

PWPA



Professors World Peace Academy

PWPA-International Special Report

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World University Network to Begin

Gordon L. Anderson

PWPA Offer Accepted

On October 19, 1991, the Professors World Peace Academy (PWPA) made a proposal to the University of Bridgeport, Connecticut, to enter into a relationship that would make the University of Bridgeport the flagship university in a first class world university network.

In February 1991, a university search committee recommended that PWPA consider the University of Bridgeport as ideally suited to become the first university in the proposed system. The university is located near New York City, the headquarters of PWPA International. Our founder's desire to establish an oceanographic institute could be accommodated through its strategic location on Long Island Sound.

The proposal by the Professors World Peace Academy was presented after a careful analysis of the University's financial situation and research on funding and new student enrollment the PWPA could

bring from other countries. The proposal consisted of an offer of \$50 million over a five year period, of which \$10 million would be given immediately, in exchange for control of the Board of Trustees.

It was estimated that by the year 2000, with student enrollment returned to 10,000 students, the university would be profitable. In a report prepared by Professor Charles J. Stokes, of the university's economics

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University of Bridgeport students discussing a project.

Religion and Economic Productivity

PWPA Lecture by Professor Richard Rubenstein

Gordon L. Anderson

On November 18th, 1991, PWPA International sponsored an important lecture at the Department of Philosophy of the University of St. Petersburg, in St. Petersburg, U.S.S.R. (now the Commonwealth of Independent States). About 140 professors of philosophy, graduate students and intellectuals gathered to hear Dr. Richard L. Rubenstein, Distinguished Professor of Religion at Florida State University and a past president of PWPA-USA, speak on the topic "Max Weber's Critique of Marx and the Relationship of Religion to the Economy." The host was Professor Pavel Pavlovitch, on the faculty of philosophy and also President of the St. Petersburg Peace Committee.

The topic was not chosen arbitrarily. The economic crisis faced by the former Soviet Union is due in part to the loss of ideals which has followed the collapse of communism. However, Russia never had a "protestant work ethic" which spurred people toward economic productivity with religious fervor. Today as Russia's intellectuals in St. Petersburg are attempting to articulate a road toward an economically prosperous culture, they are very interested in learning about the religious and economic principles of advanced industrial societies.

Professor Rubenstein, an expert on Max Weber and the history of German philosophy, was uniquely qualified to give this lecture because of his investigations on the relationship be-



Richard Rubenstein delivering his lecture on "Max Weber's Critique of Marx and the Relationship of Religion to the Economy."

tween religion and economic development in both America and Japan. He views Japan, not Russia, as America's major competitor. He also believes that the decline of religious consciousness in business and work is at the heart of present America's economic problems.

In Max Weber's critique of Marx was the understanding of the effects of religious belief and culture on the motivation of individuals. The Protestant reformation, and Calvinism in particular, had created a burning conscience in individuals who believed they were accountable directly to God. Work, far from being a menial task or drudgery, was viewed as the glorification of God. Because of this, people invested themselves fully and worked toward the perfection of whatever they created. The ethic was virtually the opposite of that portrayed in the familiar saying "we pretend to work and they pretend to pay us." Rather

than relaxation with one's friends over tea, which the upper class enjoys and much of the world envies, the Protestant idea of a good time was related to one's vocation.

Calvinism was able to bring social respectability to the businessman, who, throughout the world is widely viewed as corrupt, greedy, or a swindler. The religious businessman was a great philanthropist, invested in his business and his employees, and only took for himself what he believed God would approve. On American television, up through the 1950s, businessmen were depicted as pillars of society and sound citizens. Since the 1960s, businessmen have been losing their image of respectability in America. The recent Wall Street scandals and the Savings and Loan crisis served as a kind of proof that business and finance were

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Culture and Religion Conference in Moscow

Irena Aksenova
and Boris Gubman

The role of religion in the tradition of human culture became the topic of the first PWPA conference held in Moscow, Russia at the intourist complex "Tourist" November 21-23, 1991. Among the sponsors of the conference were PWPA International, International Religious Foundation, the Institute of Philosophy of the Russian Federation Academy of Sciences, and Tver State University. More than 120 participants from Russia and other Republics of the Commonwealth of Independent States, plus 19 scholars from the USA, Britain, India, and Uganda gathered to discuss the situation of religion in the modern world in the context of cultural heritage and its influence on the development of the contemporary political climate on the planet. The conference was attended by former President of the World Council of Churches and current President of IRF, Metropolitan Paulos Mar Gregorios, and other significant religious leaders, representing different denominations.

The conference was opened by Gordon Anderson, the Secretary General of PWPA, who focused on the urgent need to promote spiritual renewal of the world community, which relies on the resources of morality and religion to guide democratic societies. Representing the PWPA-Russia were Irena Aksenova and Vice President Pytor Nikolaev, who spoke about the necessity of religious and cultural revival in Russia.

The present world is full of contradictions; nevertheless, there is a prevailing tendency toward unification. The potential of cultural values for creating diversity and the unity of mankind was widely discussed at the conference. In his paper, Alexander Shtromas (USA) considered the opportunity to accommodate the variety of ethnic values in a universal world order. Richard Rubenstein (USA) profoundly analyzed the cultural prospects of our civilization in light of the theoretical legacy of Max Weber. Igor Naletov (Russia), and P. Gurevitch (Russia) spoke in favor of the cooperation of secular and religious humanism.

Religion can become a strong unifying force, building a bridge of confidence between different cultures, ethnic groups and states. Ursula King (Britain) stressed the resources of religion for peacemaking. The danger of religious involvement in political conflicts was ex-

pressed by Paul Mojzes (USA), using Yugoslavia as an example. A.B. Akiiki (Uganda) revealed its explosive potential in Africa and argued for a wholistic approach to culture which traditional life provided. The role of inter-religious dialogue in solving problems of contemporary culture was discussed by Paulos Gregorios (India), William Garret (USA), Valentin Lazarev (Russia), Gillian Peele (Britain), Ghulny Saqueb (Britain), Rolf Theen (USA), Dan Cohn-Sherbok (Britain), Jan Vejs (Latvia), and others.

The relationship between philosophy and religion was also a focus of attention during the conference. John MacQuarrie (Britain) considered contemporary approaches of philosophy and religion in analyzing human beings. Clarifying the pattern of philosophical thought of the postmodern epoch, Boris Gubman (Russia) specified particular traits of

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Professor John MacQuarrie of Oxford addresses the seminar on Culture and Religion in Moscow on November 22, 1991.

Reflections on Moscow

Gulam Saqueeb

This article is a reflection on the conference described in the article on Culture and Religion.

This was a bold attempt by PWPA to engage prominent Russian professors, theologians and thinkers, at this critical juncture of their history, in an intellectual exercise to probe into the prospects of re-invigorating the historic role of religion in the culture of the modern world. There is a sharply growing thirst for peace and harmony through a return to religious and spiritual values all over the world and the Russian people are no exception.

This meeting was also a follow-up to the historic visit to Moscow by the Reverend Moon in April 1990, when he and Mikhail Gorbachev had an intimate together to discuss just such questions. It was surely no coin-

cidence that just when the conference was taking place in Moscow, Reverend Moon was in North Korea on an historic peace mission.

Countries represented at the conference included the USA, Britain, Belgium, India, Uganda, Poland, Estonia, and the various republics of the Soviet Union, representing a variety of faiths, including the Roman Catholic Church, the Greek and Russian Orthodox churches, the Anglican Church, Unification Church, Buddhism, Islam and Judaism. Recurrent themes among the papers were: "The Role of Religion in the Modern World," "Prospects for a Unified Future Civilization," and "Dialogue of Philosophy and Religion."

The Russian hosts, the Institute of Philosophy of the University of Tver, made a very good impression on the visitors

with their hospitality and warmth. Everyone thought that the conference was a success, although there were, of course, a few weak points of organization that need improving next time. The over-riding impression as that of joy. Participants thought that more such events ought to be held all over the different Republics to encourage mutual understanding and cooperation.

