



## Gandhi On World Peace

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### Introduction: Gandhi and his ideas

“No man ever steps in the same river twice, for it's not the same river and he's not the same man.”<sup>1</sup> In today's world the concept of world peace is fascinating. While the atrocities of power is inflicting damage on numerous innocent people worldwide, it is important to reassess the concept of peace. The pace of world changing in unimaginable, so is the international world order. Scholars are wondering about global politics and its possible alternatives. Western scholars have given number of theories for global politics but all are state – centric approach while Gandhi had transformed the individual approach. Mahatma Gandhi story spans continent- from his childhood in India to legal career in South Africa and fight for freedom of India. Apart from this he had everlasting impact on whole world. Gandhian legacy of “Politics with morality” has huge relevance now. This article tries to understand Gandhi ideas on world order and comparing it to contemporary world order politics. Gandhi was revered in whole world for his successful challenge to British colonialism. His method of non-violence and peace was unique to his time and place. One of song we heard in our childhood rightly says-

दे दी हमें आजादी बिना खडग बिना ढाल, सारिमती के संत तूने कर बदया कमाल ।

Mohandas Karamchand Gandhi was born on October 2, 1869 in Porbandar in princely state of Kathiawar in Gujarat. He went to South Africa in related to case of his client Dada Abdullah. There he witnessed ugly face of colonialism and started passive resistance against Britishers. It was a experiment ground for Gandhi where he started new method of satyagraha based on truth and non-violence. John Ruskin “Unto this last” is basis of Gandhi Sarvodaya. Gandhi was also inspired by Leo Tolstoy who was an anarchist, his book “Kingdom of God within you” was one of them. He did not use gun and bombs to win over his enemy. His methods were based on winning the enemy not having ill feeling against wrongdoer. A true satyagrahi should never bow down to enemy and should always remain true and non-violent. According to him only brave and strong could practice satyagraha. It is very easy to use violence, but it takes lot of courage to be non-violent,

not only from actions but also from soul. Gandhi used his techniques in India and led many movements like Champaran satyagraha (1917), Ahmedabad mill strike (1918), Kheda satyagraha (1918), non-cooperation Movement, Civil disobedience Movement and Quit India Movement. Since the conception of this world there has been battles to be best, to rule over others. Gandhi was rarest of human being who worked relentlessly for world peace. It was rightly said by- *"Generations to come, it may well be, will scarce believe that such a man as this one ever in flesh and blood walked upon this Earth."*<sup>2</sup>

### **Gandhian approach of peace and security**

During the era of second world war, deployment of atom bombs was matter of national pride. Countries were competing to become nuclear state. But Gandhi views were different. As regards atom bomb – of Hiroshima and Nagasaki type – Gandhi says, “I regard the employment of the atom bomb for the wholesale destruction of men, women and children as the most diabolical use of science..... Unless now the world adopts nonviolence, it will spell certain suicide for mankind.”<sup>3</sup>. There have been many theories why do any country need nuclear power. It is so harmful for environment and society as whole. It poses threat to whole humanity then who do countries fighting to possess nuclear power. “Why do States Build Nuclear Weapons?”<sup>4</sup>- tries to give its theory to explain above phenomenon out of which its security model is most suitable for India. In global arena Kenneth Waltz in its structural realism says states try to maximise their power. Nuclear proliferation via nuclear weapon acquisition is way to maximise security, hence maximising relative power. Similarly, realist believe it is due to anarchial structure of countries that states are acquiring nuclear power for their survival. Waltz, Holloway also argues that, ‘the side developing a nuclear bomb first would have the ability to win the war, and survive’<sup>5</sup> So, coming to same question why is India so keen to expand its nuclear power. The answer remains the same. It is for survival and security. Not only indie but most of the countries want to be nuclear power. In the word of realist, it can be said that- “strong states do what they can: they can pursue a form of internal balancing by adopting the costly, but self-sufficient, policy of developing their own nuclear weapons”; whereas “weak states do what they must: they can join a balancing alliance with a nuclear power, utilizing a promise of nuclear retaliation by that ally as a means of extended deterrence.”<sup>6</sup>. States and their leaders were giving reason of self-defence for nuclear development. But it is very contradictory that in 21<sup>st</sup> century we have stockpiles of resources to assure our security, but at the same time it can extinct whole human race. What form of human security it is. It needs to be changed. That is why Barash and Webel say:

“However, one judges the desirability of peace or legitimacy of (at least some) wars, it should be clear that peace and war exist on a continuum of violent / nonviolent national behaviours and that they constantly fluctuate.

