

PERSPECTIVES OF GLOBALIZATION AND ITS ETHICAL DIMENSIONS

PURNIMA DAS

Introduction

The present contribution deals with the Ethical Dimension of Globalization and by way of rounding off the concept an effort has been made to throw some light on debit and credit side of it and varied forms of the same. The dictionary meaning of the term 'globalization' is two-way traffic-extension of us to the world and all parts of the world to us. The effect of globalization lies in the world-wide movement towards economic, financial trade and communications. Moreover, globalization is taken as the process of international integration arising from the inter-change of world views, products, ideas and other aspects of culture. Economic globalization is found in the activities of World Bank and other funding authorities providing money when a nation is in need, political globalization found in the formation of European Union, G8, and International Criminal Court etc. and cultural globalization is related to transmission of ideas, values and meaning of cross-cultural contacts and various bilateral Cultural Exchange Programmes like Indo-Netherlands Cultural Exchange Programme, Indo-French Cultural Exchange Programme etc. Apart from these, globalization can be shown in different perspectives like Vedantic globalization, Aesthetic globalization and yogic globalization, which are equally important for us.

Vedantic Globalization: In Indian philosophical literature we find different types of globalization which draws our attention. When it is said that all-pervading Self as admitted in the Advaita Vedānta remains both in nearer place and remote places (*"taddūretadvantike"*)¹, it indicates globalization. Self, if all-pervading, has got no spatial ascriptions like near, far etc., which may be the cause of our sense of nationalism, taking whole world as our relatives (*"vasudhaivakutumvakam"*) self-love etc. Sri Aurobindo had talked about the Nation which is nothing but the manifestation of Self (*deśātmbodha*).² The Upaniṣad also believes in this type of globalization when it preaches one entity i.e., Self-pervading the whole world i.e., world-wide-website (w.w.w) which is otherwise called in Bengali- *viśvajoḍāphāndpātā*. In the Advaitic sense globalization is a two way traffic- self extended to the world and world extended to self :

*'yastusarvāṇibhūtāniātmanyevānupaśyati/
sarvabhūteṣucātmānamtatonaṣṭi'*³.

The Buddhist concepts of *maitrī* and *karuṇā* provide us an emotional globalization or love of the globe on account of which they are called *Brahmavihāra* i.e., rejoicing in the broadness covering the whole world. No man can remain alone in this world in this era of globalization, which is emphasized by Swami Vivekananda. Swamiji has brought harmony between an individual's emancipation as well as that of others. Not only in materialistic thinking, but in spiritual pursuit also, an individual should not seek his own well-being and emancipation neglecting those of others. Swamiji's Master, Sri Ramakrishna, had told him to be as great as a banyan tree so that many persons tormented by worldly cares could take shelter under him.⁴ It will make one expand and engulf the entire world. An individual's personal emancipation or freedom is not really freedom if others who are non-different from him are also not free. To Vivekananda freedom or emancipation is to be achieved in and through the freedom and emancipation of others; it is not a selfish self-seeking endeavour or an act of cowardice or escapism. It is spiritual truth made living, made practical which is the ethical principle of Vivekananda. It is very difficult to adopt selflessness, *niṣkāmatā*, from the very beginning. For this reason, the Advaitins advise an individual to start with his own limited or immature self and to extend the attitude to others for acquiring maturity in terms of self. In this way he can cover all – mobile and static. This extension of self ultimately becomes unbound and matured which is tantamount to the status of selflessness. Though the extension of self serves the purpose of selflessness, its prescription has got a social value as it helps to generate the Upanisadic 'truth' – 'self in all' or 'all in self' (*ātmanisarvabhūtam or sarvabhūteātma*)⁵ which alone can bind all through the thread of brotherhood and it will be a real social and spiritual welfare of others. It cannot be argued that to bind all through the thread of self is the result of attachment. For, it becomes possible for a man, as he is detached from the worldly affairs, which alone can afford him a real freedom. The attachment towards the individual property is stated to be harmful for a man, as it finds him, but attachment to all i.e., self is not the cause of his bondage, as it is not his immature individual ego, but it becomes the cause of absolute freedom. As 'all' has been included in one's self, there is left nothing, which does not come under 'all' or 'self' or subject and hence there is nothing, which, being an object, can find him. Vivekananda has considered superstitions as obstacles to the path of action. Those who believe in superstitions are afraid and weak, and hence they cannot do any

real work. ‘It is fear that is the great cause of misery in the world. It is fear that is the greatest of all superstitions ... it is fearlessness that brings heaven even in a moment.’⁶ This fearlessness comes when one feels that one is united with the universe, which is also another form of globalization. This expression of oneness is called love and sympathy, which is the basis of all morality and ethics. Other persons and objects are considered to be one’s own self. Each and everyone in the world are part of me, and hence in hurting another I am hurting myself, and in loving another I love myself. This knowledge follows from the *Mahāvākya*, *tat tvamasi*. If someone considers all as his own self, looks upon no one else, as a stranger, there will be total harmony. This Vedantic principle provides us the basis of ethics. Why should we be moral to others? Because the whole world is covered by self and hence each and every individual should be looked upon as the part of the self or Divine. Hence one would not have any tendency of exploiting others and should not feel greedy towards others properties.

