

PEACE UNIVERSITIES FOR SUSTAINABLE GANDHISM

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The paper highlights that globalization needs more peace universities forever to sustain the gospel of Gandhian thought and human civilization.

Since the very dawn of human civilization, the Hindu mind has reflected on the true nature of universe and man and their interrelationship. The depth and profundity of their enquiry in this regard is revealed in various schools of philosophy developed in India. The quintessence of the Upanishadic thought is that Brahman alone exists without a second. Atma itself is Brahman. All this is Brahman, I am Brahman, so art thou, and that which is in microcosm is also in the macrocosm Brahman is all pervading, it is subtler than the subtlest and larger than the largest.

All objects and events in the physical world are interdependent and inseparable parts of the “Cosmic whole”. The whole and its parts are constantly and mutually interacting. Consciousness is the essential aspects of the universe. The holistic approach prohibits the domination or torture of nature, since man and his environment are inseparable. Human kind must learn to live in peace and harmony with nature.

Levels of Globalization

Globalization is defined as free cross-border flow of goods, services, capital, labour, information, ideas and intellectual property.

Joseph Stiglitz, winner of Noble Prize for Economics – 2001, has argued that globalization is not at fault but the way it has been managed is faulty. Single economic model does not suit whole world, he said part of the problem lies with the international economic institutions, with the IMF, World Bank and W.T.O. Which help to set the rules of the game. They have done so in ways, that all too often, have served the interests of the more advanced industrialized countries and particular interests within those countries – rather than those of the developing world. But it is not that they have served those interests, too often, they have approached globalization from particular narrow mind-sets, shaped by a particular vision of the economy and society.

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It can be easily recognized that the affluence of western world was the result of a techno – economic system based on Cartesian – Newtonian reductionist approach or the mechanistic world view. This system was capital and energy intensive, and in order to survive in competition required cheaper labour and raw materials and also huger markets. The basic concept that it was possible to have unlimited growth on a limited planet was itself unsustainable. Therefore, it is not the mismanagement of globalization but the world – view behind it which is responsible for the discontents.

Disparities in Global Development

Under the globalization, the disparities are growing very fastly in 21st century. In the globalized world 20 per cent of the world's richest people account for 86 per cent of the total private consumption expenditure, the poorest 20 per cent consumers 1.3 per cent. The richest fifth consumes 45 per cent of all meat and fish, the poorest fifth, 5 per cent, the energy consumption the richest fifth have alions share of 58 per cent, the poorest fifth are left with less than 4 per cent. The gap between the rich and the poor is glowing at a fast rate, in 1970 the ratio was 30:1 today it is 74:1 or more. The moot question is can the present model of international economic order provide any solution to the world complex problems? Paul Samuelson, Nobel Prize winner, felt that inequality among nations is not an accident but a built in characteristic of the system. The “Global Village” phenomenon is obviously an integral part of globalization. Marshall Mc Luthan coined this term “Global village” in 1960s to express his belief that electronic communication world unite the world by bringing together diverse cultures and distant people of the world. Therefore, global village does not really represent the “shrinking of the world” but widening of the electronic instantaneous communication network for bringing people into togetherness.

Torturing Global Nature

The foundation of capitalist economic system rested upon Cartesian-Newtonian mechanic world-view. A world-view which was basically emanated from Francis Bacon's advocacy of “torturing nature to reveal her secrets”. Obviously this attitude gave a philosophical justification to the indiscriminate exploitation of natural resources. Any socio-economic system based on this concept world tend to be exploitative and oppressive.

Globalization and Pitfalls

Globalization is certainly not free of pitfalls. Over the last decade the world has seen greater exchange of information and ideas between nations. At the same

time, it has also seen alarming rise in the volume of narcotics trade, flesh trade, cyber crimes, proliferation of the AIDs, viruses and terrorism. Another undesirable consequence of globalization has been the marginalization of several local, ethnic cultures as a result of greater dominance of advanced nation cultures in the international media.

In spite of certain initial lacunae, globalization also appears to be having number of apparent Gandhian values such as:

- a) Global unity and integration
- b) Fast growing antipathy to mass – violence, especially in the aftermath of the terrorist on New York WTC, on Sept. 11, 2011.
- c) In evidently receding trend in ideological clashes among nations.
- d) Globally expanding mosaic of acceptance of the Gandhian principle of non-violence among nations and their leaders (India response and patience to terrorist violence and attacks), and
- e) End of or doing away with “war as an instrument of national policy” at least among countries of the European union.

Globalization is certainly giving solutions to number challenges like population, pollution, poverty, proliferation of armaments and peace of the world. Globalization is a continuous process toward a new and just world order.

Globalization and Education

In earlier civilization, there were no four walled composes of universities, but these were created in garden was the university where the discovered law of gravitation, the laws of floating bodies, and for James Watt, Kitchen was the university where he discovered the theory of steam engine and for Nehru, the first Prime Minister of India, Prison was the best of universities (as told by him in his letter dated 7th April 1932, from Bareilly District Jail addressing jointly to his sisters who were both in Lucknow District Jail). Prison itself he made a university by his creative use of nine years that he spent in detention during the struggle of India’s freedom and morals and the whole philosophy of life.