Neither should be taken for granted, and neither is humanity’s “natural state.” The human condition – whether to wage war or to strive to build an enduring peace – is for us to decide.”<sup>7</sup>

Non-violence is way of life for Gandhi. He did not any other way to live. Violence for him was exception. Similarly, Albert Einstein also advocated non-violence-

“We need an essentially new way of thinking if mankind is to survive. Men must radically change their attitudes toward each other and their views of the future. Force must no longer be an instrument of politics.... Today, we do not have much time left; it is up to our generation to succeed in thinking differently. If we fail, the days of civilised humanity are numbered.”<sup>8</sup>

A noted botanist in the mid twentieth century, Luther Burbank, explains a very sensitive aspect of security and peace through an experiment for developing a spineless and thornless variety of cactus. He says:

“While I was conducting experiments to make ‘spineless’ cactus, I often talked to the plants to create a vibration of love. ‘You have nothing to fear.’ I would tell them. ‘You don’t need your defensive thorns. I will protect you.’ Gradually the useful plant of the desert emerged in a thornless variety.”<sup>9</sup>

### Gandhian Ideology in the 21st Century: A Guide to Global Peacebuilding

Although Gandhi never wrote anything comprehensively about world order, but his ideology is reflected in piecemeal fashion.

**Global Peace-** Today world peace is dictated by few powerful countries, even definition of peace is decided by power. Diplomacy and democratic means are of formal nature while deterrence and nuclear power is considered better alternatives. Gandhian ideology of non-violence and truth is often neglected and considered for socio- cultural development. Gandhi, in reply to a question – “Is not nonviolent resistance by the militarily strong more effective than that by the militarily weak?” – says:

“This is a contradiction in terms. There can be no non-violence offered by the militarily strong.... What is true is that if those, who are at one time strong in armed might, change their mind, they will be better able to demonstrate their nonviolence to the world and, therefore, to their opponents. Those who are strong in nonviolence will not mind whether they are opposed by the militarily weak or the strongest.”<sup>10</sup>

“As regards training of the nonviolent army, Gandhi says: A very small part of the preliminary training received by the military is common to the nonviolent army. These are discipline, drill, singing in chorus, flag hoisting, signalling and the like. Even this is not absolutely necessary and the basis is different. The positively necessary training for a violent army is an immovable faith in God, willing and perfect obedience to the chief of the nonviolent army and perfect inward cooperation between units of the army.”<sup>11</sup>

"A nonviolent State must be broad based on the will of an intelligent people, well able to know its mind and act up to it. In such a State the assumed section can only be negligible. It can never stand against deliberate will of the overwhelming majority represented by the State. ... If it is expressed nonviolently, it cannot be a majority of one but nearer 99 against one in a hundred."<sup>12</sup>

"In such a state, armaments race is not required. As V. K. R. V. Rao puts it: unless the armaments race is brought to an end and effective steps are taken towards disarmament... there is no use talking of a new international order (or security).... This was Gandhi's view and it becomes truer and more urgent in its need for recognition today."<sup>13</sup>

"Under Swaraj (self-rule) of my dream, there is no necessity of arms at all."<sup>14</sup>

**Current relevance:** His ideas are not relics—they're living strategies for a fractured world. His ideas will promote simplicity and sustainable living based on truth and non-violence. This will promote moral leadership. The decentralized village-based economy will ensure equity and equality for all. For instance, climate change is major issue today. If all countries start to cooperate rather than compete, it will be much easier to curb these issues. Similarly, if we all live simple sustainable life, it will be harmony with nature and not only prevent us but our coming generations from committing atrocities.

**Concept of shanti sena (Non-violent peacekeeping volunteers)** is useful here. On similar line peace can be maintained at global level, however United Nations works on similar principle. Shanti sena-The satyagrahi must maintain personal contact with people of his locality. This living association of human beings is essential to a genuine democracy.<sup>15</sup> Gandhi was critique of western civilization, in his book "Hind Swaraj" he gives the critique of modern civilization and gives the blueprint for future society. From his thoughts we can derive concepts of sustainable development, decentralization etc. This shanti sena will change the way conflict resolution is done. Its foundation is non-violence. They will work at grassroot level to promote peacekeeping. It is important as these members are from communities and will sort their problem within the group. When a third party comes to resolve the conflicts, they don't know actual problem. But these peacekeepers can feel themselves in the shoe of victims, so they can do justice. In India, Vinoba Bhave and JP formed shanti sena on ground level. Many international organizations like Peace Brigades International and non-violent Peace force are based on this concept. It can be very useful for world peace as it will prevent communal violence and empower civil society. It will also train peacekeepers.

