

**BOOK OF ABSTRACTS**

*A Two-day National Seminar on*

**Globalization, Multiculturalism and  
Peace-building in the XXI Century  
Prospects and Challenges**

**New Delhi 19–20 April 2014**

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*Editor*  
**Prof. M. M. Verma**



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### **Editor's Notes**

Globalization is referred to as a wave, a phase, a phenomena, an era and a new age. Whatever be the term applied to explain globalization, it is not the creation of a magic wand. Globalization is the inevitable result of the law of historical forces. The age of industrial revolution, capitalist mode of production, worldwide expansion of the market for consumer goods, movement of raw material from the backward agricultural nations, scramble for colonies, war among European nations, the phase of imperialism again resulting in world wars, the league of nations, the UN, the cold war era, collapse of Soviet Union and collapse of socialist system world over, ultimately, the neo-imperialism, open door policy, revolution in communication and information technology. Hence, globalization is a reality today, and it has come to stay.

Globalization has widened our choices—availability of foreign capital, infrastructure, all kinds of consumer goods including vegetables, fruit and flesh, and health facility, resulting in fast mixing of people, immigration, job opportunities, business opportunity, and education abroad.

It has resulted in concern for each other—human rights, democratic movements, exchange of ideas, language, intermixing of cultures. Economic and political ambitions of rich strong nations, leading to interference in the internal affairs of weak nations, resulting in domination of financial system, consumer markets, indirectly controlling and influencing political system and political power.

Now, we can either learn from each other or move forward on the road to modernization or succumb to the pressure of other people's cultures. There are possibilities of both—opportunity for modernization and erosion of our age-old cultural values and individual identities. The weaker nations are the beneficiaries to the extent that their skilled and unskilled labour got employment opportunities abroad and contributed to the indigenous economy. Now, these weak nations are clamouring for preserving their cultural identities. Willy-nilly, they have to pay price for modernization in the phase of globalization in which the great industrial powers are fast expanding their hold on foreign markets and productive system and political processes, which is the inevitable outcome of the law of the historical forces.

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**Bilal Acikgoz**  
President, Indialogue Foundation

Dear Conference Participants and Distinguished Guests,

As the President of the Indialogue Foundation, I wish to extend a warm welcome to all conference participants. We are delighted and honoured to organize the *Two-day National Seminar on "Globalization, Multiculturalism and Peace-building in the XXI Century: Prospects and Challenges"* during 19–20 April 2014.

I would like to express my special thanks to Prof. M. M. Verma, President, Interfaith Foundation India and Dr. Arshad Alam, Assistant Professor, Center for the Study of Social Systems, Jawaharlal Nehru University for collaborating with us in organizing this wonderful National Seminar. Specially, I would like to express my gratitude for incredible effort of Prof. M. M. Verma for editing the Book of Abstracts.

It is my great pleasure to inform you that more than 200 abstracts were received for the Seminar. It was an uphill task upon Editorial team to shortlist. And today in two day technical sessions we will learn from presentations of 66 authors. Though it is a National Seminar we still have delegates from abroad such as Turkey and Sri Lanka.

I would like to express my special thanks to the Prof. Maitrayee Chaudhuri, Chairperson, Center for Study of Social Systems, Jawaharlal Nehru University to host first day of the Conference at Convention Center, JNU.

Today we have special guests for Inauguration Ceremony Honourable Dr. Karan Singh, President, Indian Council for Cultural Relations, GoI, Amb. Ashok Sajjanhar, Chairman, National Foundation for Communal Harmony, GoI, Dr. Ahmet Muharrem Atlig, Secretary General, Journalists and Writers Foundation, Istanbul, Turkey and Swami Shantatmananda, Head of the Ramakrishna Mission New Delhi. I would like to express my gratitude to them for their valuable presence at the Seminar.

I am wishing the best to all our guests in New Delhi and hoping to meet you again in our future Conferences.

Indialogue Foundation is an action-oriented international organization for education, peace and development. It was founded in 2005 in New Delhi, by the imagination and fortune of a group of Turkish and Indian people inspired by sensible and spiritual thoughts of the eminent scholars and spiritual leaders of the world, to promote and to encourage international, intercultural and interfaith dialogue and cooperation. Through its initiatives Indialogue envisions to eliminate illiteracy, poverty and polarization which are prime causes of all social problems. Indialogue Foundation contributes to information exchange and networking on current issues and peace building initiatives through its programs, projects and proactive studies, as well as meetings and conferences. Indialogue Foundation with its four offices in New Delhi, Mumbai, Hyderabad and Kolkata has organized several notable activities.

Sincerely,

**E-mail: [president@indialogue.in](mailto:president@indialogue.in)**  
**Website: [www.indialogue.in](http://www.indialogue.in)**

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## **Necessity of Dialogue and Tolerance Education for Expanding Mutual Acceptance and Coexistence in Wider a Society**

*The paper discusses the percentages of people who open to intercultural and international dialogue in the societies around the world. This leads to a consideration of how less people relate, accept and open to international dialogue and asks that “Is international dialogue enough for peace in the future of the world”*

*This paper aims to understand what is really needed is to build the social environment that will enable a new kind of society, which will, eventually, search for “Education of Dialogue and Co-existence” not just doing dialogue.*

*The paper also explores their arguments for why using education as an instrument in terms of stimulate mutual acceptance in societies as well as doing international dialogue is necessary.*

*Finally, this paper investigates Turkey’s most popular and respected community, the Fethullah Gülen movement, which promotes coexistence, tolerance and dialogue in terms of contents of Fethullah Gülen’s philosophy and movement’s educational activities beyond Turkey and its promotion of “Education of Dialogue and Co-existence” by opening schools around the world, especially in the conflict areas.*

**Keywords:** Culture of Co-existence, Education of Dialogue, Interfaith Dialogue, Fethullah Gulen, Hizmet movement

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## **Muslim Minority, Multiculturalism and Nation Building: A Comparison of India and Europe**

*The underlying assumption of the paper is that an inclusive integrative nation building framework is essential to address the challenges of alienation among the minority communities that often results in violence, and helps in the development of peace building exercise. With this objective the paper interrogates the European and Indian model of nation building process vis a vis Muslim minority community within the framework of liberal state and multiculturalism. It examines the European notion of liberalism and recent state's multicultural public policies and found them inadequate both conceptually as well as in practice to address the issues of integration of Muslim minority community. On the other hand this paper argues that Indian model of multiculturalism that combines a balance of individualism and group identity offers a fare more inclusive framework to address the question of integration of minority communities including Muslims. In the end the paper highlights the relative weakness and effectiveness of both model in order to learn from each other experience in dealing with issues of minority communities, particularly the Muslim community.*

**Keywords:** Muslim Minority, National-building, Integration, Peace-building

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## **The Emergence of a Unique Global Dialogue**

*The world today is a Global village. Civilizations and cultures are no longer islands living in isolation from each other. One of the inadvertent consequences of the natural features of geography is that it has the remarkable capacity to converse or dialogue in a common idiom whether it be with a whirlwind or a pleasing breeze, a melodious chanting of nightingales or the wild sounds of ferocity, the splendid blue skies or the turbulent waters. Meandering on the path of nature, if we patiently listen in earnest to the what other cultures tender, instead of standing in disheartened solitude and monologue, we might, like an inspired artist with a magical touch, hear an echo and enter the threshold to capture the resonance of a unique dimension of dialogue.*

*Pressing forward from the base of universal history, it becomes evident that it has never been any one solitary culture or any one sole nation that has worn the crown of human progress, but all of them at some time in point. A historical perspective reveals that idyllic, universal ideas conceived and originated by one thinker, theorist, philosopher in one culture, have not necessarily been confined to that culture but have been spread and transmitted across the centuries, taking root in other cultures, where they have germinated in the ideas of other thinkers. Universal ideas could not at any point of time be imprisoned within or behind geographical boundaries.*

*Development of information technologies is a continuous process. It has and will continue to penetrate the deeper layers of human existence. It will eventually take the shape of a universal intersection between disparate geographical and cultural regions forming common underlying links that converge into a culture for a Global dialogue.*

**Keywords:** Exchange, Engagement, Co-Operation, Assimilation, Integration, Peaceful-coexistence

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## Colonialism, Nationalism and Globalization

*We are all familiar with colonialism. The dates may have varied; the colonizing country may have been different; but the main features of our common colonial experience were basically the same.*

*Using superior military technology, the colonizing power forcibly imposed its rule over the peoples, at great cost to us in terms of human lives sufferings and natural ecology.*

*Military conquest was very often preceded-and most certainly followed-by the imposition of new religions and cultures and promises such as "we bring you civilization", "we will teach you democracy"; etc which facilitated subjugation by dulling the impulse to resist the clutches.*

*We are also familiar with the post-colonial developments. Again, they masked their real intention of drawing wealth from our lands and communities with such pretexts as: "we bring jobs"; "we bring technology"; "we will lend you money for development"; "we will protect you from communism"; and so on. Instead of relying on military conquest, these global corporations worked closely with elite-led governments, particularly those local classes whose economic interests coincided closely with their former masters. This is called the second wave of globalization. The bottom line here is no different: the extraction of wealth.*

*We are still in the midst of the second wave of Globalisation, yet a third one has already emerged. The third wave of Globalisation began to be felt worldwide in the last half of the 1990s and is expressing its overwhelming presence in full force at the dawn of the 21<sup>st</sup> century. This looming third wave is the global information economy.*

*The colonial powers were mercantilist and, later, industrial countries in their early expansionist stages. The postcolonial powers were industrial countries in their late stage, when capitalism had developed further, combining industrial and finance capital into huge monopolistic conglomerates in continual search for new acquisitions, sources of cheap raw materials and labor, and markets. The third wave of Globalisation is marked by the emergence and eventual dominance, within the most advanced industrial countries, of the information sector the sector that produces, manipulates, processes, distributes and markets information products.*

**Keywords:** Colonialism, Mercantilism, Economic Darwinism, Ultra-imperialism, Swadeshi, Proximity

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## **Development through Unilateral Peace in a Globalized World: An Islamic Perspective**

*How can we achieve peace and development in a globalized world? The present article aims to find an answer to this question from the Islamic perspective. What is a globalized world? It is a world of a “complex” connectivity of peoples, cultures, ideas and technology in which the actions of people affect others. This results in differences and clashes or conflict among people. Conflicts, however, have been an integral component of human history. The reason for this, according to Islam, is that life in this world is a test (Quran, 67: 2) for which God Almighty has given man freedom of choice (Quran, 18: 29). A corollary to this freedom is that people are as free to misuse it as they are to use it properly. In fact this is what the test is for—to see who uses his/her freedom properly and who misuses it. When people misuse their freedom it leads to differences and clashes. (Quran, 90:4). One who wants to develop oneself (and, in turn, society) has to consider one’s freedom as a test (duty) to be used judiciously, not as a right to be used in an unbridled manner. This ideology of peace, “Salam” in Islam makes one accountable to one’s Creator, thus ready to live by unilateral ethics. The methodology for development in society is given in the Quran thus: ‘Reconciliation is the best’ (4: 128). “Sulh” means that relations in society should be reconciliatory rather than confrontational. Ranging from its passive form of love, well-wishing for others, to its active form of non-violence, non-confrontation and the ‘live and let live’ policy; reconciliation leads one towards success and development. Confrontation, on the other hand, ranges from its passive form of hatred and ill-wishing for others, to its active form of confrontation, conflict, violence and war, leads one to frustration, failure and stagnation. An understanding of this makes one rationally comprehend the reason for differences and clashes in society so they do not react negatively to them and become duty-conscious, not rights-conscious, to limit their own freedom without any external compulsion. The article concludes that development can be achieved in society when individuals maintain peace unilaterally and strive towards available opportunities through non-confrontation.*

**Keywords:** Unilateral Peace, Individual Development, Pragmatic Peace, Positive Striving, Unilateral Ethics, Culture of Peace and Reconciliation, Difference Management

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## **Pluralistic Perspective on Peace: Understanding Diversity in Multiculturalism in the Era of Globalization**

*There are various lineages to peace-theological, cultural, political, war/military, diplomatic, international relations, and so on. Peace is an occurrence of harmony characterized by the lack of violence and freedom from conflicting behaviours. Harmony proceeds from our co-operative effort to increase strength and vitality, with constant vigilance to be free from envy and hatred. Conflicting tendencies arise because of different versions and visions of good life, values and convictions representing diversity of cultures. Multiculturalism involves culturally derived system of meaning and significance with the aim to remove hostility and retribution. In the globalised world, I propose that diversity/plurality is the most operative term in the discourse on peace. In this paper, I'll develop the philosophic aspect of the notion of plurality in India to vindicate peace in the context of multiculturalism and globalization. I'll propose dialectical dialogue which is deeply rooted on the reality of human existence in terms of their identities, ethnicities, cultures and civilizations.*

*Though multiculturalism and globalization started during 1970s in the developed countries, these were in the process of making for a long time, perhaps very long time. The emergence of the multicultural discourse was at first in Canada and Australia and then in the U.S.A., U.K., Germany, Spain and even France, the strongest bastion of the nation state, which takes no official note of its citizens' ethnicity, culture and religion and does not record these in its decennial census. Globalization has evolved out of the golden period of capitalism; i.e. 1950 to 1975. Globalization is essentially a product of technological advancement. Origin of globalization involves economic factors with trade and finance liberalization; trade linked technology and political situation helping it. Globalization has challenged the Nation/State territorial sovereignty, the institutional autonomy, shrinking the concepts of space and time. Since 1990s, with the collapse of Socialism in the Central and East European countries of which People's Republic of China just managed to escape, this phenomenon has become unavoidable and inevitable. The world has moved towards re-defining values of universalism set out in "Universal Declaration of Human Rights" and in setting development goals in the United Nations conferences on environment, population, social development, women, human settlement and above all Peace.*

