

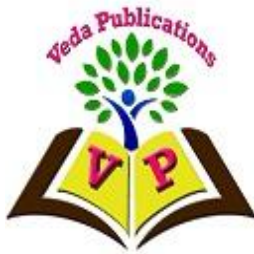
GANDHI'S IDEOLOGY - A WAY TO GLOBAL PEACE

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ABSTRACT



This paper attempts to analyze the relevance of Gandhian ideas of nonviolence as a solution to promote International peace and brotherhood in the world. After the end of the second world war, there was a new sense of urgency in political leaders and international organizations to grapple with the momentous problems of peace and war. We are witnessing an actual arms buildup in the Conventional and nuclear spheres. The super powers, and other advanced nations of the west and many developing countries are spending astronomical sums of money to perfect, acquire all kinds of horror weapons. The world seems to be on the brink of a nuclear catastrophe since the nuclear powers have chosen the path of an unprecedented arms rivalry among themselves.

Keywords: *Global Peace, Non-violence, Nuclear, Ideology, War, Arms.*

The economies of the nuclear powers are geared to develop a solid scientific and technological base which gives strength and substance to their desire for military supremacy. The arms spiral among the advanced nations of the west has adversely affected the economies of the underdeveloped countries of the world. This is because the cost of manufactured goods and services as well as the items of frontier technology are beyond the means of the developing countries. The culture of poverty feeds and fattens on itself leading to economic stagnation, political instability and social tension. The Population in these countries is relatively illiterate and traditional in their mental outlook towards issues and problems. On the other hand, the advanced countries of the world enjoy a high standard of living, a high level of literacy matched by a modern mental outlook on the part of the population. Given this dichotomous situations between the developed west and the underdeveloped east, it is no wonder that the arms race is a potent threat to the maintenance of global peace in a nuclear age.

In the context of the rapidly deteriorating situation in world politics, the or relevance of Gandhian ideas of nonviolence and peace assume paramount significance. Gandhi emphasized the primacy of nonviolence over violence and of peace over war. He was of the firm conviction that nonviolence is superior in value to violence, just as peace has enduring basis as compared to war which was of an ephemeral nature. Gandhi was of the opinion that the building up of a stable and peaceful world order is possible only if human beings are saturated with the qualities of peace, nonviolence, truthfulness, sacrifice, fellow feeling and a community of interest.

Gandhi was both realistic and optimistic in respect of man's capability to transcend the unethical and war like qualities in his nature by the ennobling virtues of nonviolence and peace. Gandhi knew that human beings can achieve a peaceful international society through their own personal qualities and also with the help of an institutionalised structure in global society. Such a process requires the building of bridges of peace and international understanding among diverse population of the world. The institutionalised structure as represented by global organizations like the united nations, international labour organization, Food and Agricultural organization, United Nation's Education and scientific organization and other multi-lateral agencies can go a long way in harmonising the conflicts in the socioeconomic and political spheres between different nations of the world. Gandhi was an internationalist in the sense that he was keen to uplift and save the vast mass of humanity from the scourge of war, hunger, pestilence and degradation. Gandhi's frame of reference was very comprehensive as it embraces all the sections of humanity. His message of peace in a troubled world is not confined in its applicability to any one country or to any race, but embraces the world at large.

Gnadh in conformity with his high moral principles was in search of peace with honour in the world. He attached the utmost importance to peace as a value, as an objective and as an ideology. Gandhi's consistent quest for peace and its achievement is based on the purity of means. Gandhi does not recommend any impure means to achieve even noble

objectives like peace in the contemporary world. To Gandhi peace on earth means the creation of good will toward men and glory of God in his highest form.

Gandhi is eager to create the conditions of peace in a nuclear age through a psychological transformation of the minds of men and women in different regions of the world. As a hard-headed realist he knows that human beings are a peculiar blend of good and bad. Therefore, Gandhi takes on an altruistic conception of human nature. As one of the greatest leaders of the twentieth century Gandhi exhibits a very judicious understanding of mass human psychology. He believes that the inexorable drive towards the development of scientific and technological societies and the consequent emphasis on materialism degrades the human spirit and all that is best in man. Probably Gandhi feels that the craze for an industrial and material civilization provides the instrumentalities in the hands of human beings to develop thermonuclear weapons of mass destruction. Therefore, Gandhi in his long public life frequently refers to the need for the nobler instincts in man to manifest themselves in place of the animal instincts in man. Gandhi is of the opinion that conventional wars and nuclear wars are the manifestation of the animal instincts in human life. He, therefore, advocates the practice of nonviolence through satyagraha, the theory of trusteeship, and a concept of happiness which emphasizes the idea that lesser the needs greater the happiness, as remedies for preventing the outbreak of conventional and nuclear wars.

Gandhi also recognizes the need for statesmen and common men and women to exercise a modicum of restraint in their mutual interactions. Gandhi is of the viewpoint that conflicts between individuals as well as nations can be solved through peaceful moral persuasion. He knows that peace cannot be secured through the language of threats and wars. Further, he also realizes that peace in a nuclear age cannot be purchased by compromise with evil or to surrender to it.