**Current relevance:** In current scenario, NGOs and Civil society organisations can be given training. These can be volunteers from different backgrounds like teachers, doctors, social workers, students etc. These decentralized units can together form a global network connected through central coordinating agency. They can be given skills like trauma care, non- violent communication, cultural sensitivity and conflict mediation. They have enormous roles like preventing presence, rapid response, peace education and documentation of the mediation. It can be very useful since it will connect local bodies to national and international organizations. Many international bodies like United Nations, Red Cross, Amnesty international can bring huge support to shanti sena. It can be alternative to armed- centred peacekeeping. This human – centred approach will shift the focus from state control to civic empowerment.

**Against Utilitarianism-** As per Gandhi western society is based on utilitarianism developed by Hobbes and Bentham. For Gandhi utilitarianism is foundation of imperialism. There is no fundamental difference between Fascism, Nazism or British imperialism as all are guided by same philosophy of materialism and utilitarianism. As Gandhi said, “I look upon an increase in the power of the state with the greatest fear because...it does the greatest harm to mankind by destroying individuality which lies at the root of all progress.”<sup>16</sup> He visualised Ram Rajya, where there is village as first point of governance. He emphasised decentralisation should be core of governance. Currently there is top down approach, where power and resources flow horizontally and vertically. But in this system, the poor is left behind. The rich are getting richer, while poor is getting poorer. When there will be division of resources as per need not wants, there will be no conflict in society. This takes him closer to Marxist ideology. The only difference between Marxism and Gandhian philosophy is ways of getting means. While the end goal can be similar in few circumstances, but the path to achieve it is totally different. Gandhi was against use of violence to end conflict between classes. If we want to look world peace through Gandhi lenses, it is important to modify our basic units of governance. It may be difficult task to adopt whole concept of Ram Rajya for now, but there should be more devolution of power to those who are left behind. On global if we see in United Nations, only five countries are ruling over it. The scenario has changed dramatically since 1945, when United Nations was formed, but the distribution of power is still same. If we take case of terrorism and unhumanitarian acts in many countries, it's because there is no global consensus against it. Each country is standing with it or against it as per their own convenience. Humanity should be above short-term gain or loss. Gandhi was strictly against violence used by imperialistic forces. They use violence on fellow beings; it shows that their soul is sleeping. He gave principle of truth and non-violence to win over fellow.

**Current relevance:** Gandhi critique of utilitarianism is very relevant today. The concept of “Greatest good for greatest numbers” is obsolete for Gandhi. He wanted upliftment of all (Sarvodaya). Nowadays, the Artificial intelligence poses enormous challenges like facial recognition, hacking and blackmailing. His vision of truth and non-violence is useful for now. Also, in healthcare and other sectors have become profit oriented. It will be also useful in climate justice, minority rights and human rights protection.

**Education for peace:** It can be most important tool to bring radical changes in youth. During colonial phase, our education system was also changed. There were attempts to westernise it, so that a whole new generation of English speaking, educated and disciplined generation can be created to serve these imperialistic powers. At that time Gandhi called for Nai talim (Basic education). It was a holistic vision for all round development of the child. It included learning by doing, community service and spiritual development of the students. He rejected rote learning and believed that education should build moral character of the individual. He prioritised mother tongue as medium of instruction, when the colonial mindset preferred English as sole language of education. Education should not only make individual economically independent, but also morally and spiritually grounded. So it is complete blend of naturalism, pragmatism and idealism.

**Current relevance:** For Gandhi war and education are interlinked. He saw education as antidote for war. In many cultures today also, war is justified in the name of justice, but only education can open eyes of these

manipulated minds. It has huge power to change life of whole community itself. It was rightly said by Gandhi, "I object to violence because when it appears to do good, the good is only temporary; the evil it does is permanent."<sup>17</sup> In current scenario, schools are often used for radicalization. Also, this education system promotes competition over compassion. Everybody tries to run in the rat race. As a result, skills and morality is left behind. If we really want to build a better, compassionate generation then Gandhian ideology of nai talim should be included in current education system. Life skills should be given more preference than rote learning. It can be counter to increasing materialist culture. The capitalism is encouraging materialism which further leads to aggression and violence in the society. It will bring inclusivity in the society. This approach takes it closer to socialism, but it is not so. It differs from socialism as it does not endorse complete equality irrespective of merit.