**Keywords:** Peace, Harmony, Plurality, Culture, Multiculturalism, Globalization, Human Rights, Liberalism



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## **Facilitating Peace Education and Multiculturalism among School Children using Artistic Expressions**

*Art permeates through conventional educational structures and transcends cultural heterogeneity. It because of these inclusive characteristics that it is understood as a comprehensive and advanced human activity that defines human subjectivity and experiences and helps transcending and transforming the same as a tool for social change. This makes art and related expressions an ideal tool for educating children by affecting the emotional intelligence and cognition thereby positively impacting global peace through inter-personal relationship.*

*Permeating art in the existing educational system will also bring out sensitization for cross-cultural transformation. Children from a very early age form their identity (Erickson, 1950), closely associated with this identity formation is the perception of one's own cultural identity, and understand how it is different from people whom they see around themselves. Such cognitions lead to children constructing schemata of 'in group' and 'out group'. In group forms the those individuals who share same physical attributes, agencies, socio-cultural and 'out group' the ones who are different in either of the domains.*

*Schools, though are secondary socialization agency, are highly pertinent in shaping the cognitive and emotional development of children and impacts harmonious understanding of multiculturalism.*

*To ensure positive development of emotional intelligence and release of the outcomes of these structures in children at an impressionable age, art is thought to be the best medium. For facilitating these expressions schools whether private or government imperatively organize spaces for children to develop a positive understanding of peace, conflict and its determinants and thereby impact peace building and global peace as the later is acknowledgement and celebration of multiculturalism.*

*This normative paper aims at drawing connections between the following concepts; peace-conflict, education, urban children and aesthetic expressions. The practices suggested by the paper and its influence of the development of the concepts of peace and conflict among children are the key focus of this proposition. Art is related to emotional expression, the paper aims at providing suggestions regarding creating spaces and planning contents through an organized module for urban children to cognize peace and conflict through artistic expressions.*

**Keywords:** Artistic Expressions, Peace and Conflict Studies, Art and Child Development, Cognition, Multiculturalism.

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## **Enlightened Leadership: A New Paradigm for World Peace & Oneness of Humanity**

*The world has been transformed into a Global village & presently we are living in the age of crisis. Present global scenario is distinguished by high levels of turbulent changes, uncertainty and global competition. We are living in a rapidly changing society, in the age of globalization and the information and Communication revolution. We must accept the reality of the dramatic changes that are affecting our ways of thinking, feeling and acting. As Globalization is a complex phenomenon which is marked by two opposite forces; on the one hand it is characterized by massive economic expansion and technological innovation. On the other hand, there is increase in poverty and social injustice, inequality in Education and erosion of human and cultural values in third world countries. Human values are eroding at a fast rate resulting in declining the quality of life of the people. At the dawn of the new millennium, what is required most is 'Enlightened Leadership' for building human unity and World Peace. Interfaith harmony and Intercultural Dialogue play an important role in building peace & harmony and developing Harmonious Society. The paper on "Enlightened Leadership: A New paradigm for World Peace and Oneness of humanity" is based on Holistic approach in creating sustainable peace & human unity through Interfaith harmony & and Intercultural Dialogue. The objectives of my paper are:*

- 1. To understand the concept of Globalization and its impact on peace building and the threat and challenge of globalization on human society in 21<sup>st</sup> century.*
- 2. To explore: How 'Enlightened Leadership' can best contribute to peace building and human unity through Interfaith Dialogue?*

*The paper tries to explore the seven principles of spirituality for creating Enlightened Leadership' & developing Harmonious Society through interfaith dialogue in 21<sup>st</sup> century.*

**Keywords:** Globalization, Interfaith Dialogue, Enlightened Leadership for World Peace & Human Unity

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## **Role of Civil Society in the Peace-building Efforts: A Case Study of Civil Society in Kashmir**

*Civil society has been in the news for some time now. Though not active in the East, civil society is seen as an important catalyst for the political development of the West. The end of the Cold-war that ushered the globalisation, multiculturalism and liberalisation process in India also paved the way for the civil society to become an important force to reckon with. Apart from playing a pivotal role in the political development of a state, civil society is now seen as an important agent that plays an important role in the conflict resolution. Having seen Civil Society playing an important role in the peace-building efforts in various conflict zones, across the world, this paper discusses and compares such role of civil society in Kashmir—in the resolution of conflict and related peace-building efforts. The paper theoretically defines the concept of civil society and traces its evolution in India. It further discusses the role civil society has played in making government more accountable, transparent and responsive in India. Kashmir conflict that saw loss of almost hundred thousand of lives and irreparable damage to the property, undergoing some remarkable changes. There are certain agents that have been responsible in fostering this democratic and peaceful change. Civil society is one of the prime agents that have played a vital role in the peace-building efforts and the political development of Kashmir. While briefly mentioning about the Kashmir conflict, the paper brings to light the actual role civil society has played so far and potential role civil society can further play in fostering peace and the resolution of the conflict.*

**Keywords:** Civil Society, Indian Civil Society, Kashmir, Kashmir Conflict, Conflict Resolution, Peace-Building, J&K 1987 State Assembly Elections

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## **Jihad, McWorld and...?**

*The Seminar on “Globalization, Multiculturalism and Peace-building in the 21<sup>st</sup> Century: Prospects and Challenges” factors in three unalterable realities of today-Globalization, Multiculturalism and Peace building that have become permanent fixtures in today’s world. There can be no dispute about the lastingness or perpetuity of Globalization. Multiculturalism is not a new phenomenon. Several different cultures have existed in different parts of the world for many aeons and several of them have been in existence within a single society though it may be another question whether these cultures co-existed peacefully and equitably. Peace building is sine qua non for human development as it faces stiff competition in the presence of globalization and multiculturalism. Hence today’s discussion seeks to explore all possible strategies to bring peace and stability to a world disturbed by clash of cultures and civilization, by religious and identity polarizations, by social and linguistic conflicts.*

*I propose to speak on two seminal but antithetical concepts germane to the topic under discussion. The title of my paper is “Jihad, McWorld and...?”*

*The first part of the title is from Benjamin Barber’s penetrating book of the same title. The later dots are my tentative attempt to find a third alternative that Benjamin’s thesis hints at. The narrow confines of tribalism and ethnicity, fuelled by religious fundamentalism are in constant clash with the widespread openness of McWorld’s capitalism propelled by an avaricious consumerism. The result is an unstable world marked by fear, anxiety, suffering and the tragedy of faceless millions caught in the crossfire between these two clashing groups. How to break the stranglehold that Jihad and McWorld have over millions of people? Where lies the answer to the dots raised in my title with a question mark? The dots are to be filled by education that accommodates the two opposing forces of democracy and meritocracy. We need democracy to halt the pernicious influence of Jihad and we need meritocracy to halt the perfidy of the McWorld. The third alternative to Jihad and McWorld is to be founded on a new world, strong in its moral and ethical fiber, humane in its protective legislation and powerful in its defence of humanity.*

**Keywords:** Globalization, Jihad, McWorld, Liberal Education, Non-Violence

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## **Role of Islamic Teachings to Maintain the Culture of Coexistence**

*Coexistence is a state in which two or more groups are living together while respecting their differences and resolving their conflicts non-violently. Coexistence has been defined in numerous ways i.e., to exist together (in time or place) and to exist in mutual tolerance, to learn to recognize and live with difference, to have a relationship between persons or groups in which none of the parties is trying to destroy the other, to interact with a commitment to tolerance, mutual respect, and the agreement to settle conflicts without recourse to violence. Coexistence is only a first stage that necessarily has to be followed by more progressive steps of equal integration on the way to constructing a multicultural society. At the core of coexistence is the awareness that individuals and groups differ in numerous ways including class, ethnicity, religion, gender, and political inclination. A state of coexistence provides psychological and physical conditions for individuals, organizations, and/or communities to reduce tensions, and for peacemakers to attempt to resolve the causes of the conflict. Education for coexistence refers to the process through which society members are supposed to acquire the beliefs, attitudes, and behaviours that are in line with the ideas of coexistence. The objectives of education for coexistence are to form values, motivations, beliefs, attitudes, emotions, and behaviour patterns among children and adolescents that are conducive to coexistence. This repertoire comes to support coexistence as the new form of intergroup relations and prepares the young generation to live in these relations. On a practical level, education for coexistence requires transmission of knowledge, creation of experiences, and development of skills which can help to develop the psychological repertoire that accepts, recognizes respects, legitimizes, humanizes, and personalizes the rival or discriminated group. The present paper will discuss the role of Islamic teaching and education to maintain a culture of coexistence in a plural society. Islam as a religion of peace and harmony tried to give this message to the entire universe that we can live peacefully with other cultures, civilizations, beliefs and faiths. The main question of this article is what methods, principles and strategies have been offered by Islam to its followers to enable them to live with other human beings in peaceful manner. The article has taken a modern approach on this issue so it is useful to understand the role of Islamic teaching in contemporary society.*

**Keywords:** Islamic Teaching, Coexistence, Plural Society, Education, Culture, Peace

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## **Globalising World and Cultural Exclusion**

*Globalisation stretches from the field of 'pure economics' to the sphere of 'culture'; wherein it starts intervening in subtle ways, affecting social transformation. Globalisation appears to be the popular agenda of capitalism by which the developed nations are exploiting the resources of the developing and underdeveloped countries and is excluding them from their fuller participation in the global decision making policies. Culture, an indispensable phenomenon of a society, is being dominated by capitalism. Capitalism, through globalisation, is creating a culture of its own, i.e. the consumer culture that imposes itself through the process of globalisation. Baudrillard says that people do not buy commodities in the market but signs. People are running behind signs (brands). This is the best illustration of hegemony of capitalism and consumer culture. Thus, it is not wrong to say that globalisation today has become a hegemonic process. It is destroying the cultural heritage of the Third World countries and the imposition of global consumer culture is excluding the non-Western world. This paper attempts to highlight the global inequality and the cultural exclusion caused by globalisation.*

**Keywords:** Globalisation, Capitalism, Hegemony, Culture, Exclusion

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## **Pluralism and Coexistence through Education: Philosophy of Reality**

*India is a democratic and secular country. As it is well known, that school is a miniature society in itself, so also its classroom. The pluralistic classrooms are just as a small introduction to our big 'Indian Society'. A classroom is made up of students and teachers, the basic human forces interacting to generate knowledge. So, these classrooms 'harbors' the variety of students of varied ethnicity, language and culture. The 'funds of knowledge' which they bring along with them are different in the classroom. The classrooms are the 'unique places' where the seeds of peace and equality can be sown and harvested.*

*The present paper deals with the conditions of 'pluralistic classrooms' in educational settings and its interactions in terms of teacher-teacher and teacher-students. It deals with how the inculcations of positive values can be 'inculcated' and 'developed' right from the early years of schooling. The next section shows how educational settings following the philosophy of 'Sri Sathya Sai Educare' works and bring the philosophy into reality. The paper discusses the Sri Sathya Sai Educational Institutions in Bhopal, M.P. The last section analyzes its importance in the value education being taught and its implications for the society.*

**Keywords:** Pluralistic Classrooms, Peace, Equality, Value Education, Sathya Sai Educare, Value Education

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## Peace Education for Global Communities

*As the title of my paper suggests, we have to deal with a theme which spreads through a triangle of globalization, peace and education. Let me start with Peace as a concept. Peace is generally conceived as equivalent to the absence of manifest violence, largely identified as 'lack of conflict or respite from war, terror or any violent commotion'. Violence can be the result of confrontation between opposite ideologies, pursuit of incompatible goals rooted in civilization egos or structural problems in social or economic fields. In the history of mankind we find a long tradition of Peace, which is reflected through various religions and philosophies. They asserted that war is not an irreversible phenomenon of nature. In eastern religions which are founded on spiritual perspective of life e.g. the Buddhist tradition, there is emphasis on values like justice, equality, nonviolence, compassion among living beings. Many western religions have also preached messages like natural goodwill, unconditional love etc., which create an environment for Peace.*

*Researchers in the academic field have categorized Peace in five groups:*

- a. Peace is equated with status-quo by those whose interests are well served by the existing structure.*
- b. Peace based on principles of justice, freedom etc., as engrained in the social structure*
- c. Intra personal peace reflected in chants like 'OM SHANTI'*
- d. Peace through harmony and creativity in cultural space*
- e. Peace based on ethical principles of religion such as Ahimsa (nonviolence) reflected both in personal and social behaviour*

**Keywords:** Peace, Education, World Religions, Nonviolence, Confrontations, Traditions



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## **An Exploratory Study on Role of Civil Society in Peace Building during Civil Wars**