Thanks are due to the sincere effort and hard work of the Russian chapter of PWPA, for which this was the inaugural meeting, especially to the new Secretary-General, Irena and the staff and students of the University of Tver, the various embassies who produced visas at short notice. Last but not least, the new Russian PWPA thanks participants from all countries for their precious time and valuable contributions.

Culture & Religion continued from page

transformation of religious philosophy and characterized the search of lay thinkers for universal values. Paul Badham (Britain) spoke of the present status of the relationship between faith and reason. Religion and religious philosophy, according the Waldemar Chrostowski (Poland), are to play a very important part in coping with the danger of ideological illusions and myths after Kolyma and Auschwitz.

The unifying tendencies of 20th century culture are becoming more and more evident. Thomas Walsh (USA) presented his view on the opportunity for inter-religious dialogue in the postmodern situation. The unifying stylistic traits of

modern art were identified by Betty R. Rubenstein (USA). Grigory Pomeranz (Russia) and Nina Yulina (Russia) revealed future prospects of development of contemporary civilization.

Participants visited the Russian Orthodox Church center in Zagorsk, enjoyed the beauty of Moscow, and attended a Russian folklore ensemble concert.

The Moscow conference was a step towards understanding and clarifying the role of religion in culture in the final years of this century and into the future.

Irena Aksenova is Secretary-General of PWPA-Russia. Boris Gubman was Conference Co-chairman.

PWPA

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Nigeria in the 21st Century

The goals of this conference were to present papers in preparation for the 5th International Congress in August 1992 and to receive Professor Kenneth Mellanby, First Vice Chancellor of the Premier University of Nigeria, as keynote speaker in order to: heighten the standard of the conferences, especially academically; to attract high level scholars; to revive our chapter after several years of unclear activity and vision; and to obtain a testimony about the Founder's work through Professor Mellanby.

The conference was attended by 77 participants from 10 universities. The centerpiece of the opening session was the citation to Professor Mellanby, his keynote address, and the conferment of Honorary Membership in PWPA-Nigeria. Professor Mellanby was received with genuine enthusiasm by all present.

In the afternoon a symposium on "Perceptions on Industrial Development in the 21st Century" was attended by professionals who had been invited to discuss this theme. The conference concluded with an evening banquet.

The major success of the conference was the way in which the Mellanbys were received. We believe that some internal condition was established which may facilitate the restoration between the black and white races or, historically speaking, between the colonizers (Mellanby's era) and the colonized.

Academically, there is still room for improvement, but all-in-all the conference instilled new hope for the future of PWPA in Nigeria to all who attended.

Citation for Kenneth Mellanby

Presented by Professor Kalu Uka

It is my singular honor and humble privilege today to present to you a unique personality, the man who on May 8, 1947 became the Principal-designate of then proposed University College of London at Ibadan, in what is now Oyo State of Nigeria.

Dr. Kenneth Mellanby's appointment, made by then Secretary of State for the Colonies, marked the "transfer from paper to practice" of the long drawn-out planning from the Elliot and Asquith Commissions in Higher Education of 1943 to the creation of the Inter University Council of 1947.

With nearly 30 universities in Nigeria now,—almost one for each state of the federation—it is usual for people to forget how it all began...

After the commissions had done their work, the University College of Ibadan was finally decided upon.

To give you an idea of the man who guided the new institution from its birth, I shall simply recount the epochal account of the founding of the first University College in Nigeria by Dr. J.T. Saunders, C.M.G., M.A., Hon. CD.C.L., and himself next President of the College after Dr. Mellanby from 1953-1956.

Dr. Saunders said, *inter alia*, and I quote: "The disruptions caused by the war (1939-1945) to channels of communication and supply were still much in evidence and there were many difficulties to be overcome. ...the energy and enthusiasm of the new principal surmounted obstacles by methods that were sometimes unorthodox. ...he lost no time in arranging for the conversion of the unoccupied, derelict and overgrown buildings of the Military 56th barracks and general hospital for use by the college as lecture rooms, laboratory and quarters for staff and students, ...in little more than three months, with new water and electricity supply line, the equipment and staff of the Yaba Higher College moved to Ibadan as the nucleus of the new College on January 18, 1948." That area remains known as the "old site."

By this movement to its new permanent site shortly after, we are again told that "most commendable was the speed with which Dr. Mellanby acted in providing necessary buildings and ensuring that the architects adhered to the plan for the layout and groupings of buildings. This layout and grouping are much admired today as modern architecture distinguished by its determination to benefit from science and the effects of science"

In less than one year after his appointment as Principal designate, Dr. Mellanby was able to arrange for the formal opening of the University College. Dr. Saunders confirms to everyone that the occasion was "no empty formality, as there were students, classrooms and teachers ready to instruct, as well as accommodations for both the students and instructors."

Anybody who has followed the history of the proliferation and growth of Universities in Nigeria from one University College to the many autonomous, Federal and State Universities, will agree that the example of Dr. Mellanby has remained unequalled. The most successful and most memorable and most scientific Nigerian Vice Chancellors have been both scientists and artists molded and cast in the hard and perceptive pattern of Dr. Mellanby. With the example he set, it has been a long process of adaptation, accommodation, improvement, and success...

Mr. President of the Professors World Peace Academy in Nigeria, I therefore call on you to bestow upon this distinguished academician and administrator, this great planner, this energetic and untiring friend of the University system in Nigeria, this unforgettable pace setter, the honor that is due him as he revisits this great country, the honorary membership of the International Professors World Peace Academy.

University continued from front page

department, it was estimated that in the 1997-98 academic year the university could have an annual financial surplus and create an additional 3,300 jobs to the Metro Bridgeport area.

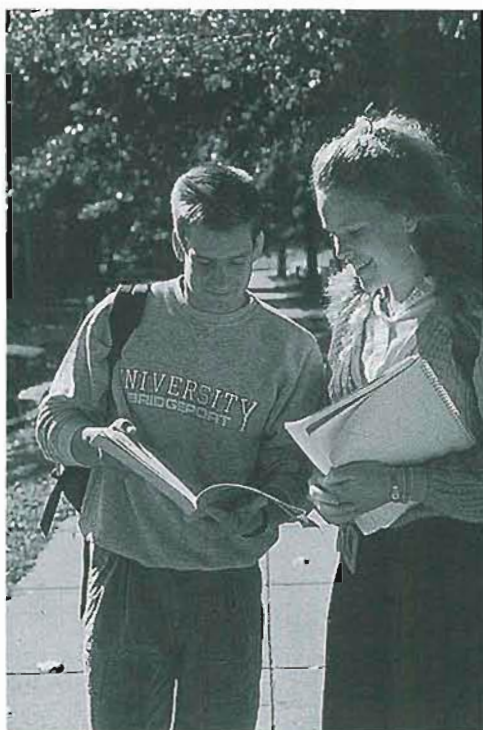
The Professors World Peace Academy does not plan to interrupt any of the current programs. However, it has plans to develop new programs such as an oceanographic research center and a medical center. These projects would be based on additional funding bequests. PWPA endorsed the original mission statement of the university, which was founded as a private non-sectarian university, and gave guarantees of academic freedom to all university programs.

Unfortunately, on October 19, the Board of Trustees turned down the opportunity to immediately negotiate with PWPA concerning this proposal. The delay makes recruitment of students for the 1992-93 academic year more difficult. However, on April 15, 1992 they agreed that the PWPA proposal was in the best interest of the university, which was encountering severe financial difficulties. Shortly thereafter PWPA submitted a contract which was agreed to in principle by the Board of Trustees on April 25.

A Long-Time Goal of Reverend Moon

The Reverend Moon has long talked about the value of such a system to the emerging global culture. In his founder's address at the First International Congress of PWPA in Seoul, Korea, he stated;

I have been planning for a long time to establish an International Federation of Universities based on the extensive network



Two University of Bridgeport students comparing notes.

of contacts already created by the International Cultural Foundation and the PWPA. The time has now come to realize this, by establishing first-class universities in 70 countries on the six continents, where young people of all races and nations will be educated as world citizens. I want to instill in them the ideal of a peaceful world where all human beings live as brothers and sisters, by promoting regular and extensive international exchanges of faculty and students, and by sponsoring numerous collaborative research projects with international staffs.