Gandhi was also against **rapid mechanization and industrialization**- He did not oppose mechanization in all the situations. In cases where machines were replacing human labour leaving thousands on streets to beg was disappointing situation for him. So, he emphasized on prioritizing human labour than machines. "Mechanisation is good when hands are too few for the work intended to be accomplished. It is evil where there are more hands than acquired..."<sup>18</sup>

"I entertain no fads in this regard [i.e., his avowed opposition to mechanisation and capital-intensive technology]. All that I desire is that every able-bodied citizen should be provided with gainful employment. If electricity and even automatic energy could be used without...creating unemployment, I will not raise my little finger against it.... If the Government could provide employment to our people without the help of Khadi hand spinning and hand-weaving industries, I shall be prepared to wind up my constructive programme in this regard."<sup>19</sup> "To reject foreign manufactures merely because they are foreign, and to go on wasting national time and money on the promotion in one's own country of manufactures for which it is not suited would be criminal folly, and a negation of the Swadeshi spirit."<sup>20</sup> He wanted peace through simplicity. He believed that development will not come by technological advancement, but by spiritually grounded simple living. Moral development is much more important than economic development. It seems very true today where people are in race of capitalistic materialism. His alternative to westernization was swaraj for example spinning the wheel and use of khadi. It resonates with emphasis on domestic production today.

**Current relevance:** Gandhi views are strikingly relevant today. It protects dehumanization of labours. The reckless growth is most harmful for environment. This simple sustainable life suggested by Gandhi will bring in harmony with nature. This will prevent climate crisis and push way for sustainable development, green economies, and climate-conscious lifestyles. It will also help to revive local economies and lost crafts which further will promote creative craftsmanship and dignity of the work. Gandhian ideology promotes mindful consumption, spiritual fulfilment, and community well-being.

**Form of state-** His vision was Ram- Rajya where soul is guiding force. There is no need of police or government, each individual should be in self-regulation. Our soul should work as moral police. He also said there is need of decentralization and village-based economy is best way forward. He was in support of moral leadership over bureaucracy, which is most relevant today. Also, he envisioned global citizenship i.e. one

should think their identity beyond borders and accept every individual as their own brothers and sisters. He envisioned a world where individuals saw themselves as part of a shared human family, bound by compassion and duty—not nationalism or sectarianism.<sup>21</sup> In Hind Swaraj or Indian Home Rule. On 24 April 1933, he says – on page 04 in the beginning of this booklet:

“I would like to say the diligent reader of my writings and to others who are interested in them that I am not at all concerned with appearing to be consistent. In my search after Truth I have discarded many ideas and learnt many new things. Old as I am in age, I have no feeling that I have ceased to grow inwardly or that my growth will stop at the dissolution of the flesh. What I am concerned with is my readiness to obey the call of truth, my God, from moment to moment, and, therefore, when anybody finds any inconsistency between any two writings of mine, if he still has faith in my sanity, he would do well to choose the later of the two on the same subject.<sup>21,25</sup> [In 1942, Gandhi said that if he survived the attainment of freedom by India, he would] ... advise the adoption of nonviolence to the utmost extent possible and that would be India’s greatest contribution to the peace of the world and the establishment of a new world order.”<sup>22</sup>

**Current relevance:** Gandhian ideology gives an alternative from of governance in oppose to autocratic, technocratic governance. It will lead to grassroot governance, local empowerment and decentralized units. It will challenge the increasing corruption, human- centred politics and favouritism. It will bring more inclusivity, equality and justice in the society. It will make the world habitable for all not few powerful.

**Religion and Spirituality-** One cannot talk enough about why whole world is involved in fight over religion. Each of them is protecting their own god, but does god really need protection? Gandhi was very spiritual person and advocated for inclusion of religion in politics. As Gandhi put it, “The very word Islam means peace, which is Nonviolence. Without prayer there is no inward peace.”<sup>23</sup> For Gandhi religion was not only spiritual thing but a guiding force in every sphere of life. It was deeply personal, inclusive and profound. Its foundation is based on ethics and morality not the ritualistic practices. It sounds easy to follow while most difficult to do so in practice. For example, one should speak truth, sounds easy but impossible to do. Secondly Gandhi believed in universal spirituality, that all religion is equal and no religion holds monopoly.

