glorious traditional

6. Everyone will protect and give importance to natural environment including forest, lakes, river, wildlife and have compassion for living creatures.
7. Everyone will develop the scientific temper, humanism and the spirit of inquiry and reform.
8. Everyone will safeguard public property and keep himself far from any violence.
9. Everyone will try towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of Endeavour and achievement.

Aim of the Paper

Purpose of this paper are to create understanding towards reconstruct the sense of duty in modern scientific age and spread awareness on new dimensions of duties which are very essential to keep fresh our mental, social, religious, political values and find out the relevance of tradition duties and values.

Conclusion

After discussing above duties, I feel that some extra duties must be included in such duties which will be very relevant in this age of science and technology. Such duties may be like that Environmental duties as to keep clean our Internal place and external place of the house, solid waste must throw on specific dustbin far from house, don't waste water, don't fire solid waste near house, don't make a noise pollution, don't cut trees but plant trees as possible in large numbers in our areas. Don't fire solid waste in locality ? Don't make a noise by loudspeaker in locality? Don't threw solid waste near our and other house. Don't use plastic products in any way ? Keep a cotton bag whenever you go to market to buy any things. Don't waste water ? Respect honesty and respect honest person. Respect humanity and always keep mankind in your heart. Help the poor and needy person without any selfish. Help the birds and animals as possible. These duties must be new standards of duties and values in this scientific and technical age.

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