CONCLUSION

The foregoing study reveals that non-alignment emerged as an alternative to the dominant perspective of international relations. It rejects the hierarchical order of international politics as well as the concept of balance of power. It is against bloc rivalry and also stands against the tendency of imposition of bloc strategic interests on the rest of the world. That is why it rejects force as a means of conflict resolution.

As an alternative to the dominant international tradition, the movement advocates peace, justice and equality among states as the basis of interaction.

Non-alignment is a reflection of the aspiration of the Third world. Non-aligned countries were the victims of imperialism, racism and apartheid. As a consequence they suffered from inequality. This experience of servitude by people who have a recorded history of five thousand years or so, a civilisational pride of culture, values and philosophy and the capacity to absorb and synthesise, was an experience which was repulsive and revolting. It therefore, stirred the sensitive ties of the Third World, made it reflect and culminated in the rejection of intellectual traditions which sought exploitation of man by man. Even
during its struggle for independence, Third World articulated its world view in a humane and democratic terms. That is why it could find new meanings of politics. It perceived politics not in terms of power politics, dominance and subjugation. Rather, it sought new basis of politics which are in tune with the democratic values and promote social transformation. As a result of this articulation, NAM rejected power as a basis of inter-state relations. It defines inter-state interaction in terms of freedom of action, equality and peace with justice. This articulation makes its world view universalistic and global. Viewed such, its formulations in a post-cold war world continues to be valid. Interestingly its relevance is being challenged by those who still believe in a hierarchical world order based on power centricism and cherish hegemonism. Even a cursory glance of the non-aligned literature since 1961 when the first Summit Meeting of Heads of State and Government of Non-aligned countries was held in Belgrade, makes it clear. The founding fathers of NAM were aware that hegemonism would seek to reassert itself in non-political areas as well. Their understanding of this phenomenon led to the demand for a just world order. Since then its echo is found in all the meetings of NAM summits.

The above comprehension of hegemonism, rejection of dominant perspective of international politics and rejection of force as a means of conflict resolution led NAM to impart
a place of centrality to nuclear disarmament. This perception of linkage of hegemony and nuclear armaments is a remarkable insight of statesmen who were involved in defining the future status of Third World in international relations.

NAM realised very early in its existence that nuclear weapons are weapons of strategic importance, crucial to central strategic balance. At the same time, they provide means to dominant perspective of international politics to perpetuate itself and practice what has come to be called neo-colonialism. Through nuclear arms, the hegemonic powers clung not only to their political dominance, added to their strategic power thereby, causing security threat to the newly independent states but also on the strength of nuclear arms, pursued their economic interests. Thus, the objective was to keep the down-trodden dawn for ever. It is remarkable that Third world could see through this zero-sum game and evolved its own response to it. NAM unequivocally raised its voice against arms race. It expressed its concern that acquisition of nuclear armament would have an exceedingly destabilising impact on the world. This destabilisation would increase with the sharpening, refining and increased sophistication of nuclear arms. The world is aware of this process with the advent of satellites, militarisation of space and potential of star war. It diverted the resources to add to military capability and
correspondingly destabilised the economy of the actors involved in the race. This arms race, one can venture to argue, culminated in the collapse of the socialist world.

This economic dimension of the nuclear armaments, indivisibility of world peace and the continued poverty of Third World, made it perceive the linkage between its view of the world and nuclear disarmament. Thus, it stressed the disarmament and development linkage. It was felt that disarmament and development are inter connected processes. Disarmament is a reduction in arms which may be achieved by a lowering of military expenditure, maybe, in terms of its absolute level or in relation to other macroeconomic variables. Development and growth are the processes of social and economic change that increased per-capita income and improved the quality of life of the maximum possible number of people in society. Development creates the right to full employment, the egalitarian distribution of income, the eradication of poverty, the provision of basic needs and entitlement to a higher physical quality of life as measured by, say, literacy, infant mortality, life expectancy, health care, nutritional availability and so forth. Thus, disarmament will enhance the quality of life for humankind.

NAM realised that nuclear disarmament will lead to global security and also release much needed resources for development. Such an awareness influenced NAM's role in
Thus, NAM through nuclear disarmament seeks to define and realise new basis for the conduct of international relations. These are fundamentally different from those of the dominant perspective. They are non-hierarchical non-power centric, are based on freedom and equality and seek peace with justice.

In sum, NAM through its emphasis on nuclear disarmament seeks democratisation of international relations. Therefore, it demands the restructuring of world order conceived at Yalta. Its reflection on the UN structure is obvious particularly, the right to veto of the five permanent members of the Security Council. Now, this is being challenged by NAM. It goes against the NAM values of equality and justice. NAM wants the right of participation in Security Council decision-making functions and the assertion of its judgement on the issues of global concern. To achieve this end, the membership of the Security Council needs to be widened in correspondence to the increase in the number of member states of the United Nations.

Also, NAM seeks a new international economic order as well as a new international information order. This is considered imperative if democratisation of international relations is to be achieved. In a world where resources may be relieved as a consequence of nuclear disarmament and
end of armament race, restructuring of international economic order is indispensable to promote a world which is free of hunger, disease and poverty. Only such a world can pave the way of equitable basis of inter-state relations ensuring freedom.

NAM seems to be of the view that only through the restructuring of the UN and setting up of a new international economic order, its goal of peace with justice may be furthered. That is why it repeatedly lays stress on implications of nuclear disarmament for the realisation of a just world order.

To move towards its goal, NAM seeks to set up a new information Order. Being alive to the fact that the greater awareness of intra Third World problems need to be understood and tackled by Sout-South cooperation, the indispensibility of free flow of information and communication among NAM countries is obvious. At present because of the almost monoplist hold of the first world on the means of information and communication, it is hampered. Rather there is biased reporting. This restriction needs to be corrected if NAM is to assert freedom in decision making on issues of global concern.

In short, NAM's objective is to reverse the course of history of the preceding centuries and start anew. It speaks globally and for global concerns. By voicing its
concerns in normative terms, it has identified itself with the very survival of humankind.