Hope for the World Peace

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Abstract—**This Paper briefly describes how attempts have been made in the past to contemplate a peaceful world. Thinkers philosophers and spiritual leaders have tried to kindle a peaceful world by turning the individual egos towards a collective ego, resulting a sense of connectivity, empathy and togetherness, that are essential ingredients to obtain harmony and world peace. The contemporary psychic spiritual societal experts have worked on secular planes to achieve the same effect, and have devised simple rules as to how to energize individuals, societies and governments for harmoniously living together. The powerful telecommunication outreach and highly effective social platforms today promise faster and positive results, provided that the system is not played in the hands of a selfishly motivated few, but is run by self-regulated reward and punishment mechanism operated by a collective humanity. The hope lies this time, that such a self-regulated collective and connected humanity can achieve world peace.**

Keywords—**Collective ego, Collective humanity, Individual ego, Self-regulated reward and punishment mechanism.**

I. INTRODUCTION

Conflict and stress occur in the world today, at all levels: within individual selves, among people to people, and equally between country to country [1], [2]. Solutions have been forwarded by philosophers, and spiritual leaders at different times such as Jalaluddin Rumi of the olden times, Allama Iqbal of comparatively recent times, and others. Their solutions devolved on the enhancement of the inner self individually, reflecting then collectively into better and socially content and peaceful society. These solutions have been put to test in their times, and have brought considerable success. Today, the teachings are being pursued rather on secular frame by a number of contemporary social psychological and spiritual experts.

There is no doubt that the great proponents of world peace introduced tremendous societal change successively, but situations have been turned around cyclically, by selfish motives and egotistic tendencies of those who were in power. Somehow the humanity has shown a negative entropy, meaning that the system has moved from disorderly to orderly. Man has traveled on a long arduous journey. It is hoped that if the basic rules of the game are understood and followed, the world will be moving towards peace.

II. INDIVIDUAL EGO AND COLLECTIVE EGO

The genetic 'kick', as viewed by Solms and Panksepp [3], known to us as our 'ego'. The dictates of our biology develop into human 'ego' [4]. The ego is a call, 'I am of value, I am authority, I am entitled to avail the bounties of nature, and if I say 'be' so it should be'. This is the ego which is very intricately placed within our brain centers. The interaction between individual to individual, is also the play of the ego. The exchanges of thoughts ideas and concepts, and the feelings of the family, the tribe, the community, the nationality goes on and on ultimately to the level of the entire humanity, are all connectivity [5]. The work of the 'genetic kicks' going up to collective levels, thrusting people to move forward, and making this world better and still better place for human comfort and convenience. We think the achievements that we make are our personal endeavors, whereas in reality there is a silent, grand and all incumbent 'will' working behind it [6]. The closer we remain in line with the 'will', better will we enjoy its energy and better will be our performance.

UNESCO Courier Featured Article [7] has revealed an interesting exchange in July 1932 of letters between the greatest scientist of his time, Albert Einstein and Sigmund Freud, known to be the father of psychoanalysis of his time, on the instance when another world war threat was looming over the globe, and they wondered how can war be averted and peace can be brought in the world.

Einstein addressed to Freud that with the scientific advancements, the threat of mass scale war resulting extermination of the civilization is in the making. Since being a man of physical sciences, he could not comprehend the dark side of man's ill-will and crooked feelings, and would seek guidance from a person of name in psychology like Freud. He himself thought the solution was to set up a judicial and legislative body with the consent obtained from all countries, who could be authorized to settle disputes among the countries, though he doubted if such a body would itself scum to powerful nations. Another way was to establish groups against all wars within all nations, consisting persons above social enticements or constraints, that would not let their governments take extreme actions against other nations. He, however was not sure if such a small group could influence the majority, or the will of the people in power. He was surprised how easily war sentiments could be created, and how difficult it was to restrain people from going in for it. Einstein asked Freud if it was possible to condition people psychologically such that they get immune to impulses of hate and destructiveness.

Sigmund Freud began his reply by explaining the mechanism of 'might is right', that has been operative all the ages through. Resolving conflicts by violence, which comes from animal kingdom, was inherited by man. Subsequently, some

refinement has occurred when man has learnt to resolve differences by other means, deviating from violence to some kind of law abiding ways. Man later also learnt to overcome superiority of one powerful man by sheer vast number of united weaklings. Their union however had to be stable and enduring, which often got frustrated on demise of a leader among them, or by intrigues. The violence cycle would then frequently appeared again. Frequently, 'master and slaves' relationship would re-appear.

Freud however agreed to a possibility of avoidance of violence if somehow a cultural evolution takes place within the community.

Freud counted some benefits of wars, such as they brought formation of larger groups of people, building up of stronger power centers in which people could prosper.