These examples bring situation, which provokes the persons for these learning and creation. Nehru also did not mean that the students of Universities should be kept in prisons or universities should be converted into prisons for the study of politics, sociology and philosophy. The main thrust of his was to law to use the leisure creatively by being conscientised.



Perfect Human Being: A Search

Awareness towards total situations – social, political and economic enables individuals to encounter with them non-violently which made them true men. In this connection, we reveal a story of a Greek philosopher who was walking in a broad day light with a lantern in his hand. Every body was surprised and asked why he was carrying a lantern in his hand. He said “I am searching a man and I could not find in that lantern”. All of them said, “we are all men”. He replied, I am sorry, I am looking for a man who is full of love for everybody in the world, who is full of scholarship, who is full of compassion and who is real human being. All of them know that they could not satisfy his conditions. No doubt, Jesus, Buddha, Mahavir, Socrates, Confucius, Saint Kabir, Comenius, John Huss, Saint Francis of Assisi, Galilio and many more were found as fall human beings.

True Spirit of University

The Greek philosopher’s ideas, principles, theories, laws, formulas, preaching and practices, for which they were humiliated, tortured, killed are the real foundations of University curriculum. Their statements are the true spirit of university. About the University spirit, here we would like to give the example of the great Johan Huss, who was one of the early Rectors of Prague University. In him we had seen the true symbol of the university. Faggots were piled up to his neck and the magistrate was there saying, if you withdraw your statements, you will be let off. Otherwise I will light the fires. His answer was the “light the faggots”. And the last word, which he altered, was one that crosses frontiers of race and nation. He stood for universal humanity when he said. I prefer a good German to a bad Czech.

Kyung Hee University, Seoul Republic of Korea (1949-99) is also the real symbol of true university spirit. Because it’s main function is to restore humanity and mortality for the creation of a global society on the principles of United Nations. Its purpose is “The creation of a civilized world”. Its philosophy is democratization of school, ideas and living. Since 1949, this international peace university has been educating the young men to create a better living for mankind. The Global University was found by great world peace educator professor (Dr.) Young Seek Choue, who was himself a living symbol of university spirit. Kyung Hee University has been extending its knowledge beyond the campus through “the creating of new civilized work” serving national and global society through sharing its knowledge with 161

universities of the world. These universities should share the common mission of building peace for the new millennium.

Let the university education be free for all the children of rich and poor parents both to feel themselves obliged and indebted towards all mankind. University education should not be considered as non-merit good and services, and it should not be compared equally with electricity, diesel and fertilizer with respect to subsidies. University education is highly merit good. Hence, expenditure on higher education is not expenditures, but it is an investment – investment in human resource development, and in long run, not only the particular society, but all societies of the world will get heavy returns for centuries while the cost of ignorance can be very high for every society. Therefore, university education is not only necessary for all, but also essential for the same and peaceful growth and development of any society. According to some estimates, upto 35 million people – 90 per cent civilians have been killed in 170 wars since World War. Thirty wars are now taking place, most inside national boundaries. And a billion people are hungry and malnourished in the world due to poverty.

Role of IAEWP in University Education

International Association of Educators for World Peace (IAEWP) was affiliated with five specialized agencies of United Nations, viz. UNESCO, UNDP, UNICEF, UNCTAD, UNESCO. They are promoting University education throughout the world through more than 100 chapters by encouraging development of Colleges and Universities for peace research. Support of UN-efforts in this regard, and of developing the kind of education, will contribute to the formation of characters capable of delaying aggression. So that conflict situations may be solved in positive manner.

In 1998, IAEWP was sponsored for the establishment of the Global Open University for world peace in Italy. The purpose of making university education is to reach all to be enlightened, for being helpful in building a non-exploitative, non-violent and peaceful democratic society.

Some Genuine Proposal for Peace University Education

1. Pursue the truth, might turn pacifists in all free universities, replanned to build peace.
2. University education should be free for all rich and poor. Merit should be criteria, not money.



3. Seek funds from donors like rich persons, industrialists, philanthropists, alumni-alumnae.
4. Abolish armies and destroy arms and ammunition; divert this money for peace University education.
5. Impartial selection of meritorious teaches and non-teaching staff in the university.
6. Better service conditions are to be provided to teachers and non-teaching staff.
7. A National Directory of unemployed highly qualified persons holding Ph.D. or D. litt. Or D.Sc. in different disciplines. A reasonable pay and appointments are given.
8. Professional education must be de-linked from the university, for example medica, engineering and agriculture education must be attached with hospitals, industries and farms respectively.
9. The Peace University must be autonomous with national character, should extend whole world.
10. The university should train men and women to think themselves and ultimately to the whole world.
11. In universities, at least, feeling of love brother hood among all communities should be fostered.
12. The students of a university should be trained to struggle against ignorance, injustice, oppression and fear of all men of whole world, and for international understanding and peace.
13. The University should create attitude favourable to the values necessary for a peaceful progressive and democratic governments in different parts of world.
14. The University must render support to the United Nations.
15. The University must teach peace, disarmament, human rights and about NGOs, United Nations, UNESCO, and other agencies of UN.
16. The University should be a sanctuary of international awakening and peace, and a lighthouse of perpetual learning.
17. The University should produce save leaders for mankind.
18. The Universities must be looked after by a Ministry of Peace in the Nation for smooth running of national universities to serve the cause of peace.