History of the University of Bridgeport

The University of Bridgeport (UB) was founded as a junior college in 1927 to develop in students "a point of view and habit of mind that promotes clear thinking and sound judgment in later professional and business experience."

The college became the University of Bridgeport in 1947 when it received its charter for a four year degree program by the Governor of Connecticut. New facilities were built at the beautiful Seaside Park, a gift from circus owner P.T. Barnum. The College of Arts and Sciences and the College of Business were added at once. Colleges of Nursing, Education, and Engineering soon followed. In 1951 the University awarded its first Master's degree. In 1979 its first doctoral degree, in Educational Management, was awarded. In April, 1992 it became the first and central university in the PWPA University network. Current Programs:

College of Arts and Humanities

Advertising, Art, Cinema and Television, Ceramics, Fine Arts, Graphic Design, Photography, Sculpture, Education, Industrial Design, Interior Design, Music, Theater, English, History, Politi-

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Indian Society in the 21st Century

Professor B.B. Mohanty

The conference on "Indian Society in the 21st Century: Opportunities and Dangers" was inaugurated by Dr. Zahoor Qasim. Through his keynote address, he presented the Indian scenario with particular reference to the developmental process in India since her independence. He said that, unlike other countries, India is a country which has a lot of diversity, contrast and opposites. He went on to highlight and list the opportunities. He said that the rich-poor gap would be reduced, there would be far more employment opportunities, increasing demand for food, fresh water, and energy. As a result of the developmental process and methods, India will produce more waste materials, which will result in more garbage. More quality goods will be produced. The resurgence of religion will vanish. The economic climate will be better.

Secularism will be on the increase.

The dangers included a population of close to a billion. Faster industrialization, leading to environmental degradation, and difficulty in providing educational opportunities for all. There will be an erosion of value systems because people will be interested more in material gains, and the ill-effects of alcoholism and drug abuse will increase.

In summing up, he said that organization such as PWPA, the United Nations, and the entire UN system will have to make consistent and rigorous efforts in developing a global moral code.

The inaugural session concluded with the presidential address by Dr. Motilal Jotwani, who said that Professor Qasim was more optimistic than he.

The six members who reviewed the entire futuristic scenario of opportunities and dangers were comprised of a

physicist, a philosopher, a sociologist, a poet, an educator turned social activist, and a medical scientist whose concept of health is holistic. Thus, there was a broad canvas of opinions, observations, and perceptions, and quite a few areas of broad agreement.

The first technical session presented the papers of Professor M.R. Bhiday and Professor Kamalakar Mishar. The salient feature of Professor Bhiday's paper was that there is a good hope in developing a relationship between science and philosophy, so that a universal value system can be produced. Professor Bhiday said that we have forgotten Ghandi. We have neglected the rural areas, and have created rural pockets in urban areas. According to him, there will be a homogenous culture. Talking of decentralization, he said that technology will revolutionize society. He sees a danger in this because of communication technology. CNN, Star TV and Cable TV will have an impact on the Indian media. The impact of this already has led to consumerism. Studies of rural areas have indicated that the people who have money in the rural areas are spending more on lipsticks, powders, soaps, Maggi Noodles and Rasna. They are spending more on these items and less on food. This is a dangerous signal.

The next paper was from the perspective of Dr. O.P Gupta, a sociologist. One gets the impression that his paper reflects many weaknesses of Indian society. It is hard to say whether these weaknesses are positive or



Professor G. Asolkar addresses the conference.

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negative. There are many realities.

Professor Vishnu Raut questioned the ambitious programs of social change in the Five Year Plans and asked who the beneficiaries are. He mentioned the new educational policy and asked how to provide educational opportunities for the 55 million primary age school children. If these opportunities cannot be provided, what will happen? He mentioned school TV, but there are some areas where TV is not functioning, but this is a failure of management.

The next paper, presented by Dr. Jotwani, reflected his expertise and sensitivities as a poet. In highlighting the effects of Mantra, Tantra, and Yantra, he identified Mantra with the writer, Tantra with the audience, and Yantra with technology. He also identified the importance of communication and the communication process. The poem on the first page of his paper is a brilliant piece that sums up his entire thinking on the subject.

Professor Vishnu Raut said his paper was for the masses by one of the masses. Unless one analyses reality at the grassroots level, one cannot identify the opportunities and dangers. The solutions as identified in his paper were decentralization of power, planning from the bottom, and managing the social problems of society.

Dr A.K. Tharien presented the present scenario in the health field: the emerging drug policy, and the need to eradicate superstition. His two-pronged attacks were related to each other: Most of the health problems can be solved by creating an awareness of the same and by promoting literacy. He raised the question

whether there would be health care for all by the year 2,000. This was the ideal suggested by the Alma Ara conference of WHO, UNICEF and UNFPA. There is also a similar goal of education for all by the year 2,000. The question is: Can there be health for all by 2,000 in Kerala, which has already achieved almost total literacy? His answer was that although health by 2,000 might not be a reality for all Kerala, Kerala is on the road toward achieving that goal.

Dr. Tharien mentioned that WHO has only 250 essential drugs, and we have a few thousand that are not necessary. He said that we had a great tradition of healing in this country, and that malnutrition is the basic cause of illness.

I should like to present some of my own views. It is the mass media which is going to have a tremendous impact on Indian society. The advertisements on television not only sell a product, they suggest a lifestyle. The portrayal of serials on television also suggest a lifestyle. Unless the media is decentralized, the centralized media and designing of the

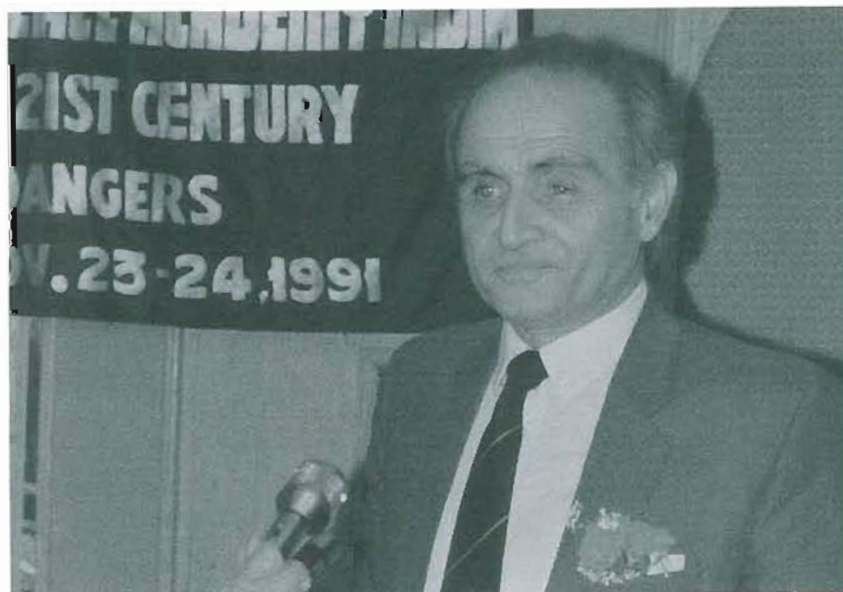
programs, and the centralized preparation of software are going to create a homogenous culture. But why should there be a homogenous culture for the entire country? Why should all of us wear the same dress? Let thousands of flowers blossom. If the centralized approaches continue, there is the danger of the media swallowing them all up.

My second observation is on the educational system, I agree with Dr. Qasim that distance education is going to be the prime method and medium of education.

My third observation is that unless we introduce inter-religious fellowship, inter-religious study, and inter-religious prayer, both in the family and in the schools, religious fundamentalism will increase.

There will be many technical opportunities, but these need to be absorbed and managed. Otherwise, our native soil will be uprooted.