Gandhi recognizes the fact that the prevention of war in the nuclear age is a practical necessity requiring the determination and identification of conditions under which peace is possible.

- a) Gandhi emphasises the creation of the conditions leading to international brotherhood through a degree of community feeling and harmony of interests in a situation where each is sovereign yet they all act in a responsible manner.
- b) Gandhi hopes for a world free of all barriers of Class, race, creed etc. He always said that every nation of the world should keep its window wide open to imbibe the best in other nations and other cultures of the world. Through such a process Gandhi hopes for some kind of commonality of interests between all the nations.
- c) Gandhi also believes that peace through power in a nuclear age is possible. Of course, in Gandhi's lexicon power does not mean military power but moral power. Gandhi wants to tap the immense moral resources of human beings to create the conditions of international peace and stability. In Gandhi's scheme of values moral power has a greater sanctity and relevance than military power of conventional and nuclear variety, since the former was symbolic of all that was good and noble in human beings.

The relevance of Gandhi's message of peace in a nuclear age is to be found in the desire of super powers like the United States of America and Russia to remain in peace with each other. Possibly the realization that the instruments of mass destruction in the hands of man may lead to the end of civilization on this planet acts as a deterrents to war in the modern world. Like Gandhi, contemporary pacifist thinkers regard nuclear war as abhorrent and an affront to the civilized conscience of humanity. The typical contemporary pacifist is appalled by what he regards as the stupidity or immorality of nuclear war. Such a conflict threatens not only mutual extinction for the nations engaging in a large scale nuclear exchange but also poses grave dangers of widespread radioactive fallout and genetic mutations for the rest of mankind. The pacifist is usually skeptical of all theories of nuclear deterrence and of the decision makers presumed rationality on which deterrence is supposed to be based. He abhors the international competition in armaments which in his view even if it does not lead inevitably war, piles up an over kills capability, produces an international climate of neurotic fear, wastes vast amounts of economic and scientific, technological resources which could otherwise be channeled into development assistance for the poorer nations and generally dehumanizes man, stifling his impulse to love his fellowman. Some writers, after contemplating the tragic situation into which the nations have drifted, advocate unilateral disarmament and non-violent resistance as the only way of breaking through the vicious circle.

Gandhi provides his own unique solution to the nuclear threat in the modern world. Gandhi's writings and utterances on different occasions are the products of a specific historical context. Some of his prescriptions to remove the evils of the modern world like the threat of nuclear war. A problem of urgent dimension depend upon a primordial emphasis on nonviolence, moral persuasion international brotherhood etc. Gandhi has many noble qualities which makes him a prophet of mankind. He symbolizes a moral dispensation for a tormented humanity. Gandhi is a true revolutionarily who wants to create a peaceful revolution in society through his teachings and writings. He is not a champion of the will to power but he ardently strives for the achievement of the will to moral power as a moral revolutionary of the modern age. The totality of Gandhi's message implies a clear cut negation of the politics of power and the application of nonviolence into politics to bring about a peaceful order of society. Gandhi gives the message of unity of mankind. His ideal is "concord in the place of discord, peace in the place of strife, progress in the place of retrogression and life in the place of death"¹. Gandhi speaks of the spiritual vision of the unity of all mankind and he also believes in the ideal of world federation.

Gandhi's place as a great pacifist of the modern age is second to none. He is not only the champion of peace and a strong advocate of unity and brotherhood of mankind but he is a martyr to his ideas. Gandhi talked about inner moral disposition and free conscience. His quest for moral redemption and liberation of the spirit are important elements in the prevention of a nuclear war. "For a divided and bewildered world, Gandhi has reasserted the moral approach to the solution of the problems of man, because never was he moral relativist. His message of nonviolence, welfare and peace has moved the hearts of the sensitive peoples

of a considerable section of the world and stressed ethical idealism. Gandhi is a product of the semi urbanized Hindu society of Kathiawad, represented in his person the value of abnegation, asceticism and austerity which are dear to the Hindu and Buddhist heart. As an ethical idealist he has taught the doctrine of the incorporation of moral values in the texture of our civilization and in place of lust and pride has stressed the value of universal love. He teaches that man has to be consciously moulded into becoming a moral animal, because he is not merely a political animal as Aristotle had pointed out, but basically he is a moral entity and the atman”². In conclusion, it must be stated rather emphatically that the basic thrust of Gandhian solutions to the threat of a nuclear war is on the moral dimension. In the complex world in which we live the potency and relevance of Gandhi’s moralistic ideas has to be recognized as a intrinsic part of the reality of the modern age. There is no other alternative for the contemporary age but to implement solutions prescribed by Gandhi. The easy method to the practice of universal love is nonviolence. Where there is nonviolence, there is love and where there is love there is peace. Peace and nonviolence go together. Nonviolence is the basic need of our present times to establish peace in our world.

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