

GEOPOLITICS OF PEACE IN VEDA'S PERSPECTIVE

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ABSTRACT

Peace is the fundamental requirement for growth and development, indeed for the existence of human society. It is not only the absence of war but in its broadest sense and global term is a state in which resources, material and human are used for the positive purpose of improving living conditions, health, welfare and happiness. The problem of survival has today become mankind's main problem. There is no alternative to peaceful coexistence to equitable cooperation and mutual understanding between all states. The principle of peaceful coexistence is directed at the maintenance and strengthening of peaceful relations between states and the peaceful competition of the two systems in economic, scientific, technical, cultural and other fields of peaceful behaviour. This approach is based on the profound understanding of the fact that in the present day situation when vast arsenals of nuclear weapons constituting a threat to destinies of mankind itself have been accumulated, nuclear war cannot serve as a means for the attainment of political aims.

There would have never been, nor it is believed to be any space scientist in future who would deny and oppose the Global fraternity. This is the oldest pre-occupation first sounded in vedic literature that the entire humanity is the gene of Manu established in Vedas. Is there any of them more effective in the laws of scientific persuades and Moral philosophy which can bring a new radical change? The various path of faiths, believes and salvation unite at one hub and so the clue of all knowledge is to recognize that core, the gene, i.e. the recognition of whole man, the recognition of peace. In the present paper an attempt has been made to emphasise on geographical generalization towards the geopolitics of peace from Veda's perspective.

INTRODUCTION

The planet in which we inhabit is not geographically or physically uniform. Inequality in its various forms has always been and is likely to continue as the most obvious geographical phenomena. Between one country and another, one province

and another and even one locality and another there will always exist a certain inequality in the condition of life. (Engles1875). Nations of world differ in their physical resources. A major segment of the third world is still encircled with such problems which are associated with poverty, poor housing, ill supply of food and water, ill public health care, inadequate means of work and employment leading to malnutrition and semi or complete starvation. The Geographical perspectives on spatial inequalities reveal the fact that no single solution may work everywhere. The environmental inequalities in the world are also paralleled and reinforced by Economic and political activities and as such have been major obstacles in satisfying basic human needs especially in the third world, creating an environmental barrier to the harmonious development of mankind.

Population explosion, increased urbanisation and unprecedented achievements in the field of science and technology including nuclear war heads has further deteriorated the environmental qualities. This constant deterioration of the environment has generated a widespread agreement towards the eradication of such gross inequalities. It is being condemned, declared unjust and measures to work towards more equal world are being searched out.

PLANETARY RELATIONSHIPS AND TERRESTRIAL UNITY:

In fact our planet in her relations to other heavenly bodies has always exhibited and maintained uniformity in respect of its inclination on the axis maintaining the parallelism of the axis and all other activities without which there would have been a chaos. As Geographer we are well aware of this universal System and of terrestrial unity.

It is a question as to why the people residing the same mother planet having the same origin of Homo Sapiens are segmented in to various racial, ethnic, linguistic, cultural, social, economic and political systems. Besides all segmentations they inhabit the common mother planet and are apt to maintain the global fraternity The dynamics of Earth relationships provides internal cohesion and bars any terrestrial disturbance like war and other.

VEDIC PERSPECTIVE OF TERRESTRIAL UNITY :

The vedic perspective of terrestrial unity also emphasizes the common origin of man i.e. of all the race of mankind is traceable to one centre on this planet (1966 Ali,

S.M.). Radiating from that common centre, seven human groups occupied seven different regions of the world and the human society or civilisation developed independently in each of these seven centres. This is in consonance with the modern view that the world's primary races belong to seven different climatic regions of the world where they took shape and developed characteristic features under the influence of their peculiar physical environment. The Vedas have emphasized the practices of Yagyas and unique pattern of worships of gods and goddesses. Every vedic rhythm denotes the idea of emphasizing every now and then about the world peace and harmony.

MARXIST APPROACH : In Marxist approach the spatial relationship goes to look into person to person relationship and social system to political system relationship. Thus it can bring gradually revolutionary social changes which are necessary to solve endemic spatial problems. The existing economic and political system is based on old traditions in which taking from individual to nation state are trying to accumulate wealth and necessities of life at the cost of others. It is accepted without reason that if there are riches and necessities of life accumulated at one place there would be several such places devoid of it.