*Īśāvasyamidamsarvamyatkiñcajagatyām jagat/
Tena tyaktenabhujñhāmāgrdhaḥkasyasvīddhanam.*⁷

The *Upanishad* gives us the message of enjoyment through renunciation. One should not enjoy one’s life after confining oneself within but it is permissible if the enjoyment is shared by others. The attitude develops if one feels the existence of Self or Divinity to all social being. From this point of view all are related (*ātmīya*) in the true sense of the term and hence there does not arise any question of conflict among social beings leading to a good moral life. This type of spiritual globalization is the main root of universal brotherhood, fraternity, social bondage and friendliness.

Aesthetic Globalization: The real appreciator of a literature is called *sahṛdaya* or connoisseur. The property of being a *sahṛdaya* lies in the fact of being identified with the feeling of the poet. The poet creates a literature, the appreciator realizes it and being *sahṛdaya* or connoisseur he re-creates the same in his own self. Just as fire covers the dry wood, the aesthetic pleasure arising in one’s heart covers his whole body. This aesthetic pleasure is produced if the object is appreciated by heart (*hṛdayasaṁvādī*).

(“yo

‘rthohṛdayasaṁvādītasyabhāvorasodbhavah/Śarīraṁvyāpyatetasūkṣmamākāṣṭhami vāgninā’)⁸. The appreciators who have stretched their minds’ mirror through habit of practicing literature and who have acquired the capability of engrossing themselves

with the matter of presentation are called connoisseurs having same state of heart. (*“sahṛdayānāmyeṣāmkāvyaṇuśīlanābhyāśavaśādviśadībhūtemanomukurevarṇanīya-tanmayībhavana-yogyatātesahṛdaya-saṁvāda-bhājahsahṛdayāḥ”*)⁹. In fact, the term ‘sahṛdaya’ means having same state of heart in trio- dramatist, artists and spectators. In a drama the motion generated in a dramatist’s mind is transmitted to the dramatic characters which again transmit the same with the audience.

It may be argued why this-worldly pleasure is not considered as aesthetic. In reply, it can be said that this is not an aesthetic pleasure due to lack of its impersonal, disinterested and universal character. When an individual becomes happy at the happiness of the dramatic character, this pleasure does not belong to him (i.e., arising from his personal life) and hence it is impersonal. For this reason, he remained untouched with his personal enjoyment, which has got some sort of pathological basis. This pleasure, not arising from the fulfillment of his self-interest, is disinterested and hence non-pathological. In the realm of experience, he will find any reason in his personal life so that he can have a feeling of enjoyment. Such type of feeling does not occur in the case of only one individual. It happens so in the case of all individuals enjoying the drama. That is why, it is universal or global. It has been stated earlier that due to complete absorption in the aesthetic pleasure a man forgets his individual love, fear etc. At that time there remains a universal love which is aesthetic pleasure. When a terrific scene is represented, there is enjoyment of aesthetic pleasure called *bhayānaka*. In this case also we generally forget that this fear realized by us belongs to the dramatic character and enjoy the universal character of fear which is free from other barriers like individualistic elements. The generalization called ‘*sādhāraṇīkṛti*’ is the process of idealization through which an individual may go from his personal emotion to the serenity of contemplation of a poetic sentiment. *This universalization is another characteristic feature of globalization.* Actually, it is observed by us that when a drama or film is enacted or shown in the auditorium, there are persons of diverse taste, status and mood, but it is astonishing to note that all are enjoying the drama or film equally. The poet and audience must have capacity of idealization. For this reason, a poet can present personal emotion as an impersonal aesthetic pleasure which is enjoyed by others. As this pleasure transcends the limitations of personal interest, it is disinterested

universal pleasure. A pleasure which transcends this-worldly interest is surely transcendental and hence, mystic. As this-worldly pleasure arising out of this-worldly affair like the birth of a son, attainment of property etc. is not impersonal, disinterested and universal, it cannot be described as an aesthetic pleasure. Aesthetic pleasure is the emotional mood revealed in a blissful knowledge free from all barriers.¹⁰ The state of blissfulness free from all barriers is not confined in certain time and space, but it remains through out the whole globe.

