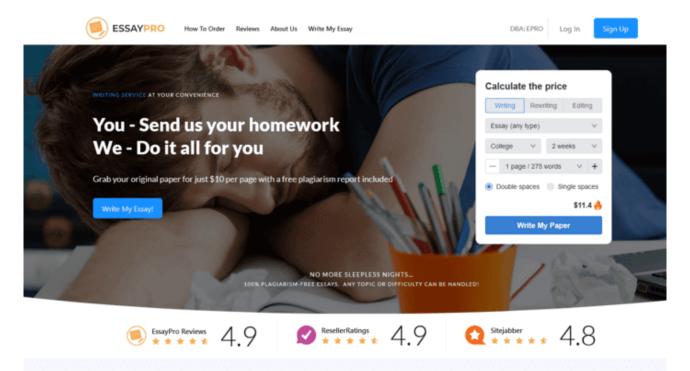
Moral Philosophy of Global Peace



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Moral Philosophy of Global Peace
ABSTRACT: Global Peace is the summum bonum, so we must know its negative as well as positive meanings. Simultaneously peace must be understood in all its interrelated but theoretically differentiated dimensions as personal, social, national, international and global. Today, humankind is suffering from multidimensional crises such as terrorism, population-explosion, denial of human rights, economic inequality, racial discrimination, ideological extremism, religious intolerance, social injustice, ecological imbalance, consumerism, oppression of weak, etc. These peace-related issues compel us to lay down the fundamental principles of a radical global ethics that expects us to realize our roles and duties regarding global peace. It includes the role and ideals of educationalists, the duties of scientists, philosophers, and thinkers, the inculcation of human values such as nonviolence, love, etc.
"Since wars begin in the minds of men, it is in the minds
of men that the defences of peace must be constructed"

-Preamble to the Constitution of UNESCO

Global peace is the supreme ideal, or the Summum Bonum, so in order to know the exact meaning and real nature of peace as-well-as the ways to realise it, first of all, we have to rectify the prevailing tendency to think of peace only in negative terms as absence of bilateral war, since it encourages the pacifism, which does nothing, but denounce such war, while global overview confirms the presence of ethnic and civil war etc. Accordingly the negative definition of peace should also include the elimination of such wars. Sometimes peace as "Opposite of Violence", as is done by Daisaku Ikeda. (1) Of course peace will be achieved by removing all k...

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- ...r, Peace Research Center, Gujrat Vidyapeeth Ahemedabad).
- (5) British Writer Arthor Koestler being his works "Janus" with these lines.
- (6) Gorbachev, M. Perestroika, PP 225-266 (Chapter 7).
- (7) Jonas, Hans., The Imperative of Responsibilitive, P.7.
- (8) Philosophy Today, spring, 1988, Vol.32, No.1/4 P. 77.
- (9) Soka Gakkai News, Vol. 18, No. 286, March 1993 P.7.
- (10) Murty, K.S., The Quest for Peace, P. 214.
- (11) In his book "Reconstruction of Humanity".
- (12) Acharangasutra (a Jain Treatise).
- (13) Dammapad 3.5 Never in thise world is hate appeared by hatred. It is only appeared by love. This is an eternal law.
- (14) Mac Bride Report, Many Voices, One World, UNESCO, 1980.
- (15) Dimensions of Peace and Non-violence: The Gandhian Perspective P. 22.
- (16) The Moral Law, P. 90.
- (17) The quest for peace, P. 196.
- (18) Rgvedic Prayer.

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