*Conflicts, civil wars, and social turmoil are part and parcel of modern life. Sincere and conscious efforts are being under taken by government and international organizations to restore peace and development of afflicted society and habitat. From couple of years it has been seriously being felt that this top down approach will not produce desirable results if people at grass root are not involved in the peace building efforts. It has been recognized that bottom up approach involving civil society in tandem with government organization call produce desirable results more effectively and promptly. Present study is an endeavour to study the role of Civil Society in peace-building processes. The present study was based on primary data. A non-disguised structured questionnaire was prepared to collect the data from 300 respondents. The target population was the person those who were aware of social work and the concept of Civil Society and its role in peace building, conflict resolution and disaster management. The respondents were identified on the basis of purposive sampling. Data has been analyzed by applying simple tabulation and factor analysis. Factor analysis is a multivariate statistical technique used to condense the information contained in a number of original variables into a smaller set of new composite dimensions with a minimum loss of information. Factors were labelled symbolically and total nine factors were explored out of thirty seven state. On the basis of the present study it was recommended that that civil society plays a very significant role in peace-building process and it is catalyst to for dispute settlement in tandem with administrative authorities and can play a very significant role in economic support and distribution channel. Civil society can put the state under compulsion to fulfil its obligations towards peace restoration and sometimes civil society serves as actual substitute for state by removing obstacles that are otherwise difficult to remove. Study has also earmarked that we cannot leave everything on civil society for restoration because it will focus on temporary and ongoing problems and will work for peace building on adhoc basis.*

**Keywords:** Civil wars, Civil society, Peace-building, Peace Restoration, Economic Support, Conflict resolution and Disaster Management

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## **Multiculturalism and Secularism in a Globalized World: Some Questions**

*Multiculturalism and Secularism, essentially Western concepts, evolved through the 20<sup>th</sup> and 21<sup>st</sup> centuries. Historically, Multiculturalism and Secularism are not unknown to the countries of the East though they might not have officially proclaimed them as State policies as some nations in the West did. Some countries like Canada, USA, England, and Australia adopted Multiculturalism as official policy since 1970s. They were already secular through their constitutions. India 'officially' became secular after its independence. The process of Globalization since 1990s has impacted polity, economy and governance both in the East and the West. In the process, concepts like Multiculturalism and Secularism have also become part of policy and governance in the East as well. India and Sri Lanka are Secular, but not officially Multicultural while Indonesia and Malaysia may be Islamic but in practice they are Multicultural and more or less Secular. The same phenomenon can be seen in the Central Asian countries. Even among the Islamic nations in Asia and Africa many are Multicultural. Some of the countries in the East too have been practicing Multiculturalism (and Secularism to certain extent) unconsciously. However, the 'official' Western notion of Multiculturalism and Secularism were different as they tried to address and accommodate the minor ethnic groups, both the natives and the immigrants. The West therefore treated minorities more as 'ethnic groups' or immigrant groups from nations like India, Sri Lanka, Korea, Iraq or Somalia. The identity of religion, somehow became insignificant. In any nation, the perception of the minorities decides whether Multiculturalism or Secularism has been successful or not. Through this paper, I wish to raise some questions relating to Multiculturalism and Secularism in a Globalized world. Should the East always adopt the Western notions of Multiculturalism and Secularism? Has the Western notion of Secularism evolved into an 'extreme secularism' by the State? Can State alone be held responsible for the success or failure of these policies? What is the role of the minorities in these policies? Is the Eastern perception of Multiculturalism or Secularism acceptable or practicable in a Globalized world? Can the East offer any flexible models? In this paper, an attempt is made to study how Multiculturalism and Secularism function in some select countries in the West and the East. By applying these questions, it is intended to project an acceptable and flexible notion or model of Multiculturalism and Secularism which could be applicable in the East and the West.*

**Keywords:** Secularism, Multiculturalism, Western Concept, Eastern notion, Secular Multiculturalism, Indian Model

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## **A Hopeful Appraisal on Religiosity and Spirituality: Effective Mediums for Fostering Peace in a Globalized and Multicultural Context**

*Religion in contemporary times has received varied approaches from humanity. On one side it receives the sublime disposition of being accepted as the means for self-realization and peace building. But on the other side, there is a sceptical distance maintained, and at times, religion is even discarded to have any relevance or value. The paradox of religion since times immemorial is that on one side religion advocates peace, unity, harmony, etc., and on the other side (unfortunately, but realistically) it also could become an agent for hatred, dissension and violence. We need to acknowledge that within the dynamism of religion there is the potency to cause divisions or to actuate harmony. Thus religion per se is not the agency of violence or dissension. On the other hand, no matter how we exalt religion, it may not be convincing either. Today we stand with an ugly face of history which has had colonisations, racial discriminations, caste segregations, battles, crusades, jihads, World Wars, etc. much in the name and justifications within religion, directly or indirectly. The millennium, fourteen years old, has already tasted the horrors of terrorism, violence, war, etc. The list does not only seem endless, but is actually endless. In this context, going back to our spiritual roots and living and promoting the essence of religion will make a huge difference in ushering peace.*

*This paper titled 'A Hopeful Appraisal on Religiosity and Spirituality: Effective Mediums for Fostering Peace in a Globalized and Multicultural Context' attempts to present the two inbuilt mechanisms within religion- 'spirituality' and 'religiosity'. These are important and dynamic potentials within religion which when put into momentum could both-bring about harmony or generate disunity. The effort in the paper (within the theme of the seminar: 'Globalization, Multiculturalism and Peace-Building in the 21<sup>st</sup> century: Prospects & Challenges') would be basically to present these topics, contextualize & understand the dynamics and thereafter facilitate the process of making religion, spirituality and religiosity relevant for life; and in the given conspectus, to facilitate the peace-building process within a fragile world engulfed in globalization and multiculturalism.*

**Keywords:** Religion, Religiosity, Spirituality, Integration

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## Legitimizing Cultures through Hollywood

*“It doesn’t escape me for one moment that so much joy in my life is thanks to so much pain in someone else’s. And so I want to salute the spirit of Patsey for her guidance. And for Solomon, thank you for telling her story and your own.”*

—**Lupita Nyong’o**

*When these lines were uttered by Lupita Nyong’o in her acceptance speech for best supporting actress in 86th Annual Academy Awards, it overwhelmed millions of viewers all around the world. We cherished these words because for us they compiled the hardships of unknown heroes whose random narratives appear somewhere from slumber like 12 Years a Slave and redefine the worth of human existence. What we also felt at that moment was the magic of cinema; the enlightenment that it brings to us. Are we missing something here? Yes, maybe. What we are overlooking is the authority that Hollywood imposes under the hood of cinematic narration. No matter how inspiring 12 Years a Slave is, it will always be known as Brad Pitt’s movie; the movie of a white for the blacks. Apart from this, if we sight over the celebrity factor, we will find people like Ellen Degeneres who has not only become the liberated voice of the women but also of gays, whose audacious and confident personae has become a celebrated tale for the underlings in the society; however, she too is a white who voices the unvoiced.*

*This tale follows with the likes of The Colour Purple (1985), film by Steven Spielberg, a white, based on the novel of Alice Walker, a black, about a black woman; or with Slumdog Millionaire, a cinematic representation of third world nation seen from the eyes of whites that went on to grasp even Oscars and this string of endless heroic tales by whites never stops. The attempt that I will be putting in this paper will be to unveil the efforts that White Culture (C) of Hollywood has taken to stream the tales of others (c) and how legitimate they have been in their efforts over the years. Also, do we really need Hollywood to project our identity? Should there be a celebration if we are acknowledged by them?*

**Keywords:** Hollywood, Culture, Identity, Cinema, Recognition

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## **Education and Coexisting Cultures** **“Education Entails, for You and Me, the Power to Co-exist and Struggle at the Same Time”**

*A society prevails, when there is a conscience in the individuals of the society for peace, co-operation, togetherness and service to people. Education is a mode of realization of, that conscience in the individual. Education opens up the entangled threads of thoughts within an individual about the world and his own behaviour corresponding to it. But, can we say that every individual, who is educated has developed a conscience to tackle the situations and individuals. I think, not hundred percent. A person who had gathered all the degrees does not assure the self-realization required in the way he can contribute to the society his ideas, perceptions and attitude against the accepted norms of the society, if needed to be modified, like the superstitions and trends carried out, resisting the presentation of new perceptions of the material and non-material things. It is very important that through education the teachers should facilitate the students with a perception of the norms of the society as neither correct nor false, but a contribution of the novel ideas of people of every era. Education creates the tolerance in the individual to accept the individuals around him/her irrespective of his desires and in accordance to his behaviour. An individual can't be complete in his self as whenever we try to project the views about an individual, it is with respect to his behaviour and relationship with his parents, teachers, elders, young ones, classmates, seniors, boss, colleagues etc. A person is not complete without existence of others, however ironic it seems to be and education is the sharpening edge that provides the spectacles to see through it the right perspective of the society. But what is the right perspective then? It is not the set of norms of the society that should be made to cram by the students but, the different perceptions of the norms of society that can be changed according to the needs of the society, as society has been established for the man and not other way round. Although education creates the conscience in the individual to understand the world but it totally depends on the individual what perceptions he/she creates about the other individuals and the society, as it is also affected by the experience of the individual with different persons and situations, and the respective results he faces in response to his/ her behaviour. Education is the force that pushes the individual from inside to emerge as the most preferred person with recognition in his/ her field developing competent and socially sensitive leader within himself committed to society. Co-existence does not mean absence of competition for existence as propounded by the Darwin's theory of existence but culture of co-existence is to generate into the society an atmosphere of tolerance for each other's views, ideas and beliefs along with the contribution of novel ideas of the self towards the individuals as someone had rightly pointed out that.*

*“A society in absence of regular change, degrades”*

*So, we can say that regular introduction of new ideas and thoughts are a need of the society to exist and prevail. New ideas generate through the development of conscience in the individual that is possible only through education.*

*"Education gives birth to a more prosperous world of existence with the idea of togetherness."*

**Keywords:** Education, Society, Conscience, Consciousness, Co-existence, Change, World

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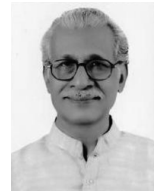
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## **Culture of Coexistence: Role of Education**

*Sociologists have not reached to unanimity on the exact origin and development of the human family and its struggle to create its own identity. But close study and observation of different societies on different geographical locations and different climates one comes to a logical and rational conclusion. Starting with nuclear family the human setting changed and constituted a large family. It was probably the need for safety and security from wild animals, forces of nature and fear from outside aggression from other similar communities that kept them well knit. Slowly they learnt to adjust with the forces of nature, made rules for social cohesion and smooth management. They established, evolved their traditions and values as a part of social continuity and uniqueness, food habits, dress-code, means of entertainment, recreation as per the availability of things and plights of imagination. All these things developed into social institutions for proper social order, thereby developing its own ethos and culture and sought sanctity and protection for developing its special identity making every member of the community proud and very special. It was left to the elders for strict implementation of the rules or codes adopted by the community. To behave ignoring the code could invite punishment even to the extent of out casting the members. It was doing well till the unit was small and manageable. As these units came in contact with other such units having their different set of rules conflicts erupted. On the one hand the conflict was due to insecurity on the other it was to establish superiority over the other group. Sometimes subjugating, sometimes tolerating and adjusting the conflicting groups came to understanding for peace and co-existence for larger goal and better life. This gave them a chance to create common culture and religious institutions.*

**Keywords:** Family, Co-existence, Conflict, Common Culture, Identity

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## **World Literature, Translation, Peace Building**

*These days, many types of strife and conflicts have taken over our decent way of living. Sometimes, we look more barbaric than human. Many a time, it feels like we are not living in a modern and civilized world, but in the dark ages where ignorance, hatred and bloodshed ruled. Lakhs of people are getting killed all over the globe due to many reasons, political, social, economic and religious. Can we forget about the atrocities going on in the countries like Syria, Afghanistan, Pakistan and many more such countries? Sometimes, we kill each other in the name of religion or sometimes on political and social grounds. All our peace building efforts seem to go haywire.*

*But, the question arises here that why we have failed in achieving this pious task which is so vital, important and instrumental in serving the humanity. Alas! We have even forgotten that almighty God had sent us here as the most superior being.*

*We are living in an age of electronic media, and reaching to people has become very easy. But, still, we can't say that we have almost got connected with everybody. We may connect electronically, but very few have such power, strength and opportunity to connect with others intellectually and spiritually, keeping his or her mind open and heart wide. We can achieve it only by means of literature and arts. Books, in all other art forms have much flexibility to connect with its readers. And, its impact also lasts long. We forget every other thing easily, but not good books and its wise words which keep ingrained in our minds and hearts for a long time, even, till we breathe our last.*

**Keywords:** Strife, Dark Age, Peace-building, Electronic media, Intellectually, Spiritually, Literature, Arts

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## **Gandhi's Relevance in Interfaith and Intercultural Dialogue towards a Harmonious Society**

*Globalization is typically understood as an economic, political and cultural development that is transforming the role of many nation-states in relation to global markets, agreements, and way of life. The phrase of globalization was initially used in the field of economy. But the process of globalization has profoundly made impact on the economic, social, cultural and technological sides of societies. Cogburn (1999) thinks that globalization is about the massive structural changes taking place in the field of production and allocation in the global economy. Contemporary social thinkers such as David Harvey (1989, 1999), Giddens (1991), and Perraton (1999) correlate globalization with d territorialization, Interconnectedness and Speed and Velocity of social and economic exchanges. This is due to public and economic activity has been mainly due to proliferation of high speed transport, communication and information technologies which have removed all restrictions on the movement of people, information, capital, goods and services. One particular articulation of this has been increase of cultural homogeneity. Gandhi's idea of Sarav Dharam Sambhav rooted in his belief in religious and cultural diversity and inter-faith dialogue can provide us the lessons in contemporary world which is full of varieties of structural strife and violence. Therefore, this paper will revisit Gandhi' ideas on intercommunications between cultures in time and space, the cultural bridges that can sustain normative foundations of a multi-cultural and multi-religious and multi-layered society.*