B.B. Mohanty is Professor of Oral and Visual Communications in New Delhi.



Dr. Qasim delivering keynote address.

Prospects for Democracy in the 21st Century

Gordon L. Anderson

December 18th marked the anniversary of the founding of PWPA-International. Chapters from around the world held events in commemoration of the occasion. PWPA-USA sponsored a symposium of the "Prospects for Democracy in the 21st Century," in which nine papers were presented at a symposium attended by thirty-five scholars. The conference was held at the Embassy Row Hotel in Washington, D.C.

The theme of the conference was suggested by Professor Nicholas Kittrie, President of PWPA-USA and Professor of Law at American University in Washington, D.C. He chaired the conference and presented the opening paper, "Democracy: An Institution Whose Time Has Come?" Kittrie noted that throughout the world today people are demanding democracy. However, demo-

cracy has a large history of failures in human history and may not be easily attained or maintained in many parts of the world. What are the conditions required for democracy? What have been the historical problems with democracy in Ancient Greece, or other places in which it has been tried and failed? Is it a form of political organization that the whole world can adopt? Democracy has meant many things and had many forms. What form is most successful? These questions and others set the stage for the ensuing program.

David Gruender, Professor of Philosophy at Florida State University, next gave a presentation on "The Lessons of the Classical Greek Experience" with democracy. He spoke about King Solon's (ca. 630-560 B.C.) experiment in democracy that degenerated into anarchy and the following reflections on democracy by the Greek philosophers. He reminded us

that society in Ancient Greece centered on the polis that was a very different entity than today's modern nation state.

"The Modern Roots of Democracy" was the title of the next presentation by Professor Edward Shils of the University of Chicago. Shils noted that universal education, which became widely practiced in Europe, is a foundation of modern democracy. Without an educated citizenry, democracy cannot function responsibly. Another root of democracy is economic self-sufficiency of the citizens. Where there is a form of economic bondage, as in Feudal times, people are unable to act autonomously in the political sphere. Another modern factor in democracy is the idea of territorial states defining the political territory. In previous times a political unit may have been thought of in terms of the extension of a particular ruler's military dominion, or a city-state, or another definition. Shils noted that some social unity that leads to consensus on most political issues is required, and that the United States is in great danger because of the lack of social consensus which results in the power politics of special interest groups.

In a discussion of "The Contemporary Meaning of Democracy," Joshua Muravchik of the American Enterprise Institute listed four features of democracy. The first feature is government leaders chosen in free and open elections. The second factor is free speech. Third, there must be a due process of law that is not



Participants discussing prospects for democracy in the 21st century.

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tampered with by the political elites. Finally, there must be the possibility for all members to gain citizenship according to clear and fair procedures.

Muravchik also discussed civil rights and social rights, outlining what the state could reasonably guarantee and what depended upon other factors, such as the level of economic development of the society.

The next presentation, by Professor Alexander Shtromas, dealt with the establishment of democracy in the former Soviet Union. He stated that it was not enough to reform the old system (*perestroika*), but that the old system had to be abolished (*distroika*) before genuine democracy could be established. The transition from the center of the Soviet Union in Moscow to the center of the Commonwealth of Independent States in Minsk was to ensure a complete separation from the old system.

The reintroduction of the private sector into the CIS is now the most difficult challenge. Shtromas commented that Yeltsin has taken all the political power from the old system, but that he does not have a clear plan for the new economy and privatization. Several problems to overcome are; the lure of power, the inertia of manipulation and control, the mistrust of the masses by the intellectuals, and the distrust of foreigners. He noted that complete economic shambles based on paralysis in the political sphere will lead to a new network of independent economic relations. This is already beginning to take shape as creative individuals work to survive. However, legitimate economic relations and the criminal activities of new mafia's and op-



Chairman Nicholas Kittrie and Professor David Gruender on his left

portunists are now not very clearly distinguished.

After lunch, Elie Kedourie, a scholar at the Wilson Center, spoke about the prospects for democracy in the "third world." He began with a comment that no modern nation state, except a very small state like Lichtenstein, could function with the direct rule of the people. Modern democracies need to be representative. He said that indirect rule is the genuine political contribution of Western Medieval Civilization.

The modern representative democracies require several things; (1) regularized elections, not held by caprice, (2) diffusion of centers of interest, no monopolies, (3) diffusion of property among citizens, (4) widespread education for personal responsibility, (5) a common idea of civility, and (6) a common idea of the market. Kedourie stated that all these factors make it difficult to foresee democracy taking root in the "third world" soon.

Kedourie argued that terms like "third world" or "developing nations" are perhaps more misleading than helpful. "Third world" comes from political categories that put the capitalist West in one camp, the socialist East in the second, and the rest of the world somehow then gets viewed as neither capitalist nor socialist. The word "developing," on the other hand, comes from economic categories and is hardly related to the six social factors listed above.

Kedourie thinks that the societies that are not representative democracies are variations on what he calls the more "primitive" kinship societies or what he called "oriental despotism." In Africa, the Middle East, and elsewhere, European rule was superimposed on the existent tribal structures. Post-colonial times initially involved competition by tribes for the territories delineated by former colonial rulers. The untangling of these

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PWPA-Uganda Hosts Lectures

Raymond Otika

PWPA Uganda has embarked upon a program of public lectures to be presented every month. Between May and August of 1991, lectures on such diverse topics as "Education in Nigeria" by Dr. O.K. Ndolerire, "Dialogue on the Present Situation in the USSR" by Mr Alexander Ivanov, "The Asian Presence in East Africa" by Mr. N. Desai, and "Communication in the University Setting" by Professor S.A.H. Abidi were presented.

In his presentation Dr. Ndolerire pointed out that because the Moslems had introduced Koranic education in Northern Nigeria 400 years before the arrival in Nigeria of Europeans, Western education was resisted by Northern Nigeria. These Koranic schools taught not only religion but also mathematics, geography, history and Arabic. Also, the town of Katsina was a renowned ancient seat of learning, its founding professors having come all the way from the historic university of Timbuktu in the 16th century. Thus, Northern Nigerians already had a system of education by the time the Europeans arrived. These people were not only confident of the type of formal education they possessed, but were highly suspicious of Western education. "It should not be forgotten that this education was being introduced by Christian missionaries whose main preoccupation was the saving of souls. The Moslem leaders of the North were not too keen on seeing foreigners introduce a new form of learning and in the process lure away their children



Alexander Ivanov presents his views on the present situation in the USSR.

into some alien religion." And the consequences of this are still being felt today as indicated by imbalance in school enrollment between North and South, which has caused friction at different times. And yet, it is the "uneducated North" that has largely provided Nigeria with its leaders since independence. "Men with relatively little Western education from this area have been preferred to their counterparts in the South who are far more qualified with high level degrees from the best learning institutions of the Western world."

Alexander Ivanov spoke at time when so many changes were taking place in the Soviet Union that he acknowledged that what he presented might no longer be relevant to the actual situation at home. He said that basically there was excessive demand for dramatic chan-

ges beyond what any politician could handle, and that there are no magical solutions. Disillusionment and frustration will not solve the problems facing Russians today. Ivanov felt that problems had to be dealt with from an historical perspective. Socialism, in and of itself is not evil, but it appears evil because those in charge of establishing it did not uphold human values.