19. There must be a University for Peace in each nation having affiliation with the United Nations.
20. Last but not the least, the university must develop a global common society an oughtopia – a society which would be spiritually beautiful, materially affluent and humanly rewarding.

Thus the role of university should be preserve to develop and to create a culture of peace and ultimately its mission would be to build peace for the new millennium.

UN's Peace Building Commission

Kofi Annan, Secretary General UNO at World Summit 2005 proposed to establish a new body of peace commission. Around 50 per cent of the conflict of the past 20 years have recurred within five years of peace agreements. The commission will act only by consensus, proposing integrated strategies for stabilizing economic recovery and development and improving co-ordination. 31 members committee was formed to make a detail action programme.

Gandhi and Creativity

Martin Luther King used to say that Mahatma Gandhis was probably the first person in the history to lift the love ethic of Jesus above mere interaction between individuals to a powerful and effective social force on a larger scale. Gandhi preached and practiced that love that suffered was more powerful than the force that inflicted pain and suffering. For him non-violent insistence on truth was in fact a “moral equivalent of war”. Those who are genuinely creative are the people who enjoy sound mental health and face personal, inter-personal and other kinds of problems with poise and equanimity. They are not cunning but are altruist. Using Gandhi's words we can say that the freedom of the sky is better than the shelter of the cocoon. The ways of invention and discovery also follow the course of freely accepted discipline and intellectual standards. Struggles is the nucleus of human life. Struggle creates tension and tension at times makes man behave in an aggressive and violent manner. So, to conceive a society which is completely free from violence will amount to asking for the noon. However, we can aim to create a society which is completely free from violence will amount to asking for the moon. However, we can aim to create a society in which aggressive tendencies of man and women are utilized for constructive and creative purposes. The scope for their indulging in violent and destructive behaviour



is reduced to the minimum possible limit by ensuring an open climate in the institution and organization.

Sarvodaya conveys that the good of all is served by promoting the good of poorest – the lowest and the lost.

Gandhi and Globalism

Gandhi has a holistic approach to human problems in which reform or reconstruction should concentrate, more or less at the same time, at all levels of human existence and activity, i.e. individual, local, national and international levels. Globalization is an ever accelerating trend of modern “civilization”. Gandhi was gone beyond civilization. Real globalization for Gandhi is possible only through *Pancha Yama of Pathajal* i.e. non-violence, non-stealing, truth, non-possession and chastity. Global though sectoral reformation programme for regeneration of every individual is needed for balancing the negative effects of the process of globalization. It was Gandhi’s conviction that individuals – of whom the nations and global communities are constituted – must have priority in any scheme of reform or reconstruction.

The cultivation of non-violence by the individual and the establishment of non-exploitative economy at different levels will lead eventually to the emergence of what he calls non-violent nationalism. Ultimately, these non-violent Nations will function under a world federation on the basis of economic independence. Voluntary efforts, development within, equality for all, decentralization on all spheres, general disarmament, common good of all, amicable settlements of disputes, impartial media and mutual sense of service are must for creating a happy peaceful society.

Gandhi is one with Thoreau’s principle that “Government is best which governs the least”. To quote Gandhi: “I look upon an increase in the power of the state with the greatest fear because it does the greatest harm to mankind by destroying individually which lies at the root of all progress. In order to curb emergence of authoritarianism, Gandhi looks forward to the emergence of a world where “no state has his military”.

Socio-economic decentralization is yet another corrective measure to curb undemocratic tendencies. Gandhi’s global vision moves upward from the individual and a federation of village republics to an international federation of nations in a society marked by voluntary cooperation and decentralization, which certainly leads to effective global village.



Conclusion:

Developed countries applied intensive technology, generated mass production and high mass of consumption of nature; whereas developing countries applied labour intensive technology for subsistence level of living standards. Globalization created inequality and unjust societies. Gandhi practiced *Pancha Yama of Pathajali*. He struggled and fought for peace, which creates creativity and universal brotherhood in the globe. He was not against industrialization and staunchly worked for “welfare of all” in the globe. Gandhi’s Peace, and Non-violence are like tail and head of same coin. He will be ever remembered as father of peace in globe, provided peace universities are spread through out globe. Time has come to destroy the Armies Arms, Ammunition and spend that investment on welfare of low income groups of world to bring eternal peace on this good earth.

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