**Keywords:** Globalization, Standardization, Diversification, Structural Violence, Fundamentalism, Cultural Imperialism, Sarvodaya



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## **Muslim-Christian Relations: Prospect for Future Global Peace**

*In today's modern global community, Muslim-Christian relationship is one of the hotly debated public discourses. Both religious groups together constitute over half of the world's population. From the seventh century, Muslims and Christians have been in constant interaction and cooperation. The events of the Crusades, Western Imperialism, Colonialism, Zionism, and 9/11, stand as obstacles in the midst of contemporary Christian-Muslim relationship, interaction and dialogue; have resulted in hatred and suspicion between the two religions and left an indelible scar in Muslim and Christian minds. Consequently, the level of mutual understanding between these two communities is often very low; indeed, it could be said that generally mutual ignorance is far more widespread than mutual understanding. Moreover, many scholars view that, if humanity wants to survive in the XXI century, understanding between religions, particularly positive relations between Muslims and Christians are essential. In other words, global peace and stability will be possible through Muslim-Christian cooperation. This interaction and cooperation need more understanding than ever, especially after the 9/11 event.*

*This paper is a brief attempt to understand and highlight the importance of the Muslim-Christian cooperation. First, it briefly discusses the Islamic view of the Christians. Second, this paper asks what the relationship between Muslims and Christians is. How is Muslim to act towards a Christian? Third, but importantly, this paper discusses the views of some contemporary Muslim scholars, particularly the Turkish Bediuzzaman Said Nursi and Fathullah Gulen, on Muslim-Christian relationship. The paper concludes that Muslim-Christian relationship and cooperation is essential, can make a true 'peaceful global civilization' in the contemporary peace deficit global community.*

**Keywords:** Muslim-Christian Relations, Cooperation, Dialogue, Bediuzzaman Said Nursi, Gulen, Peace

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## **Raising the Question: Who is Multicultural?**

*George Orwell once said that some ideas are so foolish that only an intellectual could believe them. Multiculturalism is one of those ideas. Multiculturalism that came to existence with a positive and very productive ideology is now prevailing in the society as the most powerful tool of disintegration and suppression. It has now become counterproductive and dogmatic. There is no more the co-existence of cultures with the ideological base that cultures are not good or bad but only different from each other. The important questions are: who comes in the ambit of this multicultural society? Is everybody celebrating a multicultural society? Who is defining the cultures? Is multiculturalism a political or sociological ideology? To find the answers to these questions it is necessary to make a thorough analysis of whom are the fruits of multiculturalism benefitting the most. In a country like India, that is still, we can say, in a pre-renaissance stage, multiculturalism is a polarized concept. It is, sort of, creating a disbelief and sense of inferiority in the others' cultures and then supplanting them with a fake inclusiveness, thereby actually conforming to the economic, material and political project of the western giants of cultural and economic heights.*

*This paper also intends to talk about how multiculturalism operates at both the international and the interstate levels with reference to India and about how the economic and technological advancements are being sold to the people in the form of packages—both ideological and material.*

**Keywords:** Multiculturalism, Western Project, Polarization, International and Interstate Multiculturalisms, Dogma

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## **Multiculturalism and Women: Approach and Search for an Identity**

*The debate around “multiculturalism” in the age of globalisation assumes importance. Multiculturalism could be broadly defined as the “characteristics of a multicultural society” and “the policy or process whereby the distinctive identities of the cultural groups within such a society are maintained or supported”. It centres on the thought in political philosophy about the way to respond to cultural and religious differences. It is closely associated with “identity politics,” “the politics of difference,” and “the politics of recognition.” It is also a matter of economic interests and political power. The term multiculturalism is most often used with reference to Western nation-states. Multiculturalism has been official policy in several Western nations since the 1970s, for reasons that varied from country to country.*

*Many nation-states in Africa and Asia, are culturally diverse, and are 'multicultural' in a descriptive sense. In some, communalism is a major political issue. The policies adopted by these states often have parallels with multicultural-ist policies in the Western world, though the historical background is different. When there are liberal arguments for the rights of groups, one needs to look at inequalities within those groups in general and between the sexes in particular. It cannot be assumed that groups' self-proclaimed leaders who are usually older and male members represent the interests of all of the groups' members. What does all this entail with respect to the issue of women and multiculturalism? How far women as a major group within the group benefits from group rights?*

*It is especially important to consider inequalities between the sexes, since they are likely to be less public, and thus less easily discernible. Are women's rights which are human and fundamental rights given priority in group rights? Do men require sacrificing their individual rights to equal treatment in order to preserve or protect their religious or cultural identity of a group? There is need for women, more specifically, young women (since older women often are co-opted into reinforcing gender inequality) to be represented in negotiations about group rights, so that their interests are promoted and not harmed by the granting of such rights. The liberation of women, therefore, is in the spirit of the modern world and not a 'women's issue'; it is part of the persistent enforcement of human rights. In this context, it is necessary to understand whether the policy of multiculturalism in the West is gender-neutral or gender-biased in favour of men. Many countries of the East have been multicultural historically, but not 'officially'. In South Asia; India and Sri Lanka are officially secular; Pakistan, Bangladesh and Afghanistan are Islamic but historically and culturally multicultural within an Islamic society. Against this background, the present paper aims to study women vis-à-vis multiculturalism in selected countries of the West and the East.*

**Keywords:** Multiculturalism, Minorities, Group rights, Patriarchal, Women Rights, Gender Equality

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## **Globalization, Multiculturalism and Indian English Fiction**

*Globalization has transformed and reformed the world via touching almost each and every aspect associated with a nation-state, be it economics, culture, education, lifestyle and attitude of people. Globalization supported via technological revolution has created a newer and smaller world resulting in redefining of the boundaries and the actual meaning of the word 'Life'.*

*Today globalization theorist talks about different phases of globalization. Early periods of conquest and voyages are considered phases in the long narrative of globalization. Most commentators however consider revolution in Information Technology as a major trigger for the forces of globalization. Consequently early 90s and the period after 2000 have been marked by significant changes in the world. Not only have national boundaries blurred, we also have the phenomenon of cultural boundaries breaking down. Globalization has opened new discourses of culture and identity.*

*Globalization has greatly influenced the publishing industry. It has opened avenues for new writers. It has given strength to the work of old writers and books are now reaching to a bigger readership. Old books are being republished. The definition of classic has changed. And thanks to the forces of globalization Indian English Fiction is witnessing a surge. Probably more novels have been written, published and marketed in India than ever before.*

*If globalization has reinvigorated publishing industry, it has dictated the choice of subjects, the notion of identity and the forms of literature.*

*This study or paper aims to take up the impact of globalization on fiction written after 2000 in India. It aims to discuss the phenomenon and its impact on publishing industry. It also aims to highlight the cultural aspect of globalization.*

**Keywords:** Globalization, Culture, Indian Fiction, Capitalism, Commodification, Micro-marketing, and Identity

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## **Peace Initiative and Regional, External Intervention in Recent Conflict in Mali**

*Political turmoil and conflict are widely seen around the West Africa countries. Recently, conflicts rise up between the government, military and the rebels in northern Mali. Democratic governance itself relatively no progress, national security forces deeply weak to control the rebel's intrusion in northern parts of the country. The military, rebel's intrusion has been pulling down one of the success democratisation process of the nation. However, moral and physical supports from external as well as regional organisations are in charge of defending the existing democratic political system. Political control as well as the political transformations is generally found from domestic and international forces. The civil unrest with strikes, demonstrations and strong foundation of political institutions afford in domestic. And, Political alignments with private sectors, foreign aid are also help to peaceful transformation and controlling the various conflicts. From international perspectives such as the ex-colonial master (France), US, UN as well as regional; ECOWAS and AU etc. have taken pivotal role to move towards settlement of variance. The present article would like to understand the political process, military power and the role of external, regional organisations to look around for controlling the rebels in the light of prevailing political system of democratic republic of Mali.*

**Keywords:** Military Coup, Rebel's Movement, Conflict, External & Regional Organisations, Interventions

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## **Emerging Challenges to Global Peace and India's Peace Policy in Post-Cold War Era**

*It was assumed that the end of Cold War along with the wind of globalization would bring an era of unprecedented peace and stability. These new changes brought lots of opportunities with it, although, it was not completely immune from new kind of challenges, as since then, the world has witnessed the emergence of entire new categories of challenges. Globalization, in fact, ease the events at the far corners of the earth, are now affecting each other as the key trends are interacting as never before. However, the early years of post-Cold War period was symbolizes as the breeding ground for new emerging threats that the world now facing in 21<sup>st</sup> century. If the 20th century was characterized by the 'Terror of Wars' (given importance to three mother wars i.e. World War I, II and the Cold War) thus in that sense the 21<sup>st</sup> century must be known for the 'War on Terror'. Against this changing global reality, terrors are also being transmitted rapidly due to globalization and communication revolution. This article is intended to analyze how the inter-state rivalry of preceding century is now replaced by state-non-state conflicts of this century. Besides, it would also underline major impact of globalization on the nature and character of current threats, and analyses India's peace policy in order to tackle these challenges. The paper assumes that the global problem needs a global solution and it cannot be tackled in isolation, multilateral cooperation could be the way to achieve the end.*

**Keywords:** Globalisation, Post-Cold War, Terrorism, Arm Proliferation, Piracy, Multilateralism, Global Peace

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## **Multicultural Societies and Local Diversities: Intensification of Identity Movement**

*Today societies are generally depicted as multicultural. However, perceptions on what multiculturalism implies, vary greatly. This paper tries to acquaint with contemporary issues on globalization, multiculturalism, and identity. Multiculturalism is complex phenomenon, and it becomes more complex in global cities like Delhi. With the process of globalization—the increasing mobility and migration of people and the explosive growth of electronic media—various people, identities and cultures come together into new interactions and relations. These interactions of people of different background result in cultural exchange, fluid and reflexive identities, and better understanding of different cultural and social ethos resulting in better peace building process.*

*However, in some certain cases, these interactions result in a ‘more hardening of boundaries and the intensification of identities’. This paper tends to examine the case of North-East Indian living in Delhi and the perceptions of how their identities are being formed by others (non-north east people). More particularly, how their (North-East Indian) cultural behaviours and social ethos interacts with others cultural values, and the reactions and the responses received in such interactions. The paper also examines the policy and program of Government of India (GOI) in cultivating and accommodating different cultural understanding amongst the people.*

**Keywords:** Multiculturalism, Globalization, Global Cities, Cultural Exchange, Identities

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## **Role of Education in Reconciliation Process**

*Reconciliation is the effective strategy to resolve conflict or violence which has taken on special significance since the end of the Cold War. Reconciliation helps to improve their relationship and attitude towards other group even after the strong violent conflict. Process of reconciliation demands an atmosphere of good will, which can be provided by public acknowledgment of the wrong doings by one or both sides. Education holds important role in the process of reconciliation. Education can play significant role in helping people both to understand the violent past and to contribute and work for more peaceful future in societies. Education is the only simple and possible way to prepare both sides for the reconciliation process. Attitude, perception, behaviour, communication and all activities of people is important in reconciliation especially in post conflict period. Education works as a medium to make change and modify these entire Psychological components. This paper explains the process of reconciliation and its importance in conflict resolution. It demonstrates the role of education in reconciliation. Reconciliation involves re-establishing harmony and co-operation between antagonists who have inflicted harm in either, a one-sided or reciprocal manner? Current paper explains how education contributes in this reestablishment. Reconciliation is not a just forgetting and forgiving but it promotes remembering and transforming. So the psychosocial aspect of education is important in reconciliation. Last part of this paper deals with the psychosocial aspect of education in reconciliation.*

**Keywords:** Reconciliation, Education, Conflict Resolution, Peace Building, Value Enrichment, Positive Relation, Attitude



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### **An Interpretative Study on Hindu-Christian Communalism, Interactive Religio-Cultural Traditions and Interreligious Harmony in the District of Kanyakumari, Tamil Nadu**

*The face and the swell of violence in today's Indian society are indeed horrendous and alarming. Recent decades show a steady growth of communal violence in different parts of India in which religion has a substantial share. While North India is known for Hindu-Muslim communalism, South India has witnessed Hindu-Christian Communalism, evidenced in particular in the district of Kanyakumari. In the context of religious communities and individuals opposing violence in society and initiating movements and measures for peaceful cohabitation, this paper presents the dynamics of Hindu-Christian communalism of Kanyakumari district and highlights how the civil society comprised predominantly of youth function as peace brokers in engaging themselves in various kinds of dialogue and inter-faith activities promoting Hindu-Christian harmony with a case and further analyses some interactive religio-cultural traditions of liminal personae that promote interreligious participation at various level.*

**Keywords:** Hindu-Christian Relation, Regional Conflict, Peace-Building, Dialogue, Civil Society

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## Harmonious Co-existence with the Other

*Human beings are, by nature, xenophobic; anything that is strange, not our own is feared and abhorred. We immediately get into the protective gears. The 'Self' is understood in terms of the 'Other', it likes to replicate, to belong and to conform to the familiar existence. This xenophobic nature finds its expression everywhere. Can we stand apart from all traditions, and cultures? Of course not, we always bring our "prejudices" into our understanding of the situation. Hans Georg Gadamer says that prejudices are our pre-judgments and pre-understanding of the situation. Prejudice is something that is necessary, devoid of which no dialogue is possible. Dialogue is the fusion of horizons.*