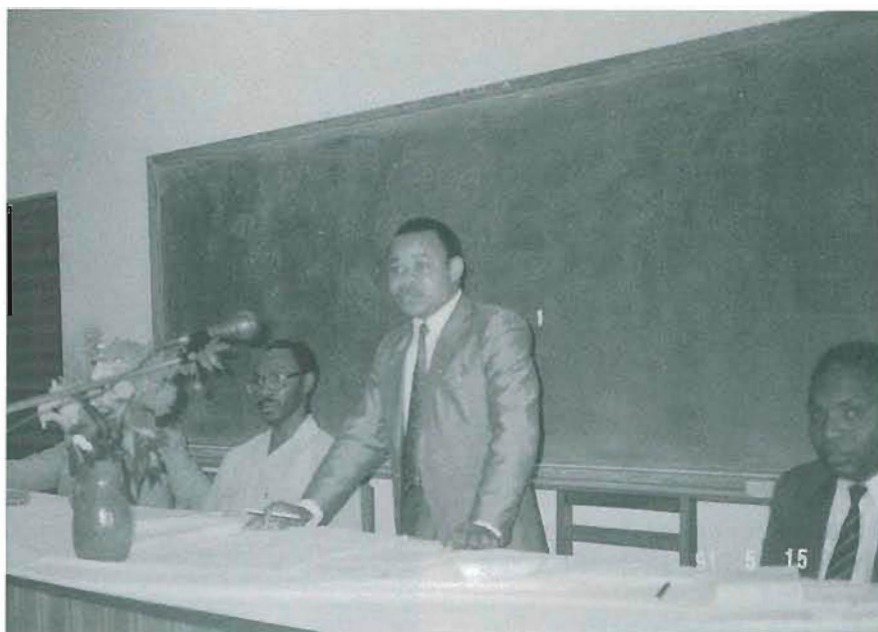
Dr. Desai said that up until the beginning of the 16th century when the European maritime powers arrived via the Indian Ocean, Indian presence on the East African seaboard was quite substantial. The use of the Indian system of weights and measures, of Indian cowries as currency, and the great demand for Indian goods all pointed to the fact that Indians were playing a key role in that area. However there is no indication that

continued on page 12

Lectures continued from page 11

they had penetrated into the interior and made contact with its Bantu state systems. In the early 19th century the return of the Imams of Muscat to Zanzibar marked not only a strong revival of the Indian commercial connection with East Africa but also a beginning of change in the character of the Indian association.

Professor Abidi spoke of the link between information and education, which play a key role in planning and decision making. In the context of the university setting, young men and women who aspire to enter universities need information as to what course of study are available. They need information about entrance requirements, when and how to apply, financial obligations, the duration of study for a particular program, and so forth. In the same way, academicians, university employees, prospective employers, registered students and researchers, the general public, the government and governing bodies of sister institutions need some information from the university also. The university, too, is in need of information from them. A wise administration will design its information and communication policy not only in light of the current information needs but in anticipation of future information needs.



The representative of the Nigerian High Commission discussing education in Nigeria.



Informal discussion after the talk.

The Professors World Peace Academy (PWPA) is an international association of professors, scholars, and academics from diverse backgrounds devoted to issues concerning peace. PWPA sustains a program of conferences and publications on topics in peace studies, area and cultural studies, national and international development, education, economics, and international relations.

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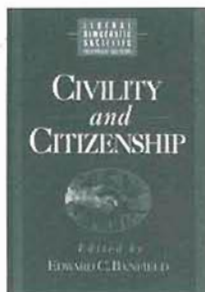


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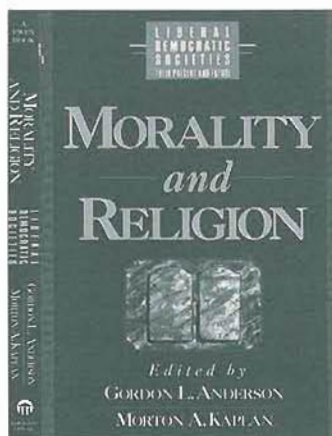
Civility and Citizenship

Edited by Edward C. Banfield

This book examines how civility and citizenship affect liberal democratic society. Professor Banfield emphasizes the protection of the private sphere above all else. The private sphere, on the other hand, must produce civil people who have concern for society as a whole and work for the common good.

1992, 151 pages, index

Cloth, ISBN 0-89226-104-8, \$35.95, Paper, ISBN 0-89226-105-6, \$17.95



Morality and Religion

Edited by Gordon L. Anderson and Morton A. Kaplan

An exploration into the relationship of religion and morality to liberal democratic societies. Religion has nurtured altruism, family and community life. It has been a ground of the civil conduct democracies require. Ironically, liberalism has undercut traditional moral and religious authority. This book explores the philosophical requirements of liberal democracy and the ability of traditional religions to function in the modern state. The articles look at the problem of consensus on basic issues of sexuality, family, education, and community. These social institutions are the foundation of the state, yet present societies have not promoted coherent values associated with them.

1992, 348 pages, index

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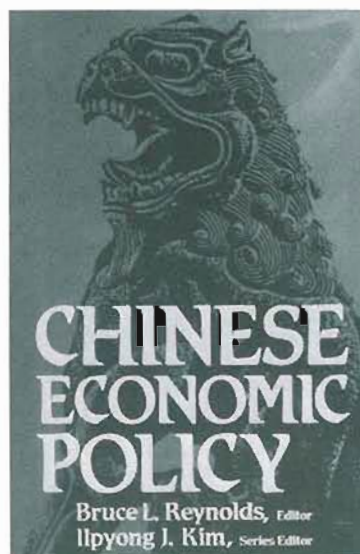
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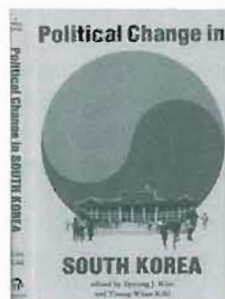
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Edited by Manning Nash

This collection of articles explores the tangled problems of economic devopment and cultral change in Malaysia, offering cogent insights on such topics as the role of rice production in the rural economy of Malaysia and the employment of women in the new factories. This book sheds light on a question that transcends geography: When and how do different ethnic or "communal" groups exhibit different economic performance?

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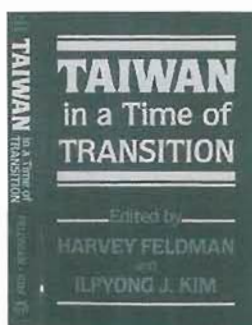
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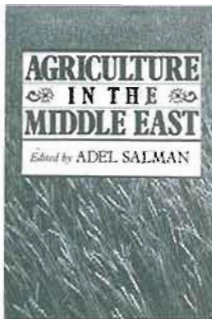
This book explores Taiwan's rapidly changing policies, both domestic and international. It also covers the history of social change and politics in Taiwan and the economy of the Pacific Basin. Other topics explore the country's relationship with the United States and with the Peopel's Republic of China.