The marxist approach offers to think that in order to become rich it is not necessary to snatch the bread from the mouth of others. But the more rational outcome would be that an individual or a society with the work of their own hands and intelligence and by the aid of machinery already invented and to be invented should themselves create all imaginable riches.

The geographical perspective of unequal distribution of resources well demonstrate that no part of the earth a region or a state can claim self sufficiency. We are fully aware of the contrast between the "haves" and "have nots" of our own society up to the levels of various states and also know the differences in living standard of people. The nineteenth century mode of aggression and colonisation and the method of dragging resources of the distant land for the use and benefit of superior people has been condemned much earlier. We are at present sailing in a world of harmony and I believe that there would be no scientist or social scientist or any politician or statesman including army generals who would deny the global fraternity. This global fraternity rises over and above the national and political boundaries and very well claim a force for world peace and peaceful co-existence.

The development and subsequent stockpiling of nuclear warheads and of their delivery vehicles have brought man to terminate his own existence.

One strategic submarine today carries a destructive punch equivalent to several second world wars. There are scores of such submarines and their nuclear systems are far from being the only one. The imagination is powerless to envision the hell and the negation of the idea of the man if any part, however small of the present nuclear arsenal is used.

The second world war (like the First) was followed by attempts to arrange the world in such a way as to preclude repetitions of the wholesale slaughter of people. Although these attempts have not quite lived up to the expectations, they have nevertheless left some trace. There is the United Nations Organization. There are regional and other structures for state-to-state and public contacts, structures that did not exist before. In brief, the political search for ways of breaking the world community out of the vicious “logic” that resulted in the world wars, continues.

In all human affairs, and especially in international politics, we should not, for a moment, forget the currently dominant contradiction between war and peace, between the existence and non-existence for humanity, and we must work to resolve it in good time in favour of peace.

The survival and not just progress of the human race depend on whether or not we find the strength and courage to overcome the threats hidden in the modern world.

The Marxist approach evolves certain fundamental assumptions regarding the spatial organisation of the human society. It seeks revolutionary changes in the structure of social system as the only means of achieving the desired goal. It focuses on the “social” totality with various social structures. The economic basis of society comprises two structures—the forces of production and the social relation of production. This approach examines the contradiction between the increasing socialisation of the forces of production and the private property basis of consumption and the ownership in capitalist society. Marx view “resources in terms of relationship to the mode of production which simultaneously “produces” them through both physical and mental activity of the users. There is, therefore, no such thing as a resource in abstracts or a resource which exists as a thing in itself.” The logical empiricist method of Malthus supporting “the existing order of things” and

rejecting the Utopianism of Godwin and Condorcet and rebuffing the hopes of political change was facilitated in turn by the growing body of information concerning the growth and condition of the world's population by the work of the geographers (Alexander von Humboldt 1811). Malthus thesis that the power of population is indefinite greater than the power of the earth to produce subsistence" and that it is a "natural law" that population will inevitably press against the means of subsistence was fundamentally contradicted by Marxist's method of dialectical materialism. His dialectical materialistic view leads to a conception of the 'totality in which it is neither the part nor the whole, but the relationships within the totality which are regarded as fundamental' (Harvey 1974, 265).

Marxist approach to the man-nature relationship is complex (Schmidt, 1971). At one level, it sees the human being as a part of the nature-an ensemble of metabolic relations involving constant sensuous interaction with the physical environment and on the other as social-an ensemble of social relations and is capable of creating forms of social organization which can become self-regulating and self-transforming. Thus, society creates its own history of transformation and in the process the relationship with the nature is also transformed. Marx regards 'ideas' as social relations through which society can be structured and reconstructed. Marxist approach is evolved, therefore, through a dialectical clash of ideas and is based on an economic progression from primitive economies, through slavery, feudalism, bourgeois, revolution with capitalism, proletarian revolution with socialism and finally to end to communism.