*The paper gets to the basis of the notion of the 'Other' in order to embrace the otherness of the 'Other'. The complex notions of obligation, responsibility, and desire spring forth from it, which is understood in Sartre's 'Other is hell', and 'bad faith', Simone de Beauvoir's 'Other', the second sex; Martin Buber's 'I-Thou' relationship, and finally Levinasian responsibility for the 'Other'. In the paper, I will argue that harmonious co-existence with the 'other' is made possible through Levinasian dialogical method of 'face' ethics, without reducing the 'otherness' of the 'Other'. For Levinas, responsibility is only made possible through face-to-face relations, in which desire for the 'Other' is felt. In an asymmetrical relationship I have responsibility for the 'Other', without knowing whether the 'Other' will reciprocate. Welcoming the 'other' puts my own freedom into question. It is only when I am subjected to the 'other'; I can experience the unity of the essence. My connection to the 'Infinite', to the 'Other' enables me to embrace the otherness of the 'Other.' All it costs is a simple 'awareness'.*

**Keywords:** Other, Responsibility, Prejudice, Dialogue, Epistemic Distance, Infinity, and Ontology

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## **Dynamics of Globalization and Citizenship Beyond the Nation-State**

*With the dawn of the globalization, the theoretical understanding of the Citizenship has undergone a sea change in a realm of “uncontested unilateral hegemonic prowess of a monolithic actor” of a multi-polar world. This paper attempts to identify the “citizenship beyond the nation-state in the dynamics of the globalised world.” In the post Cold-War era, a number of interrelated legal, institutional and normative changes have affected the concept and organization of citizenship which are forcing it to reinvent the “Marshallian concept of citizenship” beyond the nation-state mould. The debate about citizenship, its meaning, evolution and conceptual framework are all changing in a world of both decentralized and supranational decision-making around trade, monetary issues, social policy, human and investment capital and its relationship with the nation state. In this paper, my research insight delineates as to study citizenship in the context of globalization and beyond the nation-state in a changing discourse.*

*This is in conformity with the above, the consequence of citizenship in a world where “sovereignty” is challenged by the process of globalization. Undoubtedly, the contemporary citizenship proceeds in a borderless world. It further highlights, as to how the “theoretical concept of citizenship” right from Greek city-state till modern-day discourse, embarks upon the changing matrix. With the onset of globalization, according to Tom Courchene, the ‘Global information Revolution’ empowers citizens to easily access the data that enable them to make more and better informed choices both as consumers and voters. Understandably, with this coming a soft change for the acceptance of dual and multiple citizenships. In addition to this, an important development relates to the emergence of multi-level polities like–European Union which suggest that political authority is increasingly dispersed among local, national and supranational political institutions—thus leading to democratic legitimacy, and state Coercion. Needless to add, the diffusion and sharing of sovereignty in turn enables new actors, facilitates completion over resources and makes possible new organizational strategies for practicing citizenship rights.*

*My research finding makes an endeavor regarding the conventional concept of modern citizenship related to the population organized within nation-state boundaries and bound by the rulers of national belonging as the legitimate basis of membership of the state. However, major transformation of the 1980’s and 90’s has brought conditions for a change in the institution of citizenship and its relation to nationality. One reason has been the change in the position and institutional features of nations since 1980s resulting from various forms of globalization. Finally, my paper concludes, by arguing that the concept of dynamics of globalization and the citizenship beyond the nation–state facilitates a theoretical if not yet practical entry point for the acknowledgement of layered/fragmented nationality appropriate to circumstances of our participation in a given regional, national, supranational or even non-territorial community. The loyalty commitment of nationalism within the state is turning out to be an increasingly contested tool.*

**Keywords:** Citizenship, Beyond Nation-state, Globalization, Nationality, Hegemonic Actor, Globalisation, Dynamics

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## **Need to Strengthen Peace and Harmony with the Implementation of Papers on Religions in the Curriculum of National Higher Education**

*It is understood that an essential cause of the decline of peace and harmony of humanity is the weakening of its very foundations, that is, defect of the space to understand others. In an academic scenario the disadvantage of curriculums in the institutions also create tension to universal peace-building efforts, that academic people have neglected the seriousness of studies on religions and culture. In other words, there is no stern attention from educationalists on learning the truths of all major world religions which pave a way to spread the message of peace and harmony. Education systems can do more influential role in restructuring of human society on the basis of human values like brotherhood, harmony. Indeed, the foundation stone of such values derives from the pure and pious principles of religions. But, unfortunately the curriculum of the country has ignored academic studies on fundamental ideas of every religion.*

*Coming to the theme of the paper, it is calling the attention of academicians to provide proper way to learn about religions whether in UG or PG level that will deeply influence in the heart of new generations of the country. Hopefully we have few institutions as role model just like Jamia Millia Islamia (Central University), New Delhi, India. The Jamia is providing a compulsory paper on Indian Religions and Culture at undergraduate level. It is a legible truth that the subject has been playing a key role in peaceful coexistence among students. So the paper is an attempt to draw the role of education in peace-building efforts and it is trying to say the need to strengthen peace and harmony by implementing various papers on religions in the curriculum of national higher institution with the support of some institutions where has an excellent syllabus which formed with the essence of religions and cultures.*

**Keywords:** Education, Curriculum, and Peace-Building Efforts

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## **Freedom of Speech in Multicultural Society**

*From the very inception of the human race, the social contract theory propagated by John Lock has been the corner stone for regulating freedoms given to the subjects vs. the restrictions imposed by the sovereign.*

*Freedom of speech can be subversive to social order and personal relationships. It can threaten those in power and undermine their status and authority. And at an interpersonal level the danger is that freedom of speech will expose the everyday facades behind which we hide and which we strive to maintain. It's a certainty that all of us practice restrictions on our freedom of speech. These self imposed restrictions, this self-censorship, will relate to personal relationships, social context, fear of consequences, contravening the policy of the organization in which we work, legal limits, the need to be accepted and fear of rejection, unwillingness to give offence, reluctance to damage the image which we think others have of us.*

*But a crucial point: speaking and expressing ourselves is how we become human and how we develop our humanity. Speaking and expressing ourselves is how we become and continue to be members of a society. To be excluded from a society's language is to be excluded, amongst other things, from freedom of speech in that society. Speech is always social and therefore always moral.*

*Whereas the reality is that there's no such thing as freedom of speech in a broader sense because all speech comes from a cultural context, expresses a particular perspective and represents specific interests. Speech is not free-floating and culture free.*

*The objective of the present research paper is to emphasise that regardless of being a developed, developing or under developed countries constraints as to freedom of speech are still experienced although in variant degrees.*

*This elucidates the fact that Freedom of Speech is not neutral on the contrary free speech is a condition of legitimate government. Laws and policies are not legitimate unless they have been adopted through a democratic process and this process is not democratic if government has prevented anyone from expressing his convictions about what those laws and policies should be.*

**Keywords:** Multiculturalism, Majority Language Community, Minority Cultures, Disparate Economic Growth, Integration, Language Policy

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## Emancipation in the Era of Globalization

*“Th(e) incapacity of many deterritorialized groups to think their way out of the imaginary of the nation-state is itself the cause of much global violence because many movements of emancipation and identity are forced, in their struggles against existing nation-states, to embrace the very imaginary they seek to escape.” (Appadurai, 1996).*

*As Arjun Appadurai, one of the most influential anthropologists of the late-modern era clearly outlines the above, much of the global violence is rooted in the ensuing struggle between the process of emancipation of marginalized groups and the project of the nation-state. Recognizing this, we would like to analyse this phenomenon of emancipation through the triadic lenses of the political, social and economic. Political emancipation is perceived to be guaranteed by the state apparatus of equal citizenship status for all. Whereas, the social and economic are slightly more problematic in terms of the absence of a credible authority to define emancipation. Thus marginalized communities embark on the process of attaining social and economic emancipation by aggregating themselves into groups with a common identity.*

*We derive from Iris Young’s seminal work on identity and group politics which she explains through the paradox of democracy stated as, “social power makes some citizens more equal than others, and equality of citizenship makes some people more powerful citizens”. We would be exploring this paradox with respect to the Indian context where a myriad of group struggles for identity are prevalent even in a day-to-day context. Contextualizing our argument across two communities—one, ethnic communities with long enriched traditions and emerging communities due to the forces of globalization and urbanization such as the slum communities.*

*How has globalization impacted the emancipatory process of these communities? Is this emancipation a reality or is it just a construct of empowerment? These would be the questions we seek to trace and answer in our paper.*

**Keywords:** Identity, Emancipation, Globalization, Violence, Slum Community, Ethnic

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## **Corporate Philanthropy, Peace-Building and New Indian Corporate Law**

*Peace-building in the society is a continuing attempt to address the underlying causes of conflicts and crises. These efforts may be both corrective as well as preventive in character. There are various ways through which people's interests and needs for survival and dignity can be met and thus many prospective problems can peacefully be managed. In a welfare state it is primarily the duty of the Government to meet these interests and needs and ensure equity in distribution of resources, income and happiness. However, the State, especially in a developing society, for reasons of facing various constraints encourages voluntary and non-governmental philanthropic initiatives to supplement its efforts and also spur the process of development. Constitutional and legal provisions are made to facilitate and ensure such actions by individuals, associations and business. Responsibility of business towards society especially the one run by large organizations is being increasingly emphasized. The new Indian corporate law mandates certain amount of corporate philanthropic spending to be done every year. This paper discusses the present state as well as the future prospects of corporate philanthropy in the wake of new law and its contribution to peace-building and the challenges in this regard that would need to be addressed.*

**Keywords:** Philanthropy, Education, Development, Social Responsibility of Business, Corporations, Company Law, Peace Building

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## **Ethnic Identity: A Basic Right of Migrant Workers in Metropolitan City of India**

*Today, the number of people living outside their place of birth is larger than at any other period in history and this is due to globalization. On the one hand globalization and liberalization has opened the door of trade and commerce both for labourers and businessmen. On the other hand it creates several boundaries like regionalism, politics, ethnic-identity etc. Migration to Mumbai, a metropolitan city of India has always remained a matter of serious concern for the researchers, planners, politicians and policy makers. It is a major factor behind increasing population of the city. Mumbai is the first Indian city to experience the economic, technological and social changes associated with the growth of capitalism in India. Economic diversification and increasing development of the city resulted into steady growth of employment in the city which in turn have attracted heavy influx of migrants and consequently a very rapid growth in the city and nearby urban areas. At present Mumbai have migrants from different parts of India. Most of them have migrated due to economic reasons and for better employment opportunities. No doubt migrants get employment opportunities in destination but at the same time they have to compromise with their ethnic identity and other rights. Therefore, the present paper focuses on the nature of discrimination and challenges faced by migrants being come from the “Different Ethnicity” in Mumbai City. It also tries to explore nature of violation of their basic rights within their own country, although the Indian constitution has given equal rights to all their citizens across the country.*

**Keywords:** Migration, Labour, Employment Opportunities, Ethnic Identity, Human Rights and Mumbai



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## **Contribution of Tagore and Teresa to Multiculturalism and Peace**

*India has been a centre for peace and an integration of harmony for centuries. It has produced great preachers like Gautam Budha, Mahavira, Guru Nanak Dev, Moinuddin Chishti, Kabir and many more who have widely contributed in making the world a better place and imparting the knowledge of brotherhood.*

*Twentieth century gifted India with two personalities who took humanity to the next level. They were Dr. Rabindranath Tagore followed by Mother Teresa. Both held their centre of work in the historical city of Kolkata and have been honoured with the Nobel Prize on 1913 and 1979 respectively.*

*Tagore held the talents of a thinker, philosopher, writer and poet alongside being a great believer of multiculturalism and world-peace. He received knighthood award from British government in India in 1915 but he chose to return this award protesting against the inhuman incident of Jalianwala Bagh (1919) where hundreds of people were massacred. This act highlights that he was a peace lover by heart.*

*Mother Teresa won a Nobel peace prize "in bringing help to suffering humanity". Basically from Macedonia, she reached India in her early twenties. In the initial stage she taught in a school and later on she moved on to help the poor, blind, aged, disabled and specially the patients of leprosy. She gradually expanded her services for the deprived and marginalized people.*

*She travelled to USA in 1971 and helped the HIV affected group. Then she went to Beirut, Lebanon and witnessed the pain and suffering of the people where she extended her helping hand towards the Christians as well as Muslim children. She continued to serve humanity till her last breath.*

*Both Tagore and Teresa's work holds a strong relevance to this day. There is a need to expand and rewind their ideas. A comprehensive study will be presented in the paper.*

**Keywords:** Preacher, Nobel Prize, Thinker, Philosopher, Multiculturalism, World-peace

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## **International Civil Society and Peace Building**