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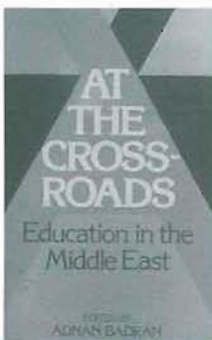
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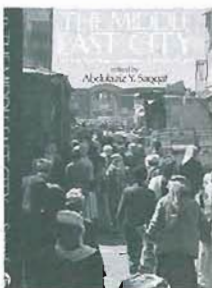
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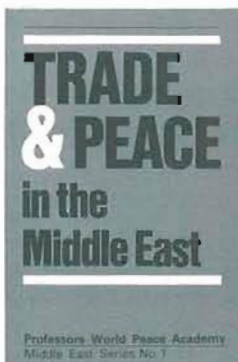
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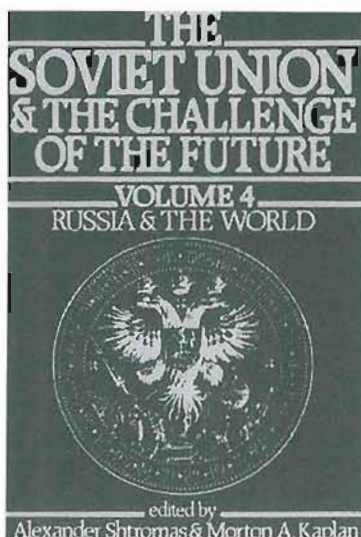
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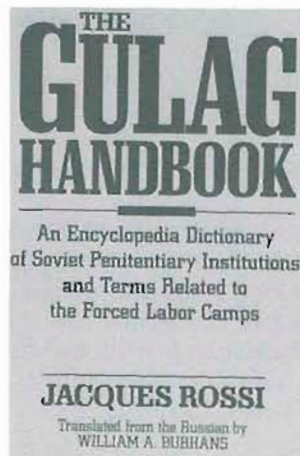
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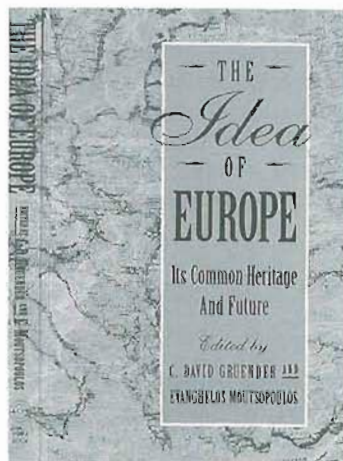
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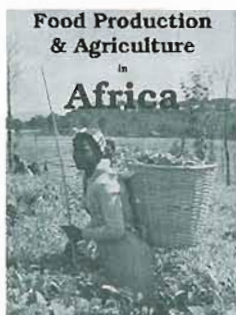
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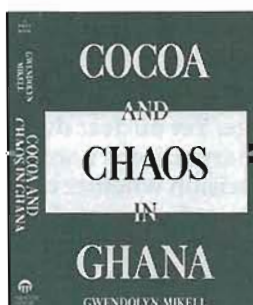
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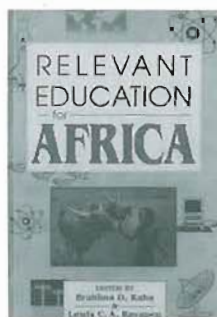
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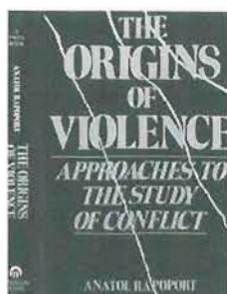
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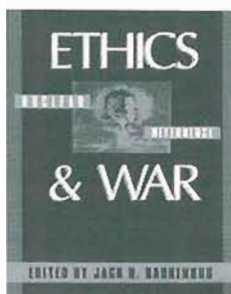


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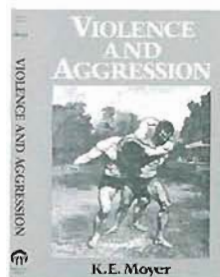


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Edited by Jack N. Barkenbus

Many claim that nuclear deterrence is responsible for keeping peace between the superpowers in the post-World War II age. Yet nuclear deterrence has always made moralists, philosophers, and ordinary citizens uncomfortable, based as it is on our own vulnerability. The decision whether to remain wedded to nuclear deterrence or to abandon it will surely be one of the most fateful value judgments facing decision makers as we enter the 21st century.

Available in fall 1991, 420 pages, index
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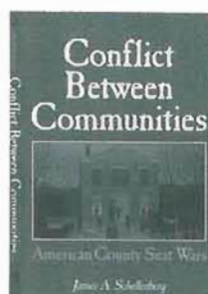


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by K.E. Moyer

Violence and Aggression taps the roots of our culture. Written in an accessible, lucid style, it appeals to psychologists, sociologists, biologists, criminologists, and anyone interested in the possibilities of peace, and ultimately, human survival. A thorough examination of aggression, including the effects of culture, caste, class, and environment.

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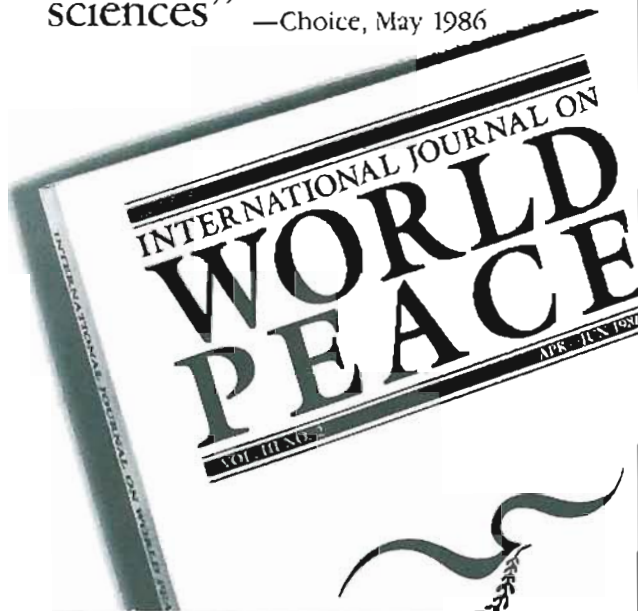
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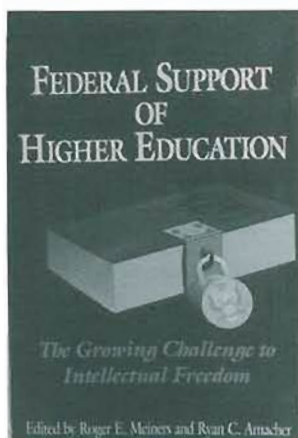
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Edited by Roger Meiners and Ryan Amacher

This is an examination of how higher education and research have benefited and been harmed by the government's support and political influence. The history of government sponsorship and grants in this country is discussed in diverse articles, along with the rewards and restrictions that scholars and researchers must face in exchange for support.

1987, 393 pages

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Indonesians of Chinese Origin: Assimilation and the Goal of "One Nation —One People"

by Stuart William Greif

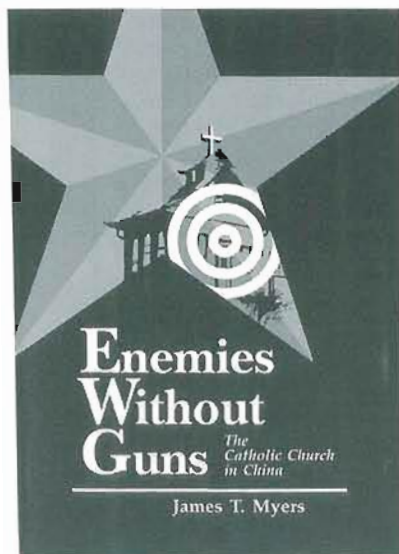
Interviews with a variety of Indonesians of Chinese background tell the human aspect of the story of their assimilation. Its costs as well as its successes and rewards is the subject of this book.

1988, 89 pages, index

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Edited by Klaus Schleicher

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Environmental Crisis in Bangladesh

Katsumi Date

Bangladesh PWPA held its annual seminar on "Environmental Crisis in Bangladesh" on February 8, 1992 at the local Hotel in Dhaka. Thirty specialists intensely discussed important issues presented in five papers. At the conclusion of the seminar, a proposal to protect the environment was made.

The five papers presented were:

"Some Aspects of Pollution Problems in Bangladesh" by Dr. S.Z. Haider, Professor of Chemistry, Dhaka University; "Plants and Sustainability" by Dr. Salar Khan, Professor of Botany, Dhaka University; "Urbanization and the Urban Environment in Bangladesh" and "The Farakka Barrage: A Man-Made Disaster in Bangladesh" by Dr. Nazrul Islam, Professor of Geography, Dhaka University; "Conservation of Wildlife Resources in Bangladesh" by Dr. Anwarul Islam, Associate Professor of Zoology, Jahangir Nagar University.

The following proposals resulted from the conference:

1. The government should make environmental policy clear.

2. A developmental plan should be drawn up by concerned environmentalists.

3. The news media should be utilized to promote environmental protection and better management.

4. Environmental education should be introduced to the educational institutions, including religious teaching and forest preservation.
5. Scientific data on air, water, land pollution, and wildlife conditions should



Participants at work during the conference.

be collected by trained specialists.

6. Energy saving methods and effective use of energy should be taught.

7. National level crises, such as river problems, should be discussed by the South Asia Association for Regional Coopera-

tion (SAARC). The government should bring regional environmental issues to SAARC and global environmental issues, such as the greenhouse effect, to the UN.

Katsumi Date is Secretary General of PWPA-Bangladesh.