According to Abhinavagupta, an object becomes beautiful if our self is reflected there. When someone realizes the misery of some character in a piece of literature, he thinks it as his own due to the reflection of his own self there. This view is more firm-footed if the Upaniṣadic view is reviewed in this context. It has been stated in the Bṛhadāraṇyakopaniṣad that husband seems to be beloved to someone not because she loves her husband but because she loves her own Self etc. (“...*navā are patyuhkāmāyapatihpriyobhavati, ātmanastukāmāyapatihpriyobhavati*” etc.)¹¹. Here is a long list where it has been shown that the same theory is applicable to other individuals and material things we love. Due to the extension of self to other relations like wife, father, daughter, student, teacher etc. and material objects like golden ornaments, musical instruments, playing materials etc. our love towards them is possible. When an individual’s personal desire is transformed into the impersonal aesthetic sentiment, the realization of aesthetic pleasure which is of universal character is possible. Hence, Abhinavagupta has accepted ‘generalisation’ (*‘sādhāraṇīkaraṇa’*) as one of the characteristic features of aesthetic pleasure, which may otherwise be called a globalized phenomenon. Though there is reflection of Brahman in an individual’s mind which is free due to the prominence of *sattvaguna*, this pleasure is quantitatively different from the pleasure of Brahman, but qualitatively it is same as Brahman. Hence it is described as sibling image of the taste of Brahman (“...*rajastamovaicitryānuviddha-sattvamaya-nijacit-svabhāva-nivṛtilakṣaṇah parabrahmāsvādasavidhah*”).¹² This type of aesthetic enjoyment is compared to the younger brother of the taste of Brahman, where we find that our conscious nature of self is predominant with *sattva*-quality of nature and associated secondarily with the diversity created by *rajas* and *tamas*. Though there are the presence of the diversity arising out of *rajas* and *tamas*, it is dominated by the *sattva*

and hence it brings the stage of mental equipoise or tranquility qualitatively same as the taste of Brahman. As such enjoyment is temporary due to its culmination as soon as the absorption breaks; it is quantitatively less, because the bliss arising from Brahman is eternal in nature. When a drama of Kalidas or Shakespeare is enacted, the aesthetic pleasure arising from the drama is of universal nature. Otherwise, it is not an aesthetic. There may be spectators of varied types like literate, illiterate, labour, having linguistic and cultural diversity yet they are always in a position to enjoy the drama, which is the effect of universalization or emotional globalization. This is not true only in case of literary form of aesthetic but in case of dance, music etc.

Globalization through Yoga: The literal meaning of the term *yoga* is ‘addition’ as opposed to ‘subtraction’ or *viyoga*. We get three meanings of the term- one adopting expertise in action (*karmasukauśalam*)¹³, having sense of equanimity (*samatva*)¹⁴ and one-pointed concentration (*samavadhānam*). If someone has got deep connection with a work, he attains an expert vision. If one has got the sense of equanimity with all, one can sacrifice oneself for the welfare and wellbeing of the mass. If there is one-pointed concentration, it gives rise to power of creativity in the form of literature, music, paintings, dance and morality. Through the last one an expert jeweler can differentiate a real jewel from the fake one, a scientist can discover a scientific truth and an engineer can prepare a machine. Through *yoga* our power is concentrated just as sunray coming through magnifying glass can burn though ordinary sunray cannot. Through yogic power frogs and snakes like a lump of clay become free from hunger, thirst etc. in the winter, though they arise in other time. In the same way, human beings can control their sense-organs and can enhance the internal power. Those who have less breathing become long-lived. In the modern society we find the younger generation has lost control on their sense-organs and hence, they suffer from frustration, depression, melancholy leading to drug and other addiction, which is a global phenomenon. If they are properly trained in *yoga*, they can get rid of these sufferings. Tension is the main problem of modern people, particularly young generation, in modern world. In order to reduce this *Yoga* can be utilized as a tension therapy capable removing tension and tension-oriented melancholy etc. through out

the whole world. To get rid of such suffering is the positive side of the globalization of yogic training.

Yoga has been found very effective in dealing with stress and anxiety—two leading causes of broken relationships and suicides. With changing lifestyle these two problems have become common in the world. That is why, many corporate offices including Google, have adopted *yoga* at their workplace. A healthy and mentally peaceful employee is certainly more productive. These amazing benefits have made *yoga* a craze world over. Today *yoga* is thoroughly globalized phenomenon; *yoga* has taken the world by storm and is gaining popularity in modern society. Many of problems for modern life like alcohol and drug abuse, Obesity, Hypertension, depression, suicide and shootouts, etc. can be solved very easily. In fact, *Yoga* is a bridge between body, mind and spirit. Since its practices smoothly coordinate the functions of the bones, muscles, blood, brain etc., which help to improve health, and as they train human mind, which is immaterial and intangible, for modifying proper attitude, behavior and values may establish mental peace. Thus, investigation in this direction has significant relevance towards our modern society to establish a balanced life. The popularity of *yoga* has attracted a large number of people globally who strive to practice it for achieving a better quality of life. In order to keep their faith intact in this hugely successful Indian practice, it is essential that the basic premise and knowledge base is used appropriately to train, guide and mentor aspirants who want to practice and learn *yoga* across the globe. *Yoga* is committed to the cause of moral and spiritual uplift of mankind. Along with mental and spiritual peace *Yoga* opens various jobs in several fields such as research, management, hospital, academic, administrative consultation, etc. There are numerous job options available both in the government as well as the private sectors for the *Yoga* professionals.