*Interdependence has become the hallmark of contemporary life defined by ‘global village’, as an outcome of globalisation. The latter has spawned a plethora of forces operating on a global scale; chief among them is the ever-expanding horizons of information and communication technology (ICT). The latter, via the e-media, has facilitated the activist role of global civil society in its endeavours towards ushering in a just, humane, egalitarian, and a peaceful world order. The accomplishment of this huge, stupendous task cannot solely be the state’s. A sustainable peace is not merely an absence of war and other conflictual, violent situations. It needs to be buttressed and founded on the mechanisms of dialogue, accommodation, reconciliation, truth, compassion, and the like. Matters of war and peace, in the present era of globalised world, are, in no conceivable way, the exclusive preserves of the state; non–state actors as agents of emancipative global change need to be taken cognizance of in this connection. Global civil society movements and forces anchored in the mechanisms such as interfaith, intercultural dialogue and reconciliation are unmistakable indicators of futuristic scenario. Enlightenment-centric Comtean Positivism has done away with the revelation effecting public sphere; at best, revelation was relegated to personal, spiritual domain of the individual. The resurgence of religion on a global scale impacting public sphere has impelled epistemic and policy communities to revisit the hitherto–held paradigm of distancing reason from faith or revelation. In the light of the aforesaid, the proposed paper will endeavour to highlight the potential of faith and faith-based organisations to foster peace and harmony through the mechanisms of dialogue, reconciliation, compassion, and forgiveness. The Hizmet movement through education has been successful in creating a world–wide force of responsible, humane citizenry devoted to peace, harmony, coexistence, and plurality. Interfaith and intercultural dialogue among faith communities is the call of turbulent times through which humanity is passing.*

**Keywords:** Civil Society, Peace-building, Interfaith, Educational Activity, Hizmet Movement

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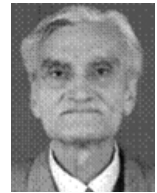
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## **Globalization, Peace and Development in the XXI Century: The Perspective of Fathullah Gulen**

*Globalization has rendered our world into a small village where people are more interconnected than ever. No nation, region or ethnicity can claim complete isolation. As a result of increased interaction and access to faster means of communication, human beings have greater need than ever for the maturity of mind and spirit to coexist peacefully. Where greater communication should foster cordial relationships between members of the human family, the world instead presents a contrary image where two-thirds of its population suffers from inter personal rifts, violence and war. Peace has always been, in every age, a human need. However, in modern times, peace has become so vital to the survival of humanity that it has now literally become a matter of life and death for humanity. Peace means life; its absence means death. Scholars have distinguished four dimensions of the Peace Ideology of Fethullah Gulen, a Turkish scholar and a peace ideologue-eternal peace, inner peace, inter personal (inter communal) peace and global peace. Unless the international community collectively would not carve out methodologies to establish peace at the global level, development in reality is a day dream, though we are cherishing the material development-a small fragment of the whole.*

**Keywords:** Altin Nesil, Nasl-i-Cedid, Clash of Civilization, Dar al Hizmet, Islands of Peace, Ahimsaism

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## **Tracing Roots for Peace-Building in Evolutionary Processes and Modernism: Analyses and Implications**

*The concept of peace is inherent with multi-dimensional attributes in order to understand it and practice in life. Its processes seem to be more challenging. In fact, it transcends all efforts made by human beings on this planet. Recent world crisis at local, national and international levels have the potential to determine and suggest the causes and solutions. It would be quite pertinent and essential to probe, explore and investigate the same in order to draw out the basic nature, assumptions, attributes, laws, alternative models and theories towards harmony in existence in general and human coexistence in particular for building peace at the global level. This paper deals with the following:*

- a. Emerging concepts and perceptions of the concept of globalization and its impact on human societies.*
- b. Diversities in nature and life at different levels of existence.*
- c. Mechanism of communication with nature and life in the background of existing diversities.*
- d. Drawing out of basic and minimum essential common parameters for the establishment of peace.*

*In addition to the above stated aspects related to peace building, the paper contributes to highlighting the mechanism of evolutionary processes, its inherent laws and their impact on human thinking and action.*

*Historically, the sequence of change, evolving quantum of new knowledge about nature (external and internal), the processes of modernization inherent with solutions for human problems and at the same time, creating new challenges, paving new complexities for the cause of peace building in XXI century.*

*Lastly, the paper holds a key to open the lock to welcome peace on this planet.*

*Let us make it Happen.*

**Keywords:** Modernism, Globalization, Peace-building, XXI Century

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## **Components of Security and Peace: The Qur'anic Perspective**

*There are many verses in the Holy Qur'an that communicate the nature of human existence and various forms of his mental condition, and show reasons and factors of deviation and diseases, and also ways of progress and handling of human psyche.*

*The Qur'anic verses point out about the human mentality, that human beings can derive the advice from them for self recognition and respect for their different character and can be guided through these verses to achieving the correct ways to improvement and education of their own self. However, by the support of facts which Qur'an provides on the human and his psychological behaviour we can fully be guided to drawing the right features of the human personality and also recognise the main driving motivations of human behaviour and factors that have important impact in coordinating the personality, evolution and creation of his mental health.*

*However, security in its Qur'anic concept is possible based on piety, confidence in God, respect to the rights of others, the execution of impartiality, justice and fraternity, defence and protection of the oppressed and the deprived sections of the society, dealing with lawbreaker and elimination of poverty and corruption, security of livelihood and prosperity, protection of legitimate freedom of people and rule of laws.*

*The paper would try to give a definition of psychological pressure, its stages and the factors creating these problems and individual psychological and social security from the perspective of Quran and the well thought-out best immunization. However, the overall goal of this study would be the role of Qur'an in reducing stress, emotional and mental security.*

**Keywords:** Peace, Security, Social Justice, Hardship, Universal Brotherhood, Belief, Stability

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## **Recovering ‘Otherwardness’ as a Counter Narrative to ‘Otherisation’ in Plural Communities: A Proposition to Peacebuilding**

*The paper explores the assertive nature of religious identity, among many different entitlements of groups and individuals, where they prescribe ‘the other,’ taking a categorical view to describe and define the ‘self’. The existence of ‘the other’ becomes the raison d’être for the existence of the self. Such belief is what constitutes their identity, but which fluctuates with attitudes and values. The hegemonic nature of the religion of the majority as a socio-cultural force within plural settings tends to claim ‘super status’ over and above the subaltern groups and voices. I argue this is distinctly a ‘colonial mindset’. It is also an impediment to peacebuilding. Such religio-social behaviour dominates the discourse around the ‘religious other’. ‘Othering’ them in order to gain self-significance denies the very core values of religions as they are founded on a deep sense of ‘otherwardness’, a goodness integral to a religious tradition. This same immaculately crusaded ‘otherwardness’ is what confronts, contests and desires historically and institutionally at some stage to make ‘the other’, who is different, become the ‘self’. Otherwardness, however altruistic and righteous, sees that both the ‘near other’ and the ‘far other’ ‘out there’ can potentially be tossed and swayed by those who ideologically and politically manipulate their affairs, rule their lives, take over even freedom of conscience and civil liberty. All history bears the similar scars of prejudice, religious annexation, enmity and competitive rivalry, enhancing ethnic and other hybridized conflicts, which shamefully sideline even the lofty sense of a soft approach to understand life and its vicissitudes. Peace is at the receiving end of this unpalatable history of seemingly unresolvable issues and conflicts. This paper argues and provides a critique of social structures, including religion, to seek after a window for dialogue and understanding among honest and reasonable interlocutors who can effectively impact on policy makers, civil society bodies, and men and women of good will.*

**Keywords:** Religion, Pluralism, Peacebuilding, Dialogue, Service, Identity, ‘othering’

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## Globalization and Peace & Harmony Education

*World Peace is possible if we should frame and orient the educational philosophy, theories and content of education on the basis of co-existential harmony which is the intrinsic nature of the existence. The philosophy of co-existential harmony (peace and harmony) education is fundamentally a theoretical exercise, although it may yet serve as an exercise in applied philosophy. A formal philosophy of peace and harmony education can assist to undergird individual, institutional, societal, governmental, global organizational commitment to peace and harmony education, in all levels of education. Such education may be thought of as encouraging a commitment to peace-harmony as a settled disposition and enhancing the confidence of the individual: as a peace maker (Shantidoot); as informing the student on the consequences of wars, exploitation of natural resources, and social & economic injustice; as informing the student on the values of harmonious-peaceful and just social structures and working to uphold or develop such social structures; as caring for the student and encouraging the student to care for others; and as encouraging the student to understand the civilization and its prosperous future.*

*Human Civilization on earth is facing extremely explosive times when the context of human life is changing every moment. Our society is crumbling; the waves of destruction are so strong that they are breaking up the moral fabric of our life. The ecological crisis, population explosion with increasing poverty, hunger & violence, economically imbalanced world, and arms race are all pulling us away from the real purpose of our life. Instead they are challenging us to think how to reverse this man-made destructive path or face our own extinction. The crisis humanity is not mere a political crisis, an economic crisis, or a military crisis, yet we continue to find only political and military solutions. The crisis in fact is mainly an educational crisis, which can only be resolved by global peace & harmony education.*

**Keywords:** Existential Harmony, Peace Education, Globalization, Universal Orders, Harmony, Restructuring Education, Education Philosophy

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## Intellectual Freedom in Islam

*The Quran has commanded us to settle all matters at issue through counselling (42:38). Unlike arbitration, counselling implies the freedom to dissent. If diversity of opinions were not allowed to emerge, no fruitful counselling could ever be done. That is why Islam grants total freedom of expression. In the first phase of Islam, there is not a single instance of anyone being held blameworthy on account of a difference of opinion or the frank voicing of criticism. The Quranic term for freedom of expression is shura. (42:38). Shura literally means consultation, in other words, culture of discussion. That is, taking dispute as a point of discussion. That was the Prophet's normal habit. He always used to take any kind of dispute as a point of discussion and tried to clear it up with reason.*

*Freedom of expression has been allowed throughout Islamic history. It was never considered taboo. There are numerous examples of freedom of expression leading to intellectual development. Qazi Abu Yusuf in his book Kitab al-Kharaj has referred to several such issues as were controversial between the Muslims and their Caliph. The Caliph never discouraged discussion. He always invited people to make known their differences, and sometimes there were long discussions until the matter was settled.*

*Freedom of expression is good for both sides. Cancelling freedom of expression is tantamount to cancelling intellectual development. This will halt the whole process of intellectual development. A society whose members hold identical views and never have any controversial discussions, will soon find itself in the doldrums. The intellectual development of the members of this society will be frozen, because personal evolution takes place only where the interaction of divergent thinking provides the requisite mental stimuli. Before the advent of Islam, difference of belief was also a punishable act. People were punished on matters of belief just as on matters of social crime. This old practice is called religious persecution in history. Islam abolished this practice. The Prophet of Islam declared that personal belief is a subject of discussion and persuasion rather than of legal punishment.*

**Keywords:** Intellectual Freedom, freedom of Expression, Intellectual Development, Knowledge, Islam, Freedom of Speech, Discussion and Dialogue



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## **Role of Afghan Women in Peace-Building and Nation-Building in Afghanistan**

*Since 20<sup>th</sup> century women right were very limited and women were suppressed from social and political rights. Since 2001 there condition has significantly improved in the social and political sphere. However the political transitions in Afghanistan pose numerous challenges and opportunities for women to engage in peace building. This paper focuses role of Afghani women in peace building and nation building in Afghanistan. The Afghani women contributed for peace and nation building in Afghanistan after 2001. The present paper analysis their condition and role prior to 2001 and how they evolved themselves despite insecurity and cultural restrictions with the help of international organization. It further seeks to analysis the condition of Afghan women post US withdrawal in 2014 and how Afghan government promise to uphold democratic right and equality for women. The paper also focuses issues of participating role of women in Afghan nation and peace building process. The paper concludes with an urgent need to form an alliance of men who will stand together with women for their rights such as education, social and political rights. Afghan women need to have an active role in politics, economics, power, and to build a democratic society.*

**Keywords:** Democracy, Election, Civil Society, Women Empowerment, Human Rights, Peace

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## **Globalization: Understanding the Trends of Culture**

*The growing trend of interconnectedness worldwide through compressing time and space has opened the window of potential changes and differences in the edifice of culture. Globalization has been carving out the shapes and statures of the foundation and roofs of different cultures simultaneously cultural differences. The awareness of world becoming smaller and free flow knowledge and financial capital has widened the possibilities of cultural differences in societies. Now various form of the differences are came to play ground. Such as ethnic and religious movement, gender issues, minority rights, identity politics and so on. All these phenomena have been emerging as disenchantment or the alienation in the existing culture and led to cultural differences. Another argument is that the world is experiencing “clashes of civilization” in this era of globalization. From this perspective cultures have been seen as a rivalry and conflict against other as Islam and West. And parallel to this, modernization has been marching as a steamroller, erasing cultural and biological diversity across the globe. Because there is prevailing understanding that this worldwide interconnectedness caused to increase cultural standardization and uniformization through the outgrowing tendency of consumerism as McDonalidization. This paper will explore the position and changes in the culture in the age of globalization. And it will examine the main paradigms of culture. They are cultural differentialism, cultural convergence.*

**Keywords:** Globalization, Culture, McDonalidization, Homogenisation

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## **Message of Peace for Multi-cultural Society: Gleaned from Rumi's Mathnawi-e-Manavi**

*In this increasingly globalizing world divided between civilizations, maintaining the harmony is becoming one of the top challenge of contemporary world, in this scenario the need to strengthen the mutual trust, to build the culture of peace, to pull out the deeply rooted misunderstandings, misconceptions between various communities is a prerequisite for sustainable development in interdependent globe.*

*Unfortunately religion has been used as engine of conflict and violence, thus there is dire need to bring together people of different faiths to struggle for peace-building using their faiths, talents, resources. This could be the only possible solution to the enormous challenges we face together and the chance for humanity and this world to survive.*