Transforming Violence into a Work Force

Shamsher Ali

"Violence" is now the talk of the town. Violence in educational institutions now concerns all. Nobody desires violence, yet it is all around. While the law enforcement agencies should take measures to curtail violence, the people who nurture violence should also be identified and condemned. The basic question is: Should we only be content with creating public opinion against the nurturing of violence and in favor of strongly curbing violence through the operation of the laws of the land, or should we go deeper and ask why young men are being trapped into the game of violence? Do they not understand that, except for immediate, short-term gain, this game does not lead them anywhere? This question invites a host of others: Why are short-term gains so attractive to young people who should be preparing themselves for a good future? The answer to this question, which can open the eyes of many, can be traced to the fact that the student community is suffering from a tremendous sense of frustration.

First, due to the so-called session jam, a four-year course is being completed in no less than 7-8 years. What a tremendous waste of youthful energy. Then what would students do after completing university? They would obviously look for gainful employment so that they can initially support themselves and, perhaps sometime later, other members of their family. But where are those gainful employments? The number of openings in government offices,

educational institutions, research organizations, mills and factories, and private firms is rather limited. At the present stage of industrial development of Bangladesh, creating positions merely for the sake of providing employment will be counter-productive and may lead to further inflation.

On the other hand, the youth needs employment. The solution, therefore, lies in creating opportunities so that the younger generations coming out of the colleges and universities can use their talents and skills and generate products/processes whose value in monetary terms will far exceed the resources spent on youth. To this end, the educational pattern of the country has to be reorganized at all levels. Although it is true that liberal education will continue to exist as part of the culture of humankind, one cannot deny the fact that a major part of our present-day education at higher levels of learning should address itself to the urgent needs of life and the environment. It is a pity for a highly educated person to seek the hire of others; he should himself hire people to use his skills and ideas to satisfy social needs. For this purpose, his education should fulfill both his cultural needs as well as his earthly ones. Unfortunately, although unprecedented advances are being attained in science and technology, and a new century is ushering in with untold promises for humankind, we are still following some old stereotyped syllabus whose adequacy in meeting the needs of our time has never been ex-

amined. It is time that we do so now.

A change of attitude is also necessary. We talk of resources, but resources exist all around us. What we need is the imagination and skill to use them. A couple of examples make this clear. We have a protein shortage in the country and fish is an ideal source of protein. It is only natural that the culture of fish should be done on a scientific level. This idea dawned on a number of private entrepreneurs recently who have learned the tools of the trade and are producing a good yield of fish. Enterprises of this kind need some seed capital (which can be provided by banks), some technical knowledge, and above all energy and dynamism. Young people have a lot of the latter.

Another example, this time from physical science, can be found in the data-entry industry, which can become a booming one and can help the country to earn millions of dollars in foreign currency, apart from providing jobs for a large number of people whose technical knowledge need not be very high. Already the firms in the industrialized West have begun hiring people from developing countries at rather modest rates for entry of data, which can be done either on disc and then dispatched by mail, or can be transmitted efficiently through FAX, or could be sent through computers. Such data entry jobs would cost considerably more money if they were by people in the West. Already countries in our region have joined this industry and are earning huge

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Ethnic Minorities and Europeanism

Gordon L. Anderson

The first PWPA meeting of the new Romanian chapter took place in Bucharest on the subject "Ethnic Minorities and Europeanism," September 20-22, 1991. About 80 participants from over 40 ethnic backgrounds and disciplines met to discuss how ethnic minorities will express their identity in the post-communist world. The meeting was cosponsored by the Department of Economic Prognosis and Strategy of the Ministry of Economy and Finance, and was held at an educational facility adjacent to the President's home in Bucharest. This was the second European PWPA conference on this theme, the other being held in Budapest, Hungary, in September, 1990.

Sixteen prepared papers were presented on topics ranging from moral, legal, and political theory to discussions of

numerous concrete cases of minority groups in the region. This included Russian speaking islands in Chernovtsy, Bucovina, the Romanian minority in Hungary, the populations in Moldavia, the Albanians in Romania, the Armenians in Romania, and the Hungarians and Germans in Romania.

While there are problems of minorities in almost every nation-state throughout the world, the problems are particularly acute where communism attempted to blot out inherited culture and create new modern international working men and women. There is now a reaction to this suppression which leads to a demand for the recognition of ethnic identity above all else. Languages and traditions which were almost dead are being revived, often accompanied by problems of ethnocentrism. There is hope, however, that the highly educated

East Europeans may develop some political formulas that can serve the world.

The modern nation-state is a recent phenomenon in human history and liberal pluralistic democracies are new to most of the world. One paper suggested that Western civilization has come to rely on the nation-state for more than it can effectively accomplish. There are natural roles for the family, the ethnic group, the community and for the state. Even the modern welfare state in the West has undercut the important function of the family and community, with the devastating consequences of forming a dependent underclass and overtaxing the national economy. Perhaps in Eastern Europe this trend, because of communism, advanced to a situation of crisis more quickly than in other societies.

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quantities of foreign exchange. There is no reason why Bangladesh should not join this venture, although at a belated stage.

The government would only enter the picture so far as infrastructural facilities are concerned. The main task would have to be done by young and energetic people. We have young and energetic people. These people are asking for jobs. It is time that the nation settles the question: Should these young people be allowed to engage in violent activities for temporary gain, or be encouraged to do work useful for themselves and their country?

Shamshir Ali is President of PWPA-Bangladesh.



A conference presentation in Romania.



Discussions continue through lunch.

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situations would be a prerequisite to democracy, but is hardly likely to occur in the twentieth century.

"Social Values and Contemporary Democracy" was the topic next discussed by Gordon Anderson, Secretary General of PWPA-USA. He stated that the protestant reformation helped to prepare individuals spiritually or psychologically for democracy by emphasizing responsibility for one's own destiny and by creating a culture in which people tended to police themselves. The focus on reading and interpreting the Bible also contributed to mass literacy and education, which is required of democracy.

However, Anderson observed that protestantism was rooted in a protest against a prevailing culture and had not generated all the characteristics of a complete culture. A problem, which he called "the second generation problem," involved the passing on of the religious foundations of the society to the next generation. From the

beginning the Puritans who settled America had difficulty in preventing the secularization of their children. This led to cycles of moral lapse and revivals in American culture.

The founding fathers of the United States envisioned a society in which a minimal federal government would provide basic security and freedom. They believed the American experiment would only be successful if the private sector educated citizens with basic values that they felt were universal and "self-evident." This included the idea of a Creator God and the social behavior addressed by the Ten Commandments.

By 1820 the private sector was not accomplishing this educational mission and public education became recognized as necessary. From the 1850s through the 1950s the American system of public education taught a form of "civil religion" that promoted American democracy and basic Judeo-Christian social values. From 1950 to 1970 public schools moved toward "value free" education that does not produce

citizens adequate to the task of maintaining the society. Therefore a new value consensus must be sought and taught in the public schools. Anderson spoke of the importance of relating science to the search for values relating to material life, and religious dialogue in the public square for developing a consensus on the nature of a good society. He mentioned that global culture is now affecting the values all have traditionally held. He believes that, even in the pluralistic moral culture of America, a basic consensus on social values can become possible.

After a coffee break, Professor Morton Kaplan, President of PWPA-International and Publisher of *The World & I* magazine, spoke about the limits of democracy. Kaplan began discussing problems with contract theory, which was at the heart of Hobbes' political philosophy and assumed by many people today. He explained that contracts need legal and moral authority to support them and that this is not guaranteed. Kaplan also noted that "the general will of the people" is a fiction that has been used by people like Stalin for dictatorial purposes.

Kaplan argued that the right of citizens to hold property is a foundation for freedom and democracy and agreed with Kedourie's point about the importance of breaking up monopolies. The role of the state, Kaplan argued, is not to do good but to minimize evil. There are limits, however, to the extent the state can perform this task.

