Humanoid Laws and Society
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Abstract: Material, Machine, Money these three Ms sail the society on banks of a culture in recent which is depends on mechanical life of human form of mechanics/techniques were different in earlier era however phases of human developmental evolution leads its life to material on contrary history thru mythology proves their differences with less material. Great philosophers, leaders like Hobbes, M Gandhi and others constructed their views on it. Metropolis and big cities tainted it like machine life which is well defined as humanoid. This monograph is an attempt to re-search large vicinity thru a small pound that with obvious recent social outlook, regional regain, and right of the same said society with obvious patriotic integrity to revalue the human society.

Introduction:
Matter, Material redefining the human society with its gadgets as apparition. Matey attitudes to each other rush people towards a humanoid culture. Human a social specie baring load of self deeds thru over created competitive priori. A civilized human society marching across An alarming increase in Organised crime, Street violence, frauds and the biggest one is Scientific research and development on Weapons for war, Peace invasion, Dogma in Philosophies, Political party, Apartheid to plural society in form of Regionalism, Machination for power, Economic elite, Business monopolies.

These are the more conspicuous and dramatic examples of social ills that breed Regionalism, Violence and tear the fabrics of peace and Integrity. P Jawaharlal Nehru wrote in his Glimpses of World History. “The chains which some times tie up our bodies are bad enough; but the invisible chains consisting of ideas and prejudice which tie up our minds are for worse”.
Likewise regarding materialism that Hobbes materialism and Mahatma Gandhis critique of materialism through the incorporation of such pieces as Anthony Parels ‘Mahatma Gandhis Critique of Modernity’¹ and selections from Gandhis political tract Hind Swaraj². Informed by the traditional idea of the importance of the spiritual development of individuals to statecraft argues that corporative soul force is superior to brute force.

A journey human society tied up itself which try to redefine with human form of character alias humanoid a simple blame on matter (ism) or may a resultant of self deeds. However there cannot be any doubt about the fact that “atomic physics deals with material realities which exist objectively, outside the mind of the physicist”. Contrary the eighteenth century French materialist Julien de la Mettrie, who regarded man to be a self moving machine. On the other hand according to M.N. Roy “Man is not living machine but a thinking animal”.³

Rights of Human Society:
A sort of due aspect within humanoid society converge the vicinity with rerememberence of civilisations futuristic attitude towards Human Rights. An unknowing practiced culture from Raja Harish Chandra to Emperor Jahangir and many more personas in variform Indian context. An essential process of human behaviour from beginning to expansion from needs to distribution, from exploitation to exploration, from exploration to proclamation from proclamation to declaration, from declaration to protection and from protection to perfection.
It even comprises multitasking, multidimensional perspective discussions of the normative basis of society, whenever mentioning pragma/norma of society in recent eras than better be connote as social democracy that opens with John Locke and closes the United Nations Conventions on Human Rights and with John Rawl’s theory of justice⁴. A matter of fact distinguishing social democracy from its opposite, Libertarian democracy, on the definitional issue social and Libertarian versions of liberal democracy is disconcerting on
terminologically, on contrary grave concern of civilised form of human society. Some American writers/thinkers maintain humanitarianism was charity work and insisted “one cannot at the some time be a champion of justice and charity. One must choose”. Even humanitarians have looked to the human rights framework as a basis for developing political sophistication, human rights advocates have increasingly incorporated humanitarian law, as well as humanitarian pragmatism into an essential activism.

On the grounds of compliance regarding implicate human rights a must argument that compliance is not an all-or-nothing affair. It is a multifaceted environments, distinguished by acts of norms commitment or avoidance and quite separately acts of norm fulfillment or violation. Where norms collide situation need explanations whether international and domestic human rights pressures can have both direct and indirect effects on the practices of States/Nations. Apart as mention in first para a National concern first half of our century made India free: the second half must make Indians free! One of the blessings of the bourgeoisie is their moral fibers are vaccinated against fellow feeling. The long research to rediscover ourselves is the long march to invest human dignity, political dignity, economic dignity and social dignity on those humiliated hundreds of thousands who today are distanced far from a life enlivened by fundamental freedoms. The change is grave and demands proof.

It is also confirmed the major observation by the scholar and top police official Vibhuti Narayan Rai. Rai has done commendable research on the communal violence and the role within. He concludes that no violence can continue beyond 48 hours unless inclusion of elements.

Regional Electorate:
The electorate society if India much depend on youth, believe in tolerance, characteristic seculum and if some do not want to tolerate that venture of ideologues politick. The earlier same environment, thinking acquired after freedom struggle of India under obvious able leadership like Mahatma Gandhi, Pandit Jawaharlal Nehru and Maulana Abul Kalam Azad. It is even true regional bias and caste, creed were accompanying each other uproar their unsacred face due to only lack of implementation essential secular policies. A mature development of decentralised approach towards their own problems. Masses that paly key roles in form of participation thru their electoral rights are on verge of sort of patriotic approach towards the society in which they live, spent, paticipate, educate, formulate, even some times regret, calculate, and facilitate them.

Patriotism:
It is indeed very encouraging to hear that even a partial knowledge of the work begun, has made us think that perhaps after all, it is not necessary for every honest revolutionary even evolutionary to put an end to his life. The word revolutionary and evolutionary to that of patriot because although in a given historical epoch patriots possess a significance of both, this does not hold true of them at all times and under every circumstance. For example: Mustapha Kemal Pasha, Srinivasa Sastri, Sir Surendra Nath Bannerji, M Gandhi, Barin Ghose and a commoner are all patriots; but imagine what a gulf divides these men one from the other, and what divergent ideals each of them represents! Patriotism, A movement which is based only on patriotism cannot go very far in these days. Pure Indian patriotism smacks of reaction, and produces Gandhis, Panditji, M. Azad and Arabindas, about whom youths have no more illusions. In the words of Deng Xiaoping, whether the cat is white or black does not matter as long as it catches mice.

Integrity:
Social trust, Political participation, Civic leadership and associational involvement, giving and volunteering, faith-based engagement, informal social ties, diversity of friendship and equality of civic engagement. It should be mandatory to propagate the values of freedom movement, the values of fraternity and the essential contents of Indian constitution giving all
of us equal status irrespective of our religion, caste and creed. The must thing for Indian citizen (Commoners, Govt Servants, Bureaucrats, Business Class, Farmers etc) training of these concerned in the values of national integration. This training, which is regular for these concerned should have this ingrained in that in addition to occasional ones. This should derive its contents from the values of Indian nationalism and not sectarian. Those who live in India should be Indians first and Indians last. This is the only way to keep India a united country.12

Conclusion:
A sort of formality (many topics create vacuum of discussion) which leads to conclude the above topic which covers some core aspect of human life and related vicinity. For a kind of discussion the above subtopic mentioned in actual form attempt to covers some meaning. Regional seculum and patriotic humanitarian approaches have strength to chalk out different major issue for redefinition revalued of semi material society to human behaviour.

References