*However, historically, some individuals have developed very powerful concepts of humanity and moved millions of people by articulating their thoughts creatively. Mevlana Jalaluddin Rumi (1207–1273) has been one such figure, who has given an inspirational meaning to human life. He is greatly appreciated theologian, poet and mystic for his spiritual legacy in the past seven centuries. His teachings transcended national and ethnic boundaries.*

*Rumi with his amazing thoughts, teachings of peace, tolerance and love, for which modern people are thirsting, is able to verbalize the highly personal and often confusing world of personal growth and development in a very clear and direct manner.*

*The Mathnawi (couplets of True Meaning) of Rumi is greatest spiritual masterpiece ever written by a human being. Its content includes the full spectrum of life on earth, every kind of human activity.*

*As of today, one of the greatest problems of humanity is how to live in a multi religious society without losing one's religion, Rumi is a great master who is able to provide a way, He offers the wisdom which leads towards a transformed mentality, love, harmony, and courage to work for the humanity.*

**Keywords:** Jalaluddin Rumi, Mathnawi, Advocate of Peace, Multiculturalism, Peaceful Co-existence, Tolerance

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## Multiculturalism in Gulen's Teachings

*Muhammed Fethullah Gulen is one of the most prominent Islamic preacher who believes that the Muslim community has a duty of service or "hizmat" to the common Good of the community and the nation and to Muslims and non-Muslims all over the world. He belongs to Hanafi school of Islam and greatly influenced by the Rumi, Nursi and Sufi tradition and has reinterpreted the concept of "hizmat" that is more transparent and reaching out to millions of people throughout the world. Gulen's thoughts on Sufism help build universal values in multicultural society. He believes that through service, one establishes contacts with the members of not only his own community but with others also. Hizmat encourages people belonging to different caste, community and religion to live in peace and harmony. Real change in society comes through service not by administrative measures imposed by the government. In order to serve others, Gulen movement has opened hundreds of schools and created a new class of people who were better educated and more knowledgeable. First thing he did was to create a pool of knowledge. He believes that a nation cannot develop when its society is ridden with religious, cultural and social tensions and peace cannot be established by using force. The only way, he prescribes, is to settle disputes within the communities or nations is through dialogue. Gulen movement is developing culture of tolerance by emphasising on peaceful coexistence in a violence ridden globalized world. Gulen movement has founded a number of institutions across the world that promotes interfaith and intercultural dialogue and Indialogue Foundation is one of them. It is important to note Gulen movement gained popularity at a time when militant Islamic movements were gaining ground in the Islamic world. It is the only credible faith based social movement that is promoting genuine peace and progress in the world.*

**Keywords:** Fethullah Gulen, Hizmet Movement, Peace-building, Education Activity

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## **Role of Religious Philanthropic Organizations in Maintenance of Communal Harmony, an Analysis of Kerala Model**

*Every religion has given great importance for charitable activities, donations, social services, and civic voluntarism. It is verily visible that each religion promotes these kinds of philanthropic activities, irrespective of the recipient's cast or religion. There are numerous organizations and associations across the world, which emphasize on the social uplift and development of the lower class people and the poor. The organizations play an instrumental role in representing the voices of different groups in society and campaigning to bring about change on behalf of individuals and communities and particularly marginalized groups who find it difficult to access and influence decision-makers.*

*In the case of Kerala, the philanthropic associations under each and every religion have been played a crucial role in the maintenance of communal harmony and peace building in the state. Unlike other states of India, Kerala has been kept away from serious communal riots and conflicts in every turbulent situation which stricken the nation. The matured religious awareness and education were the key factors behind the peaceful survival of these terrible conditions. The religious awareness and education of the Kerala society is highly approved and appreciated. It is from this basement; the major religious philanthropic organizations of Kerala have been emerged and engaged in social services.*

*This paper is an attempt to explain the role of religious philanthropic organizations in the maintenance of the communal harmony and amity in Kerala, analyzing the characteristics of noted religious philanthropic organisations and their services in vivid social spheres.*

**Keywords:** Kerala, Charity Organizations, Philanthropy, Co-existence, Multiculturalism

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## **Role of Civil Society in Peace Building**

*The role of civil society in peace building is a new stupendous task and will establish new avenue to peace with this new avenue to peace and reconciliation drawn from ancient well of human values and spirituality in this region. Peace building comprises of four dimensions: Socio-economic development, good governance, reform of justice and security institutions; and the culture of justice, truth and reconciliation. Participation of citizens in political decision making is a core concept of functioning democracies. Civil society has therefore tremendously important roles to play within democracies. Vibrant civil society is considered as precondition to go beyond 'formal' democracies, to achieve long lasting attitude changes and to overcome resistance by former, undemocratic leaders and elites.*

*The concept "civil society" goes all the way back to Aristotle, however with a very different definition of the term. While the contemporary debate is to a large extent concerned with the division between state and civil society, early social theories regarded the existence of a powerful state to be a necessary pre-condition for all forms of social life, also civil society.*

*Civil society is the sector of voluntary action within institutional forms that are distinct from those of the state, family and market, keeping in mind that in practice the boundaries between these sectors are often complex and blurred; it consists of a large and diverse set of voluntary organizations, often competing with each other and oriented to specific interests. It comprises non-state actors and associations that are not purely driven by private or economic interests, are autonomously organized, and interact in the public sphere; and it is independent from the state, but it is oriented toward and interacts closely with the state and the political sphere.*

**Keywords:** Civil Society, Peace-building, Voluntary Organization, State

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## **Role of Women in Peace Building**

*“If only the women of the world would come together they could display such heroic non-violence as to kick away the atom bomb like a mere ball. Women have been so gifted by God. If an ancestral treasure lying buried in a corner of the house unknown to the members of the family were suddenly discovered, what a celebration it would occasion. Similarly, women's marvellous power is lying dormant. If the women of Asia wake up, they will dazzle the world. My experiment in non-violence would be instantly successful if I could secure women's help.”*

**— By Mahatma Gandhi**

*Peace is a state of harmony characterized by the lack of violent conflict and the freedom from fear of violence. Commonly understood as the absence of hostility, Peace also suggests the existence of healthy or newly healed interpersonal or international relationships, prosperity in matters of social or economic welfare, the establishment of equality and a working political order that serves the true interest of all.*

*Sustainable Peace is a term describing outside interventions that are designed to prevent the start or resumption of violent conflict within a nation by creating a sustainable Peace. Sustainable Peace address the root causes or potential causes of violence create a societal expectation for peaceful conflict resolution and stabilize society politically and socio-economically.*

*Gone are those days when women were restricted to the boundaries of their home. Today's women are not only intellectually awakened and empowered but also morally and socially enlightened. They are functioning both inside and outside their houses. The positive transition in the status of women has led to a paradigm shift in the society's attitude towards women thereby realizing the importance of women in Human Development.*

**Keywords:** Gender, Women Empowerment, Role of Women, Participation, Peace

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## **Communal Harmony and Peace-Building through Education**

*Education is a panacea for all ills and evils of the society whether they are social, moral, ethical, cultural religious or political. If the real education be imparted properly then we will surely reach to the pinnacle of peace, progress, prosperity and communal harmony. The heart of education is the education of the heart and in my view this is the real education which should be imparted to the students by the government, teachers and parents. We are surrounded with plethora of problems and perils, moral and cultural confusions, communal tension and turmoil etc because our education is limited to the head and hands only.*

*This paper attempts to examine the ways and means in which education can bring peace and communal harmony in the globalized world. It focuses on the role and relevance of education in peace-building and bringing unity and fraternity communal harmony among us. What kind of education should be imparted to the youth so that we may have unity and harmony in the society in this turbulent time? How can education break the age-old barriers which are hostile to social, cultural and communal harmony? How can education root out the maladies and miseries of mankind which have become incurable and obstructive to the peace-building process? These are some pertinent questions which need to be answered and this paper attempts to answer.*

*Our history is an eyewitness of those people who got the education of the heart and they gave new direction and dimension to the whole world for example Buddha, Kabir, Vivekananda, Gandhi etc. We have value-less life, aimless education and character-less religion which are the root of all existing problems and perils. This paper focuses on the education of mind body and soul that can eradicate the most terrible problems such as terrorism, naxelism, racism, communal riots, crime and murder etc. which are creating horror and terror in the heart of humanity. And such type of education can help us to achieve our target that is universal peace and harmony.*

**Keywords:** Communal Harmony, Peace, Education, Humanity, Religion, Understanding, Acceptance



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## **Bridge-builders between Civilizations: Its Role Revisited in International Relations of the System**

*There is a need for change in the perception of religion in International Relations (IR) to unleash the full potential of religion to become the bridge-builder between civilizations. Religions mobilized as peace-builders can increasingly assist the work of the United Nations Organization (UNO) to unite humanity. The resurgence of religions is real and can be harnessed for the better if they are increasingly invited to participate in the global sustainable development and peacebuilding initiatives like the post 2015 sustainable development agenda. Governments and the United Nations often lack the connection and partnership with well-organized grassroots communities that can be tapped into by working more with religious leaders and faith based organizations (FBOs). If this potential of religions for peacebuilding remains untapped or ignored, religiously motivated fundamentalists and extremist groups can continue to promote religiously motivated violence and war to pursue their own economic and political aspirations. Further the ethical and spiritual dimensions are an integral part to bring about lasting change. To implement such policies, religions as part of grassroots, middle range and high level leadership work as an integral part of civic society alongside governments. What will support this collaboration is to bridge the divide between the secular and religious based on Euro-centric Enlightenment based presumptions. Hence, I argue for religions to become allies to the United Nations as fellow companions on the journey to peace so that the XXI century can become known not for the Clash of Civilizations but for the unification of humankind.*

**Keywords:** Religion, International Relations, Peacebuilding, Interfaith and Interspirituality, United Nations Organizations (UNO), Sustainable Development

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## **Interfaith and Intercultural Dialogue for a Harmonious Society: In Gandhian Perspective**

*Mahatma Gandhi expressed himself on problems that contemporary society confronted the most and postulated for a harmonious social order based on political, moral, spiritual and economic regeneration. Being a synthesizer he tried to integrate the positive elements with a liberal interpretation of traditions within and across. He looked for a society where there will be no distinction of caste, creed or community. The society will be guided by 'dharma', where all would live by moral and spiritual values. Non-violence, truth and non-possession will be the supreme law to regulate all activity. Such social order would not permit social discrimination and economic differentiation between man and man.*

*As a religious person Gandhi wanted life to be guided by positive and meaningful way. He believed that the different religions practiced today are not confined to particular nation or region but are universal. The Vedas speaks in terms of global prosperity and world peace. To him Bible and Quran was as familiar as to any other believer. He drew the best out of these and insisted for the respect of all the religions which influenced modern thinking. He stressed upon inter-religious and inter-cultural dialogue and values a method of ensuring an endurable peace among different cultural, religious and ethnic groups within and between societies. His ideas are not confined to a particular region, country, time and group but extend to geographic, cosmic and temporal boundaries across generations. Arnold Toynbee predicted in the 10th volume of 'The Study of History', that Gandhi's ideals will be followed throughout the ages by later generation. The ancient precepts that often heard and ignored, proved by Gandhian thought in XXI century that can bring positive change in the values of modern world.*

**Keywords:** Gandhi's teachings, Interfaith and Intercultural Dialogue, Religious Texts, Non-violence, Peace-building

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## **Globalization, Peace & Development: An Interfaith Perspective**

*In this paper the author looks at the challenges facing humankind over the past one hundred years and particularly in the post-World War II decades. The principal cause of the suffering, according to him, which one can witness wherever one turns, is the corruption of human morals and the prevalence of prejudice, suspicion, hatred and untrustworthiness and selfishness and tyranny among men. The progress and well-being of humanity requires the development and implementation of economic models, which reflect the central role that relationships play in human life. Resources must be directed away from those activities and programs that are damaging to both the social and natural environment and efforts bent towards the creation of systems that foster cooperation and mutualism.*

*The author believes that the greatest danger of both the moral crisis and the inequities associated with globalization in its current form is an entrenched philosophical attitude. The overthrow of the XX century's totalitarian systems has not meant the end of ideology. On the contrary, there has not been a society in the history of the world, no matter how pragmatic, experimentalist and multi-form it may have been, that did not derive its thrust from some foundational interpretation of reality. Such a system of thought reigns today virtually unchallenged across the planet, under the nominal designation "Western civilization". Philosophically and politically, it presents itself as a kind of liberal relativism, economically and socially, as capitalism—two value systems that have now so adjusted to each other and become so mutually reinforcing as to constitute virtually a single, comprehensive worldview.*

**Keywords:** Interfaith, Civilization, World War II, Globalization, Peace, Development

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## **The Role of Human Rights in a Multicultural World**

*India has been the birthplace of four great religions, while other four faiths emerged from West Asia. Hence, these religions have lived together for centuries. India has, therefore, been a multicultural, multireligious and multilingual society for centuries. This multiculturalism has been possible due to a certain degree of tolerance. Mahatma Gandhi and Pandit Nehru had termed this as “Composite Culture”. Fortunately, we also see this multicultural trend in other parts of the world.*

*In the last few decades, there has also been a growing awareness of human rights in many countries. The Universal Declaration of Human Rights has given a great fillip to various types of human rights. This paper attempts to discuss briefly what a few prominent personalities have said about their importance. Moreover, how in certain countries these rights have been violated and the role of the media in highlighting this. However, what is of great importance is the constructive work being done in different parts of the world to safeguard human rights.*

