PREFACE

The problem of war is not one of the most serious problems, but is the most serious problem. Peace is not one of the most precious things, but the most precious thing. In the words of Raymond Willim, a British socialist and pacifist leader, "to overcome militarism, we have to fight against much more than militarism to achieve peace; we have to fight for much more than peace."

Any short route to attain peace will only bring a short-lived success. A peaceful world cannot be established by peace parleys and peace pacts but by the reconstruction of the social system and revolutionization of social values. Such a social transformation is possible through a perfect philosophy of peace and powerful mass movement for peace. It is the objective of the philosophy of peace to identify the precise causes of war and lay down a practical and preventive programme of action to eliminate such success and create conducive conditions for positive and perpetual peace to seek popular support for the required path and desired goal.

We cannot save the world without changing the world. Those who say that world peace has no alternative, only tell a half-truth. The whole truth is that just as world peace has no alternative, in the same way a world
with its Charter which "reaffirms faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small" and which promises "to promote social progress and better standards of life and enlarge freedom." Through its various agencies, assistance of many kinds has reached the far corners of the earth and created new hope in people's minds, but the shadow of war continues to darken our lives. During the relatively short period of its existence, the United Nations has been the instrument by which, on several occasions, conflicts have been localised and ended but no formula for peace has yet been devised.

In this context, the first chapter of this thesis deals with the meaning, definition of peace and obstacles to achieving peace. Stable international peace that brings security and happiness to the citizens of all the countries must mean much more than simple absence of war. Then I would like to mention the obstacles to achieving peace. The experience of international institutions since world War I has shown that the formidable obstacles may broadly be classified as economic, cultural ideological and psychological obstacles.

In the second chapter I have dealt with the historical aspect of peace efforts in world politics.
state has no alternative. If the idea of a world state is an utopian dream, as some say, then the idea of the world peace too is an utopian dream.

Those who seek world peace through nuclear and chemical disarmament, must be aware of the social fact that the enemy does not lie in the nuclear and chemical arsenal but in nationalism and sovereignty. So the need is not to fire in the air but at the target.

There are two widely accepted and appreciated approaches to solve the problem of war pacifism and universalism. The pacifists are pragmatists, who through the world public opinion and United Nations organisation, seek detente and disarmament. The universalists are progressives who thought the world community and a world state, seek peace and progress, while the pacifists wanted to save the world as well as the existing world order, the universalists wanted to save as well as change the world.

War is older than history but search for peace has also been pursued for centuries. Men have tried to devise institutions to provide for the settlement of international disputes, efforts have been made to reduce the scope of war and lessen its horrors. In 1919, a great document of international law, the Convenant of League of Nations, came into being. Now we have the United Nations
Peace is essential for progress; without peace nothing is possible except destruction and starvation of human-beings. Since the beginning of the history the goal of an enduring state of peace has been the foremost objective of human society. During the seventeenth and eighteenth centuries a large number of conferences were called for the establishment of peace. Peace of Westphalia (1648) was one of them. Like the seventeenth and eighteenth centuries, in the nineteenth century also a large number of peace conferences were held for restoring peace. The two Hague Conferences (1899 and 1907) were milestones in world history. But these conferences failed to prevent the outbreak of the First World War. After the end of the war the League of Nations came into existence but it also failed to prevent the second World War.

In the third chapter of this thesis an attempt has been made to analyse the concept of peace in the United Nations Charter. The fourth chapter focuses on the UN Peace Keeping Mission. The fifth and final chapter of this thesis deals with the role of other organisations and institutions besides the United Nations which are working for the maintenance of peace, security and disarmament.

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