Kaplan also criticized the widespread idea that democracy enables everyone to achieve self-fulfillment. He used the example that Hitler's idea of self-fulfillment is not

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First Regional Conference in Abidjan

Emmanuel K. Kouassi

The Ivory Coast PWPA Chapter had its first regional conference at the International Golf Hotel on November 1-3, 1991. Distinguished scholars from East and West Africa discussed "The Crisis in Black Africa." This theme accurately describes the state of the Sub-Saharan area of the African continent.

The opening ceremonies were attended by university professors from Zambia, Togo, Benin, Burkina Faso, Ivory Coast, and ten staff members. Madam Gogoua Alexise, a distinguished member of the Social and Economic Council (a government institution) officially opened the conference. Professor Kouakou Albert, President of PWPA-Ivory Coast, welcomed the participants and, after a short history of PWPA activities, thanked the major sponsors: PWPA International, the Unification Church of the Ivory Coast, and Sirecom Abidjan for their contributions to world peace. In closing he wished all the participants a successful conference.

The four committees of the conference were:

1. Economics Committee, chaired by Professor Adjangba;
2. Philosophy, Politics Committee chaired by Professor Niamkey Koff;
3. Literature, Psychology and Public Health Committee chaired by Dr. Seri Bailly;
4. Sociology, History Committee chaired by Dr. Jean-Noel Loukou.

The discussions and debates throughout the conference were exciting and instructive.

The analysis of the crisis in Black Africa revealed that not only the economical and political dimension are in crisis but also the family unit and the individual. For a historian, the origin of the crisis dates back to colonialization. From the (Greek Mythology) psychological perspective, when man attempts to be God, there is crisis.

One of the positive outcomes of the conference was that it brought together Ivorian professors from different political parties, who talked freely without suspicion. This is very difficult to achieve at this time

in the Ivory Coast. A better response could not have been had from the media. National television and all major newspapers covered the event.

The success of the conference came as the result of the determination and sincere involvement of every one involved. Three days were not long enough to grasp all of the components of the crisis. In concluding the conference, Professor Adjangba said, "The solutions of the world's problems must be found where they originate: man's mind."



Professor Adjangba from Togo introducing his committee.

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publically approved of. Ultimately we are forced to find and stand for an ideal of a good human being.

Kaplan does not believe that vast economic disparities exist as a conscious act of racism. Rather, he spoke of the high degree of education required in the present society and he anticipated advances in technology will require even more sophisticated education in the future. What do we do when an increasingly smaller percentage of the population operates with a firm grasp of the advanced technological world in which they live? How could democracy function when most the citizens do not comprehend their own world? These developments give him serious concern about the future of genuine democracy.

The last paper was presented by Stanley Rothman, Professor of Government at Smith College. Rothman spoke about the mass media and democratic well-being. He noted that the United States was the first nation to develop a mass press and that the mass media was once hoped to be a great schoolroom where citizenship could be learned.

Rothman mentioned that before the 1950s the media were localized. However, with the development of media networks the New York culture was spread throughout America. Then the bottom line became profit and the media became fixed on getting the attention of an audience for their advertisers. TV News turned into entertainment covering soap opera type events. Television has had a tremendous impact on how people view the world. It has eroded local ties and loyalties. It has made people's charac-

ter flaws public. Now the arrival of local cable companies will return a local dimension to the media that is simultaneously becoming increasing global in its reach.

Rothman observed that media reporters and producers have generally held a liberal cosmopolitan worldview that has been hostile to traditional institutions. While this may be socially harmful, he felt that government intervention was no solution; that it would be destructive of democracy. He would like to see citizens and the media elite establish higher standards for the media to follow.

At lunch Dr. Richard L. Rubenstein, a past president of PWPA-USA and participant in the First International Congress held on December 18th, 1983 in Seoul, Korea, presented some reflections on the history of PWPA and possibilities for PWPA to serve the present world. He referred to new political and economic blocs and rivalries that are developing in the wake of the decline of the superpowers and how PWPA may work to resolve possible sources of conflict.

Throughout the day the discussions, joined by all participants were lively. Five representatives of *The World & I* magazine sought future articles from among the participants and three reporters from Radio Free Europe gathered interviews for future broadcasts on the establishment of democracy in Eastern Europe.

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BAWP in Bulgaria

Brian Wijeratne

The links between the British Academy for World Peace and the Bulgarian Chapter of PWPA were further strengthened in November with a ceremony of membership confirmation and an Open Forum on the topic "Education and Vision for an Ideal Society."

PWPA President Nansen Behar organized a pleasant evening in the mountains for visiting members of BAWP. Certificates were conferred on PWPA advisory board members Trendafilov, Slavov, Abrashev, and Kardachev, and congratulatory address delivered by Sir Alfred Sherman, Michael Balcomb, Nansen Behar, and the evening's host, Dr. Haris Okan, a Turkish philanthropist and sponsor of the Bulgarian chapter. Dr. Okan spoke movingly of his own efforts to solve the his-

torical conflict between Turkey and Bulgaria, and the British contingent were impressed and pleased to see the harmonious cooperation shown on the night.

The following day an Open Forum was held in the House of Scientists, a lovely early 19th century building on the fringes of the medieval center of Plovdiv, Bulgaria's second city. Plovdiv's most famous landmark, the spectacular amphitheater was built in the first century A.D. Plovdiv is also well-known for its associations with the food industry and the British visitors, who had prepared empty stomachs to take advantage of that fact, were not disappointed with the magnificent lunch provided by our host, Professor Maria Baltajueva.

Maria is an old friend of BAWP and had invited many of her

students, colleagues, and the deputy mayor to the meeting. She was particularly concerned that her students should learn about unselfish living: the topic "Vision of an Ideal Society" is particularly appropriate to Bulgaria today, and drew over a hundred guests. One very practical outcome of the meeting was the decision to extend relief activities to orphanages within the city, with students of Maria's institute offering themselves as volunteers. Also present at the meeting were Jim Russell, teaching on an ICF placement as an English language teacher in Kurdjali but finding time for relief activities as well, and Kelly Neville, organizer of the Bulgaria Volunteers Association.

Brian Wijeratne is Secretary General of the British Academy for World Peace.

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attempting to swindle the American public.

A Weberian analysis of the Japanese economy will also find religious elements in the culture of Japan which motivate Japanese workmanship and bring honor and prestige to leaders of business and industry. While religiosity is not so widely evident in American corporate life today, it is still strongly present in Japan. This has led Dr. Rubenstein to conclude that Japan will continue to make gains on America unless the moral or religious sensibilities of Americans are rekindled.

It was clear that the Russians in St. Petersburg got the message. One of the hosts closed in

saying that if they return to religion of the past, it is not the Calvinism which gave the boost to set off industrialization and the creation of wealth in America. Further, religion cannot be fabricated for economic reasons, it springs from the hearts and minds of believers "from below." If America is not able to maintain its traditional values toward work in the contemporary world, what hope is there for Russia? The Russian intellectuals feel at quite a loss on the next step, other than to encourage spiritual revivals in general.

Dr. Rubenstein empathized with the Russian predicament and unfortunately did not have an easy solution. However, he was encouraging about PWPA's

desire to pursue this issue further, especially with the academic community in St. Petersburg. A joint conference between PWPA and the Northwest Philosophical Association of Russia, centered in St. Peterburg, is planned for later in 1992.

PWPA-Philippines Publications

Approaches to World Peace: Philippine Perspectives

A discussion of Philippine contributions and viewpoints toward peace from political, economic, and psychological perspectives. (1983) \$6.00

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PWPA-India Publications

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Mass-Media and National Development, edited by Professor Motilal Jotwani, 1987.

Role of Religions for World Peace, edited by Dr. N.H. Samtani, 1987.

Forty Years of Independence: The Role of the Academics in the Issues Before Us, edited by Dr. B.B. Mohanty, 1988.

Violence: Roots and Resolutions, edited by Dr. Vishnu R. Raut, 1989.

Tradition and Modernity, edited by Professor Motilal Jotwani, 1991.

The above mentioned books are available for the members at the cost of Rs. 10, excluding postage. The proceedings will go to PWPA-India activities.

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