So far as Nyāya-Vaisesika is concerned, it believes that the excess power (*atisāya*) of our sense organs including mind can enhance the power of them and hence our external organs can see which is very near and far away from us. The excess power generated in mind can provide an individual to see or remember whatever happened in past, is happening in present and will happen in future. Even they can know all which are far away from them or in other part of the globe within a flash, which is also called a *yogic globalization*. According to Nyāya, *yoga* is a kind

of property arising out of yogic practice as recommended by scripture, book of law and purana etc. A yogin is two types- *yukta* (always connected) and *yujñāna* (occasionally connected) and hence the property arising from *yoga* is of two types. A connected *yogin* (*yukta yogin*) can have an eternal connection with all the entities like ether (*ākāśa*), atom (*paramāṇu*) etc. with the help of property arising out of *yoga*. In this context the ether is taken as an instance of all-pervasive (largest) entity and atom as subtlest. If a *yogin* is connected with the largest and subtlest entity, he is said to be *transcendentally globalized* due to having nothing unconnected ('*Yogajodvididhaḥproktoyukta-yujñāna-bhedataḥ/ yuktasyasarvadābhānam...*'- *Bhāṣāparichheda*, Verse nos.65-66).¹⁵ That *yoga* can connect us to the globe is evidenced from the phenomenon of *bhāvasamādhi* (to be engaged in deep concentration). Once Ramakrishna had undergone into a deep concentration for three/four hours. When he came out from the meditative condition to normal stage, he told that he had gone to another corner of the globe i.e., in USA and felt a great devotion of thousands of people having fair complexion. At that time Narendranath had not gone to USA and became Vivekananda. From this it is proved that there was a global yogic connection with him.

Ethical Dimensions: Globalization as pointed out earlier has got some darker side if the ethical dimension of it is concerned. The effect of globalization is more prominent in the developed countries where the visual and electronic media are strong and internet facilities are easily available. But in a country like India, they are not so prominent which is evident from the fact that there are certain villages in our country where there is no newspaper, internet and other media. But the villagers of India have got a strong cultural background which is hardly reflected in the global culture due to absence of infra-structural facilities. Globalization has resulted in the loss of some individual cultural identities due to which there is an outbreak of identity movements, regionalism, terrorism etc. When an individual culture is not recognized by the primordial world culture then there arises identity crisis. There are rural areas in India where there is no electricity, internet connection, newspapers or other facilities and hence the villagers do not feel the effect of globalization. In the remote village areas there are cultural products like folk songs like *baul* (a sect of singer based in Birbhum district of Bengal), *alkap* (folksong prevalent in the Murshidabad district of Bengal),

gambhira(folk song found in theMalda district of Bengal) , *hukumdeo* dance, *bairatidance* (folks available in different districts of Northern part of Bengal), *santhalidance* (mainly from Birbhum, Purulia etc), and handicrafts etc. which are not always reflected in the global picture. Rabindranath is of the opinion that an instrument can produce melody if the strings are tied with two poles of the same. In the like manner, our life and culture would have been appreciable if we are connected with both globalization and individualization. In one side there should be *Viśva* (globe) and in another there should be *Viśeṣatva* (individuality) leading to perfect harmony (*‘ogosabārogoāmārviśva hate cittevihār’*).

Globalization is not connected with good only, but sometimes with evils. Environmental challenges like global warming, cross-boundary water, air-pollution, over-fishing on the ocean etc. are linked with globalization. Under- employment and ever widening wealth chasm have created a deep sense of mistrust in trade and globalization. For example, the inhabitants of Meghalaya had fought against the installation of railway lines in their state only to enjoy the benefit for isolation. Considering this the journalists have coined a term called ‘glocalization’ combining two terms ‘globalization’ and ‘localization’. In fact, a perfect harmony should be made between globe and individual to have the real effect of globalization. The developed countries can highlight their cultural products easily through globalization due to having infra-structural facilities while the underdeveloped countries suffer giving rise to identity crisis among certain groups of people, which is not at all desirable. In Vedantic, Aesthetic and Yogic globalization there is a method of unifying oneself with the globe giving rise to universal brotherhood, morality etc.

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