**Keywords:** Human Rights, Multiculturalism, Multicultural and Multi-religious Society, “Composite Culture”, World Religions

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## **Peace-building in the Multi-religious Milieu of India**

*Humanity today is going through a very critical stage in its evolutionary growth towards its ultimate goal and purpose in the Divine Providence. A selfish and greedy market economy, a life-negating materialistic philosophy, and an impatient pleasure-seeking consumerist culture; and the ensuing competitions, conflicts and violence, are threatening the peaceful existence of humankind on planet earth.*

*The materialism-wearied and violence-ridden human society is now searching desperately for a new hope at the distant horizons. India with her incessant search for truth and non-violence, and with her spiritual and religious heritage, and because of the 'Earth Family Consciousness' that she embodies in her being, has an important role to play in the mission of helping humanity find a way out of the present predicament. India's own survival as a living force will depend to a large extent on the sincerity and courage with which she commits herself to this historic task.*

**Keywords:** Interfaith Harmony, Nation-building, Peace-building, Spirituality

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### **(In) Equalities, Peace and Education**

*There is a need to relook at phenomena of peace as it is a multilayered and complex concept understood by people quite differently. Peace should mean not only absence of war, but also violence in all forms, such as conflicts, social degradation, discrimination, oppression, exploitation, poverty, injustice, and so on. Peace is part of a dynamic social process. Peace cannot be built as long as violent social structures exist in society. In this paper the authoresses have tried to focus on unpacking peace, positive peace and its relation with democracy, social justice and education. The purpose of this paper is to emphasize the need for education for peace focusing on re-examining the concept and reviewing its need in order to tease out issues of power, domination, and symbolic violence or cultural imposition, particularly in multicultural classrooms. It also relates to proposing role of teachers as that of providing enabling and empowering conditions to their students so that they may exercise their rights of inquiry, collaboration, and dialogue and giving students the opportunity to practice these skills. This may even mean looking at things/reality differently. First section of the paper focuses on concept of peace, second section focuses on the role of conscientization and social justice in the process of peace and the third section is built on Renciere thoughts and a relation between peace and his view of looking at (in) equalities for realizing social justice, democracy and hence peace.*

**Keywords:** Peace, Positive Peace, Equality, Inequality, Education

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## **Interfaith Understanding for a Harmonious Society: A Hindu Perspective**

*Interfaith understanding and interfaith cooperation has never been as urgent as it is today.. Human suffering caused by armed conflicts, terror attacks, poverty and injustice, violation of human rights, environmental degradation and lawlessness is a great threat to peace in the world.*

*The core teachings of all religions, in their own unique way, propagate kindness, compassion, justice, respect for life and faith in the all-pervading divinity, yet it has been observed that people who consider themselves utterly religious clash with each other in the name of religion and harm each other as bitter enemies. Such religious conflicts exist not only amongst diverse faith groups but also within different sects of the same religious traditions.*

*While religion is considered to be the cause of certain conflicts within and across faith groups and nations, religion has also been used to bring people together for constructive work by religious communities.*

*Peace-building efforts have to begin with individual commitments. Religious leaders have the power to motivate and mobilize religious communities to work together on common goals. They can also call upon the leaders of the civil society, governmental and non-governmental agencies to promote communal harmony, tolerance and interfaith understanding for building peaceful societies.*

*The collaboration of important religious leaders to address global issues like combating terror, disarmament, conflict resolution and protection of human rights, poverty alleviation, sustainable development, global warming and protection of environment is of paramount significance.*

*Multi-religious cooperation is only possible in an atmosphere of mutual respect. The most important elements in interfaith understanding are to respect and accept other faith groups without being prejudiced or judgemental, to preserve human dignity and most of all, to not only have deep faith in one's own religious traditions but also to be adequately informed about the religious teachings of other faith groups.*

*Interfaith understanding also recognizes that all religious traditions are different from one another. But it is important to make a conscious effort to look for commonalities and overlapping values in all faith traditions and practice our faith in a way that affirms our common humanity and interdependence. This attitude in a true believer not only allows great flexibility and deep understanding of the different practices and rituals that exist in other religions but also promotes inter-religious dialogue and interfaith understanding for building bridges of peace in a religiously plural world threatened by conflicts.*

**Keywords:** Peace-building, Interfaith Dialogue, Intra-faith Dialogue, Co-existence, Hindu Perspective

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## **Sustainable Development and Environmental Ethics for World Peace**

*Fourteen years back, we had entered in the new millennium with great hope and celebrations. But man finds himself under severe strain and feels compelled to sit up and reassess his environments, nature, culture and future for world peace. Liberalization, Privatization and Globalization along with chronic capitalism and development, the credo of modern age, have become a dubious proposition. The short-term euphoria that it vouches sated to mankind is turning into a long-term incubus.*

*The humanity today faces the problem of poverty, terrorism and, climate change of global dimension, which have threaten the very survival of mankind due to the rape of the mother earth and nature in the name of modernization and development which ultimately leads to consumerism. The whole planet is in danger due to over exploitation of nature in the name of more and more development. It is a crisis that threatens the survival of all alike, the rich as well as the poor. Environmental degradation in both rich and poor countries are proceeding at an alarming rate—all in the name of more and more development and material prosperity. Development as a process of modernization has proved inimical or antithetical to our environment which leads to Climate Change and threat to world peace. The more material prosperity means the more environmental deteriorations and affecting our climate resulting in natural disastrous all over the world.*

*Climate Change is a global concern and its protection is one of the most challenging tasks facing mankind today. “Consumption for today and conservation for tomorrow” has become the slogan of mankind all over the world. One must keep in mind that no technological intervention, however, brilliant, no socio-economic reform, however, profound will be able to save us from the impending catastrophe, unless and until we radically change our life style and learn to live in harmonious relationship with nature which will ultimately promote the world peace.*

*This paper is an attempt to spell out the developmental dilemmas. An attempt has also been made to find out the environmental ethics for establishing world peace in terms of prevalent culture on Gandhian line. Gandhian perspective is ecological one and involves a reassertion of the ancient beliefs and involves the rejection of the existing paradigm—capitalism, industrialism, consumerism, patriarchal order and reconstructing new one environmental friendly value.*

**Keywords:** Sustainable Development, Environmental Ethics, Sanskriti, Value



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## **Peace-building: A Case Study of Cyprus**

*Cyprus, the proverbial ‘island of love’ remains a potential flashpoint in an otherwise peaceful area of Eastern Mediterranean due to its long-running ethno-territorial conflict. It is world’s one of the most complex and intractable regional conflicts. Divided since 1974 by a Turkish army occupation of its northern third, the Cyprus conflict continues to resist with tenacity all efforts to bring about a solution. International community such as the United Nations and later the European Union had intervened in the island but for no avail. While the UN peacekeeping force has maintained peace for over four decades, this has been achieved at the cost of the long-term objective of conflict resolution. This peace could be termed as “negative peace”. Hope was filled for a conflict resolution with the entry of the EU as the parties involved in the conflict—internal and external actors (Greek Cypriots, Turkish Cypriots, Greece and Turkey) were either members or aspiring members of the union. To a large extent the EU’s role helped the parties, at least Turkey and the Turkish Cypriots, to come to the negotiating table. Although the EU’s “power of attraction” helped move the stalemate towards a resolution in 2004 bringing positive changes within Turkey and also saw attitudinal changes within the common people of Turkish Cypriots. However, it was jeopardised with the prejudicial actions of the EU that led to the membership of the Greek Cyprus in 2004 and keeping Turkey in a ‘waiting room’ status.*

*The membership of the EU for Cyprus and the process of Turkey’s accession which were conducive initially are proving to be ineffective from the resolution perspective. The mediation efforts are failing because of the irreconcilable demands and attitudes between both the communities. The Cyprus conflict has become enmeshed in the myriad political, economic and social problems but most importantly the psychological problems. The protracted emotional problems have led to the irreversible situation in the Cyprus conflict. In this foundation of negativities, does peace-building has a chance in breaking through the stalemate between the two communities in Cyprus? If yes then how it should be proceeded and what should be the approach?*

**Keywords:** Cyprus, Peace-building, UN, EU, Turkey, Greece

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## **Enriching Democratic Culture through Reflective Pedagogy of Multiculturalism: Reading between the lines of NCF-2005**

*National Curriculum Framework-2005 envisages a reflective pedagogy considering the plurality of Indian society. It aims at strengthening a national system of education in a pluralistic society. Similarly it advocates for curricular practices based on the values enshrined in the Constitution, such as social justice, equality, and secularism and is obviously by ensuring quality education for all children. Since NCF-2005 is a strong base of existing Indian school education, the relevance and the crux that has already been widely discussed need to be revisited. Considering content analysis as a methodology, this paper examines NCF-2005 in a different way. A special focus is given to the proposed pedagogy of reflective practice and that of critical, ensuring multiculturalism. The measures those the governments-both centre and states-have already been taken, the shortcomings, and how to address the issues in a fruitful manner, etc. are also discussed in an FGD. The group comprised of 8 teacher educators who are well aware of the NCF-2005 and its concerns. The opinion derived out of FGD is that the pedagogy suggested is very good, but there is an urgent need for training the teachers on how to make it practical to ensure the best behind it. Contents of NCF has been discussed chapter-wise.*

**Keywords:** NCF-2005, Reflective Practices, Multiculturalism, Critical Pedagogy, School Education, Curriculum

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## **Indian Diaspora across the World: Peace-building Efforts in Globalized Multicultural Environments**

*More than two crores of Indians reside in various countries. They are Non-Resident Indians (NRIs) and People of Indian Origin (PIOs). People from Indian Diaspora have been playing pivotal role in developing their adopted places and also doing generous contributions to the community that they belong in their respective states in India. The traditional migration story, if we analyse, find men migrating alone to foreign countries later bringing their wives as dependent and eventually staying in the adopted countries and making the land as their new adopted land.*

*People from various communities from India are found in different foreign countries. From northern India, Bhojpuri speaking people from Bihar and northern parts of Uttar Pradesh were sent as indenture labourers by the British to Caribbean islands, Mauritius and Fiji. Today in Mauritius Indian immigrants' population is around 70%. While going to Mauritius they carried along with them the sweet memories of Hindu culture and religion, which they practice and follow even today. Gujarati Diaspora in various foreign countries spread Hindu religious practices through well-established Gujarati Samaj. Ramakrishna Mission and Arya Samaj are active in the Caribbean island nations and in Fiji.*

*The present paper tries to focus on Indian diaspora across the globe, its existence in various multicultural environments in many nations, and the work done by Gujarati Diaspora through Gujarati Samaj. The paper is also trying to look into the activities that the Ramakrishna Mission and Arya Samaj are doing in the Caribbean countries and Fiji among Indian diaspora to spread the message of peaceful living and co-existence in the multicultural environment.*

**Keywords:** Diaspora, NRIs, PIOs, Migration, Peace, Mission, Samaj, Multicultural

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## Higher Education in the Context of Globalization

*One of the most pressing and controversial issues of the modern world seems to be the phenomenon of globalization. Rapid acceleration of global development has occurred in the last quarter of the last century and was caused by trans-nationalization of the world economy and economic integration, the collapse of the socialist system, a sharp reduction in the number of totalitarian and authoritarian regimes, and particularly the information revolution. Standardization and universalization processes in the world, has caused a kind of defensive reaction, the desire to preserve their national identity and specificity. The process of globalization has exacerbated the old and created new problems in different spheres of human activity, including in the education system.*

*It becomes obvious that without modernization of education in general and higher education in particular is impossible to give an adequate response to emerging issues and forever being marginalized social progress. In modern conditions it is important to find a balance-on one side, to integrate into the world educational space, and on the other to keep undoubted merits of national education systems, without which there is a national culture as such.*

*At the same time, in modern conditions the formation pushes the scope of scientific research enriches the curriculum. The presence of the students and scholars from different countries in the university broadens cultural horizons of both students and teaching staff of the country.*

*The benefits of globalization in higher education are obvious: the pooling of resources, especially when they are so difficult to access, as it is now; avoid duplication and unwanted copying of research topics; better identification of projects and a growing confidence in their feasibility in terms of a collective oversight. Enrichment of scientific, intellectual and educational potential. While globalization brings challenges, it also offers powerful tools for the modernization of higher education, playing a key role in shaping it.*

*Key driver of globalization besides the sale of goods, investment, etc., has increased international trade in services (including education), conducted by the International Trade Organization (ITO). Education-part of this trend. According to the ITO, the global education market in 1995 amounted to \$ 27 billion (U.S. dollars) (WTO, 1998, p.6). It is assumed that in 2025 the total number of international students around the world will be 4.9 million (Blight, 1995, c.43).*

*In the process of globalization, raises the question of quality of education. The problem of quality in higher education-an issue dealt with at multiple levels, including personal professional faculty and in the rhetoric and practice of universities, national and supranational systems review bodies such as the International Network of Quality Assurance in Higher Education (INQAHE). Definition of quality, appropriate tools to measure it and the mechanisms of its software have been widely discussed and are influenced by cultural expectations and historical methods. The problem of the quality of education in the system of globalization today is relevant.*

*Training of foreign students also influences the development of their countries and contributes to global economic and political stability.*

**Keywords:** Higher Education, Culture, Multicultural Environment, Development, Intercultural Dialogue

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