Establishing a common consenting group of people, and establishing a central control, was itself a sure way of ending wars.

A strong central control enables effective judiciary and safer investment environment.

Freud expressed that there were only two ways in which a community could remain cohesive; one was existence of a violent compulsive force, and second was all time reinforcing sentimental and benefactor attachment. It was amazing how easy it is to unite people and provoke them against a real or hypothetical enemy, compared to luring them on benefits of peace and nonviolence.

Freud used a term 'Eros' for rousing ties of sentiments between man and man. Freud also points out towards existence of a thin number of intellectuals, independent thinkers, truth lovers, above intimidations, who need be prepared for antidote against war, upon whose verdicts the great majority of population follows and in fact upon whom the ruling power also depends.

III. RUMI, IQBAL & HUXLEY

Dr Hakan Gök [8] has referred to the life of Mawlānā Rumi, the circumstances in which he lived, and the teachings he delivered around, and has concluded that a peaceful co-existence is possible even in today's difficult climate of tug of war the world over.

Rumi lived in a land where people of different ethnicity, religions and backgrounds lived. The land was continuously engaged in Crusades between Christians and Muslims from the West, and aggression of the Mongols from the East. Mawlānā Rumi gave a formula which worked very well.

He has been, since then, equally today, greatly popular equally among Christians, Muslims and Jews. Rumi emphasized to accept all individuals as they are, tolerate them and love them. This is fundamental to all peace and co-existence. It is valid even today.

Çınar Kaya [9] has suggested the possibility of benefitting from Rumi texts as a resource for both spiritually oriented counseling and counseling in general.

According to him, human beings in fact are manifestations of the Divine that appear in different forms and states and have to be respected. Humans society collectively have successive authority from Divine on Earth. They are a mirror to the beauty of Divine.

They have a definite role to play in the universe. Collectively, they are programmed to elevate their selves. They can do so following certain rules. This way, spiritually oriented counseling has a great potential in preparing human beings functioning well for the benefits of the society.

In Chapter III.1, Universal Man, The Sufi Doctrine of Rumi, William C. Chittick [10] explains the concept of Maulana Rumi regarding 'Microcosm' which rests in an individual and 'Macrocosm' which is the Universe. At lower levels, the Society is also a Macrocosm, in a way. The two cosms face each other, help each other and support each other. The individual man is on a perpetual road to development and ultimately his target is to be the Perfect Man.

The Perfect Man is in complete harmony with the Universe, and at lower levels with the society. Sufism is a path for the movement of Man towards perfection, being in unison with the demands of the Society. Sufism calls upon inculcation of the inner-self to reach and understand the demands of the Macrocosm.

Fall comes when Man runs after his mean desires and selfish motives, and the Trust comes when he aligns himself with the call for duty towards Macrocosm. There are operative principles spelled out by Maulana Rumi, by which Man can align himself close to Macrocosm. The foremost is the making within oneself the will for the union. Second is to free oneself from selfish mean desires and trivialities. Third is to develop the taste of 'love'. Love fellow beings, love nature, love the system and ultimately love the Macrocosm.

Isan Yilmaz [11] has portrayed the process of social change that took place in the region now known as Turkey in a period over 800 years between the spiritual leadership of Maulana Rumi and Fethullah Gülen, in the way of learning to live together peacefully and accepting diversity of cultures around.

Through his lyrics, Rumi gave a message of openness, toleration, compassion, empathy and love as a way out of survival amongst the continuous onslaught of the Crusaders and the Mongols. His message spread like fire, and that is still read and accepted all over the world.

Comparatively contemporarily, successive scholars gave out the same message but in modern language. It is a formula of peaceful coexistence through feelings of respect and equality towards all human beings, and resolving the differences and conflicts by dialogue, humility and accommodation. Inner contentment and happiness was more important than worldly luxuries riches and conquests.

Shagufta Begum and Aneeqa Batool Awan [12] have compared the standpoint of the individual with respect to the society in the light of the thoughts of Allama Iqbal. According to Allama Iqbal, it is in the interest of the individual to be civilized, as his survival isolated from the society, and even the benefits drawn from the society, are not possible. By connecting with the society, the power of perception multiplies, emotions are deepened, and the meaning to life multiplies. The

saying of prayers congregationally opens up spiritual connectivity.

Walid Iqbal [14] the grandson of Allama Iqbal, from his direct knowledge of the person, has reported that Allama Iqbal was a firm believer of inter faith harmony. He rejected violence, sectarianism, and class differences.