The crisis of capitalism has been expressed by the call of John Robinson (1970) and others for the reorientation of Western social values away from the capitalist mode of production towards more conservation, a better distribution of capital and property and diffusion of benefits. The future requires the development of a classless individualism, it is argue, which might be found either in Marxist communism or in Bernstein's Revisionist Marxism of state collectivization, or in late capitalist beneficent institutions, for example, trusts, financial institutions and international financial syndicates. The 'late capitalist' institutions viz. World Bank and IMF (International Monetary Fund) have been severely criticized as maintainers of the neo-colonialist 'status quo' (Robinson, 1964). Hence, Marxists and other critical theorists, such as Marcuse, have interpreted late capitalism as unable to maintain the engine of growth. For them the potential for the creation of new demand by

innovation of new goods through 'commodity fetishism' is now limited.

The Marxist approach would not only be an influential but effective method to place ideology in active and conscious interaction with nature to transform it. Therefore, there has been much recent concern in our discipline as well as other social sciences to radicalize their approaches. Stockpiling today for the dearth of tomorrow has profound ideological implications, not least for the third world who are most likely to suffer today's immiserization.

Marxist approach can lead to equalisation of resources by implementing liberal policies of transforming income through the tax system and by changing the forces generating such inequalities. Social equalisation involves great changes not only in the mode of production but also in the control over the means of production. The social equality revolution will entail socialization of control over labour reproduction and the geographer can hasten to fulfil this task by designing such geographical models which may be used for planning of an equalitarian and liberating society. The problem with this model would, however, be bureaucratization, with a resulting lack of sense of control over one's environment. An attractive alternative model developed in its most sophisticated form by the anarchists, involves decentralized worker ownership of the means of production and a linked system of community control over environment.

Thus, the Marxist approach reflects on the methods of the peaceful coexistence and provides geopolitical bases for the maintenance of peace and harmony in the global perspective.

GANDHIAN APPROACH :

In the Gandhian approach, austerity is the core and functional living in harmony with nature is the ideal. The human being is a moral being with spiritual urges which requires realisation for the creative potential of each man to be fulfilled. Man is not merely an economic animal whose only need is to satisfy his appetites and desires. Gandhian approach emphasizes on the quality of life rather than the quantity of goods and services to be consumed. We, Indian geographers can very well spearhead our epistemological attitude of the Sarvodaya Movement which can provide better and sophisticated technique to achieve an egalitarian society and thus can fulfil the vision of wholeman. His non-violence sets another mode of peaceful co-existence. Gandhian approach also provides perspective for the social

organization on the basis of truth and love rather than force and coercion. This approach capable of leading us towards his dream of 'Ram Rajya'-a cooperative common wealth where there is no conflict between the interests of society and interests of individuals.

PANCH SHIL :

The principles of Panch Shil contained in the Sino Indian Agreement of 1954 i.e....

- (i) Mutual respect for territorial integrity and sovereignty
- (ii) Non aggression,
- (iii) Non interference in internal affairs,
- (iv) Equality and mutual benefit and,
- (v) peaceful coexistence.

Provides geopolitical bases for maintaining peace at the international level. Several additional, principles have also been formulated towards the illegality of the arms race.

POLITICAL RADICALISM :

While entering into a debate on geo-politics of peace, mention of radical science and political radicalism becomes necessary. Before the World War I even the army generals thought only in terms of cavalry and infantry tactics, although submarines and airplanes were developed. But the consequences of the World War II and the after events which witnessed the repetition of wholesale slaughter of people aroused terror amidst the human being of being finally terminated from the face of this planet. Several racial movements started radicalising the entire field of science including geography A political radical movement has taken place everywhere on the face of earth and its horizon are to be extended to the field of geopolitics to result in a global peace and fraternity.

CONCLUSION :

Survival of humanity is of vital importance before us. It is a multi discipline facet. Not a single approach will suffice to meet the problem. The problem must be tackled from every corner and field of researches, science and social sciences. The

scientists have no doubt harnessed adequate source of knowledge. Will they think once more whether the results of their achievements are for their own good or for their total destruction? They must feel responsibilities for their discoveries. They must find their work for the better spatial organisation at regional and global level to humanise global relations. The geographers may better cooperate with the problem on the basis of their spatial organisations, Spatial relations and spatial interactions for the benefit and well-being of the mankind.

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