**Current relevance:** Currently many states are fighting with each other on name of religion. For example, current Palestine-Israel conflict. Gandhian philosophy in international arena will promote interfaith harmony, moral leadership, spiritual activism and world peace. The resonant words of Swami Vivekananda and Mahatma Gandhi – “Help and not Fight, Assimilation and not Destruction, Harmony and Peace and not Dissension,” and “In a gentle way, you can shake the world” – remind us that moral courage and universal acceptance are vital antidotes to fanaticism, divisiveness, and violence. Their voices are not just historical echoes; they are living calls for introspection, inviting us to weave empathy, truth, and pluralism into the fabric of modern society. Through their timeless reflections, we discover a central theme – the enduring power of principles rooted in compassion and syncretic understanding to inspire a global moral uprising.<sup>24</sup>

**Communitarian view of Gandhi** – Gandhi believed that man should be rooted in his culture because culture is our identity. “I do not want my house to be walled in on all sides and my windows to be stuffed. I want the cultures of all the lands to be blown about my house as freely as possible. But I refuse to be blown

off about my feet by any. I refuse to live in other people's houses as an interloper, a beggar or a slave.”<sup>25</sup> He believed that man is deeply enrooted in his social, moral and cultural communities. He cannot be separated from its culture and this makes every individual unique and beautiful. In western political thought individual rights and happiness is given priority over societal well-being. It makes the person feel depressed, isolated and anguished. Gandhi believed that identity of self is shaped by the community surrounded. When everyone fulfils their duties, state will be taken care by itself. His primacy of duties over rights states that fulfilling own responsibilities ensures rights of others. While Gandhi valued conscience and autonomy, he rejected Western-style atomistic individualism. He saw the self as embedded in tradition, culture, and community.<sup>26</sup> His vision of villages as smallest unit of governance resonates here also. In villages people are well connected, economically independent and sustainable in itself. It promotes harmony, fraternity, moral and ethical support and justice within community itself. He advocated spiritual communitarianism, where every religion is respected and nurtured.

**Current relevance:** His view that individual is deeply embedded in the community gives a strong framework for world peace. As peace begins in the community, states should start empowering their villages rather than talking in AC room about world peace. It is commonly observed that leaders who don't have even complete information about the ground situation sit down and give solutions. But if these problems are solved at decentralized units like villages, no leader will be needed at world scale. Secondly instead of shouting for rights, if each individual starts taking care of their responsibility towards themselves, family, community and society, it will automatically preserve the right of every creature on this planet. We knowingly or unknowingly harm the environment, nature, and millions of creatures for our own well-being.

**Gandhian communism-** His theory of Trusteeship is an alternative to Marxian concept of class struggle. It is Gandhian approach to solve conflict between capitalist and labors. According to him capitalist should consider themselves as trustee of all the capital they are holding, not the sole owner. It should be available for labours to use. His reply on communism was,

“What do you think of Communism? Do you think it would be good for India? “Communism of the Russian type, that is Communism which is imposed on a people, would be repugnant to India. I believe in non-violent communism...”But Communism in Russia is against private property. Do you want private property?”<sup>27</sup>

Gandhian communism does not revolve around economic framework of the society, but it is more about moral structures. His model envisions village republics, moral leadership and ethical labour to earn money as alternative to capitalist consumerist culture.

“It [nonviolence] is of universal applicability. Nevertheless, perfect nonviolence, like Absolute Truth, must forever remain beyond our reach.<sup>10</sup> Perfect nonviolence is impossible so long as we exist physically, for we would want some space at least to occupy. Perfect nonviolence whilst you are inhabiting the body is only a theory like Euclid's point or straight line, but we have to endeavour every moment of our lives.”<sup>28</sup>

Although he also envisioned classless society like Marx, but he was strictly against use of violence to achieve it. He was an “uncompromising opponent of violent methods even to serve the noblest of causes.” Gandhi criticized Bolshevism for its reliance on force and its denial of spiritual values.<sup>29</sup>

“I do not believe in short-violent-cuts to success... I part company with [communism] when force is called to aid for achieving it.”<sup>30</sup>

**Current relevance:** After the end of cold war, it was believed that socialism has also ended. Capitalism was attractive for countries for economic well-being and high GDP. It may be difficult to completely eliminate capitalism from international arena and it will not be right thing to do so. We should opt for balanced approach where merit system, competitiveness and quality framework of capitalism should be balanced with grassroot democracy, local empowerment, sustainable living and environmental protection.