Allama Iqbal proclaimed that Islam was a religion of peace. Wars were not initiated until they were inevitable. Even in wars, cruelty was not accepted. Social peace was valued, and any social change had to be brought by peaceful means. The City State of Medina, in early Islamic times, was an example of interfaith harmony, where Jews, Christians, Muslims and pagans lived together without any restraints. Caste, tribe, color and race meant no difference. Both immigrants and the natives lived harmoniously together.

Islam had no national boundaries. Commonality in Islam based on spiritual beliefs alone. It was there, that first in the world history, a written constitution emerged, which spelled out the rights and duties of Muslims as such, and also a code of conduct between Muslims and non-Muslims so that all could live freely. Both immigrants and natives were tied together in knot of brotherhood. It was indeed the foundation of a pluralist society.

The constitution also gave the state of Medina a federal shape, by which the relations between Medina and the surrounding tribes were spelled out. Non-Muslims were allowed to practice according to their own laws of heritance etc. It was a successful experiment, in a view that minds were opened for innovation in an atmosphere of freedom, commerce and trade flourished, and the state expanded to remote corners of the then known world.

Peter Firchow [15] in Science and Conscience has described Huxley's "Brave New World", in which a reference has been made to Freud who admits that it would be possible to re-arrange the relations among man to man, in which the sources of all discontentment, conflicts, war, coercion, suppression would be eliminated. It has been predicted that it would be possible by psychological societal interventions. The basis of the intervention would be elimination of religious pre-conditioning, inculcation of scientific mind and mindset of oneness of humankind.

IV. BUDDHISTS' APPROACH

Darshak Rana [16] has expressed that while other pillars of the society such as politics, religions and science have failed to maintain peace in the world, spiritualty by itself has hope to do so. In view of the author, the factors that affect peace of mind and peace in the world are: political differences, extremity in religious beliefs, barriers of language, differences of color, race and ethnicity.

The root of it arises from anger, lust, greed, attachment and ego. These turn into vicious thoughts that creates unrest internally in the minds and externally physically around. While social sciences, physiology, psychology or philosophy may pose analyses and principles, they do not provide solutions on execution or implementation level. United Nations have been found unable to maintain peace. Peace agencies run out of contracts. It is because, the solution lies in our minds. Our thoughts govern our actions. Spirituality works through meditation and creates mindfulness. It enables control over our will power.

Spirituality eliminates the vices within ourselves by reaching to our true selves. It is not our body that we are, but it is our soul in our body that we are. This awareness makes us free from all the differences of color, race, religion and language.

Tenzin Gyatso the 14th Dalai Lama [17] in his book, A Human Approach to World Peace, has described that it is the building up of right kind of attitudes among people that peace in the world can be hoped. Materialistic progress can only bring about happiness tied down to physical surroundings. It cannot provide everlasting happiness that springs from the inner self and is above all sorts of external circumstances.

Instead of differentiating and fighting among various segments of society, and among various nations, it is better to see things on common factors that all beings belong to one single humanity. Empathy, affection and respect to all individuals are the human values that have brought the human race to this level of progress prosperity and superiority.

Arvind Kumar Singh [18] has presented the solution of conflicts to world peace from the Buddhist point of view, and has suggested contemplation exercises attaining self-consciousness, and self-enlightenment. These are spiritualty practices, and bring an atmosphere of peaceful co-existence and interdependence.

All conflicts and struggles arise from our attachment to material things. The moment we place them secondary, and give more importance to contentment of our inner selves, our relationships with others, and harmony with the world around, all conflicts melt away. The peace within our inner self, brings peace to our outer world.

V. CURRENT ATTEMPTS

Elisabeth Porter [19] has written a book on the subject and has introduced the subjects of connecting peace, justice and reconciliation, and has presented a discourse topic wise of: the war, its damaging effect on humanity, importance of truthfulness in narrating events, building of trust among the disgruntled societies, treating the aggressor with forgiveness and correction, and achieving contentment.

Elisabeth Porter is of the view that reconciliation is practically feasible in the environment of truth, justice, and mercy. This congenial environment can be created by progressively building the positive mindset of conflicting people, groups, and nations. A clearly visible win-win situation has to be illustrated.

Kris Simpson [21] has presented a program of educating for peace at university level where in the students themselves work to build models for peace among different conflicting situations existing at various places in the world. They make the virtual picture of war and how to handle it towards end of it. The students learn ways and options of ending conflicts by means other than war. The students learn the obstacles and resistances that the conflicting societies pose on account of their specific cultural and historical backgrounds. Peace education has come into reality after a long time of its absence.

Cate Buchanan [22] has described the efforts made by the United Nations Centre for Humanitarian Dialogue on Violence Reduction and Prevention, and Supporting Peacemaking Initiatives. They have step by step taken up cases of potential violence, and have analyzed the influences existing therein and the actors involved therein.