**Relation between Rights and duties-** Gandhi saw rights as consequences not as claims. If each of us discharge our duties honestly, rights will not be far to seek. It gives as moral compass to balance between collective welfare and individual freedom. Our duty is not only towards ourselves, but our family, society and every creature on this planet as whole.

**Current relevance:** In International arena this is very important now days. Every country talks about their rights but not about their duties. As per Gandhi if we do our duty, we will automatically get our right. Most of the countries demand their rights in international arena. If they think about their duties, most of the global problems will dissolve itself. For example, there have been increasing global greenhouse gas emissions worldwide. While it is mostly done by developed countries, but the effect is disastrous on smaller less developed nations. If countries regulate their actions by their own, there will be safer, habitable globe

**Gandhian Legacy** – Gandhi inspired millions in India and abroad. One of them was Martin Luther King, Jr., who fought against racial discrimination in U.S. In 1959 King visited India, he met with many followers of Gandhi and implemented same in U.S. Nelson Mandela was also inspired by Gandhi. This is coincidence that two most prominent leaders were connected with South Africa. Both Gandhi and Mandela never met but both had passion and determination to end colonialization. To conclude achieving global peace is not an easy task. Here Gandhian ideology of truth and non-violence are saviours. His insistence on purity of means to achieve a desired end should be lesson for whole world especially political leaders. Somehow world wars were justified to achieve peace in world. Even imperialistic forces were justifying their actions as “white men burden”. But Gandhi says that it is illogical to expecting rose to grow, by sowing the seed of Babool. Gandhi always suggested that we should hate the sin, not the sinner. Whole world was inspired by Russian revolution, but oppression continued after it. Gandhian model of Ram Rajya, where the morality of people makes them accountable should by goal. We have seen that oppressing and oppressed both are using forces and violence to achieve their end. While this may give momentarily success but not been to able to achieve true peace. Gandhian concept of satyagraha to challenge the authority is useful. While today terminology call it soft power.

After Gandhi, Jayaprakash Narayan and Vinoba Bhave carried forward legacy of Gandhi ideology and they formed shanti sena at ground level. Many international organizations like peace brigades international and non-violent peace force are based on shanti sena.

## Conclusion

“Since war begins in the minds of men, it is in the minds of men that the defence of peace must be constructed.”<sup>31</sup> “The power to hurt is nothing new in warfare, but... modern technology... enhances the importance of war and threats of war as techniques of influence, not of destruction; of coercion and deterrence, not of conquest and defence; of bargaining and intimidation... War no longer looks like just a contest of strength. War and the brink of war are more a contest of nerve and risk taking, of pain and endurance... The threat of war has always been somewhat underneath international diplomacy... Military strategy can no longer be thought of ... as the science of military victory. It is now equally, if not more, the art of coercion, of intimidation and deterrence... Military strategy ... has become the diplomacy of violence.”<sup>32</sup> This is era of nuclear weapon and we all are suffering together. We have been together since ages but now it’s too risky. The toleration and capacity to forgive each other is diminishing. If we take case of India, independence came with blood of many innocents. Similarly, many countries in world achieved independence. But unfortunate part is still we are not free. Gandhi was right in his futuristic vision of what materialistic world will look like. His concept of swaraj is very significant now. He said that swaraj does not only means getting freedom from foreign enemies, but it basically means being free from own evil. It is high time to adopt Gandhi ideologies to save this world. His theory of truth and non-violence should be basis of conflict resolution. His ideology of satyagraha should be basis of resistance against enemy and his Ram Rajya concept talks about how governance should look like. If we go in detail, we can see that Gandhi have worked on every aspect starting from how to win our own soul to how to manage country as whole. We should not only look his thoughts with political lens, but try to imbibe it in our daily lives. Our every action should be towards purification of out soul and harmony will be by product by default. Gandhi should not be only remembered on 2nd October and 30th January as sense of formality. His thoughts should be with each of us in our daily life and every action. That is why T. Schelling says:

“The power to hurt is nothing new in warfare, but... modern technology... enhances the importance of war and threats of war as techniques of influence, not of destruction; of coercion and deterrence, not of conquest and defence; of bargaining and intimidation... War no longer looks like just a contest of strength. War and the brink of war are more a contest of nerve and risk taking, of pain and endurance... The threat of war has always been somewhat underneath international diplomacy... Military strategy can no longer be thought of ... as the science of military victory. It is now equally, if not more, the art of coercion, of intimidation and deterrence... Military strategy ... has become the diplomacy of violence.”<sup>33</sup>

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