The scenario of political dynamics that is underplayed at these instances has been analyzed. Efforts are made on developing the civil society for roadway on peace. This is a collaborative and dialogue technique that is being utilized. Use of latest instruments of outreaching people through information technology is being made. Their findings are, that in the beginning, due to secrecy and denying, it is hard to identify the real reasons of conflict. The parties are not agreeing to contribute jointly. Therefore, a realistic situational analysis is difficult. The people who are at the realm of power keep focus to themselves. Hoping for bringing people together on the table does not make much realization. In developing capacities for arriving at peace often needs readjustment in the local power groups.

Many organizations that apparently support peace process, often really are counter to it. The impulse of defeating the enemy is a deterrent to negotiation for peace. Once a peace arriving process starts, it is difficult in future to digress from it.

VI. Connected Humanity

Ferry Grijpink et al. [23] have reported that the high-band 5G network technology, that is coming forth, poses a great deal of potential on connecting masses of people together, leaders, policy makers, and the media. The connectivity could be employed to make the dreams of the ages of people coming true that they would be able to express their united power to look after their own interest rather than letting some few handle them. The reported research has taken a more expansive view of connectivity to be available every corner across the globe.

The expanding connectivity technologies have been developing and evolving, to outreach virtually everyone, and the same are much less capital-intensive. The research has identified an enormous array of uses the people can participate and have a say as to what makes them safe and secure. Most of this value of self-regulating and self-monitoring can be captured with advanced connectivity, using technologies that have been available for some time now.

This research has looked at the issues of starting a broader conversation about what it will take to make spontaneous reporting of incidences and reactions there on from the masses. The connectivity would enable, promptly identifying conflicts communicating them to people and transmitting their reactions and their impact across broader societal relations. The connectivity would have ramifications for equity and society. Enabling more people to plug into worldwide flows of information and control, over societal domains has been highlighted in this reported research. This will truly establish a live collective humanity.

Galina V. Ozhiganova [24] has described the various ways a community can achieve self-regulation capacity, that enables the community to resolve its conflicts peacefully. The same ways can be applied to nations and humanity as a whole. The self-regulatory capacity of a community has different facets, components, levels and models.

The components are: motivation, values, morality, goal-setting, planning, monitoring, self-control, and capacity to evaluate and correct the results. A very important component of self-regulation is spiritual. Taking these parameters as inputs, the author has conducted simulation models to investigate what combination of these parameters give rise to best potentials for self-regulation to be most effective in that community. It has been found that, in order to make self-regulation in a community successful, a high spiritual level, a high set of moral principles and high levels of values and meanings to life are the best combinations.

High self-regulatory capacities once achieved, help to liberate sufficient potential energy such that people start delivering selfless service to the society. The higher self-regulatory capacities allow individuals to increase the energy resource for self-regulation and contribution to the productivity and quality of life.

Nsongurua Udombana [25] has claimed that peoples of the world in their entirety, have the right to a peaceful world. The right is contained in the Universal Declaration of Human Rights The Author has examined as to how this right to peace can be practiced.

The Author then traces the reasons why that world has largely been elusive. The Author then states that the continued threats prevail in such an effort, including aggression, the erosion of human rights, conflicts, poverty and inequality. The Author urges the global community to unite around the common values that bind for the attainment of such rights: values of human dignity, freedom, democracy, rule of law, and justice.

Negroponte [26], Paul Antony White [27], Zuckerberg [28], Christopher Helland [29] and Heidi Campbell have promoted the thesis that "Connected Humanity" can be further developed and expanded to bring home above main thoughts.

VII. Conclusion

World peace has been attempted by the thinkers, philosophers and spiritual leaders for a long time in the past. Their efforts have been focused on creating a unified collective ego from egos of the individual conflicting nations. Peace and harmony is achieved when a sense of connectivity, empathy and togetherness prevails. The social psychological spiritual societal experts of modern times have worked on secular planes to achieve the same effect.

The method, they have adopted is to try to bring the aspirations of individual nations aligned on one page, and thereby building a collective ego. The telecommunication system today and social platforms enable connectivity to such an extent. The nations thereby can regulate themselves collectively to resolve its conflicts by peaceful means without letting themselves manipulated in the hands of selfish ones.

In this Paper, an argument is made that for securing world peace humanity needs to be connected in the spiritual dimension. Purely rational approaches, e.g., creating UNO, are not enough and have not succeeded so far. Spiritual connectivity implies developing a common identity, or a collective ego, across the world. Then the question is whether

the new telecommunication platforms, Internet and social media can connect humanity spiritually as well and bring world peace closer to realization.

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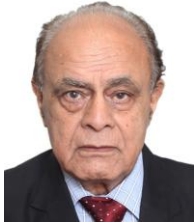
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