In search of Peaceful Co-existence: Andrei Sakharov
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Abstract:

Andrei Sakharov was a Soviet physicist and Human Rights activist, a spokesman for the conscience of mankind. He spent two decades designing nuclear weapons for USSR. He came to be regarded as the father of the Soviet hydrogen bomb, contributing perhaps more than anyone else to the military might of the USSR. But later Sakharov became one of the regime's most courageous critics, a defender of human rights and democracy. He could not be silenced, and helped bring down one of history's most powerful dictatorships. He was presented a proposal for World peace, co-existence and harmony in International Relations. We have faced the tensions which was presented by Sakharov in his famous article "Reflections of Progress, Peaceful Co-existence and Intellectual Freedom"(1968). Today the importance of Sakharov's ideas is more relevant.

Keywords: Peaceful Co-existence, World Peace, Freedom, Human Rights

1.0 Life and Work

Andrei Sakharov (May 21, 1921—December 14, 1989) became a leading nuclear physicist in the Soviet Union. He was encouraged in the field of physics by his father who was a teacher in physics. In 1938, he entered Moscow University and during World War II served as an engineer in a military factory. In 1945, Andrei Sakharov entered the Lebedev Institute of Physics and in 1948 was recruited by nuclear physicist Igor Tamm to work on the Soviet nuclear program. At age 32, Sakharov became the youngest person elected to the Soviet Academy of Sciences. Between 1953 and 1968, Sakharov conducted top-secret research on thermonuclear weapons and played a key role in the first Soviet hydrogen bomb. For this work, he was named the "Hero of Socialist Labor" in 1953, 1956 and 1962.

Meantime, Sakharov developed a deep awareness of the dangers of nuclear testing and the irreversible consequences of nuclear war. He began writing letters to Soviet leaders urging them to stop nuclear testing. In 1957, he wrote articles in Soviet scientific journals about the biological hazards of nuclear testing and the effects of radiation. Many of these articles found their way into the Western press.

Between 1966 and 1968, Andrei Sakharov began to openly push for greater civil liberties in the Soviet Union. In 1968, while still working on the Soviet nuclear weapons program, Sakharov wrote the essay, "Reflections of Progress, Peaceful Coexistence and Intellectual Freedom," urging greater cooperation between the United States and the Soviet Union, expansion of civil liberties in the USSR and an end to the arms race. A copy was smuggled out of the country and published in the New York Times.

Quickly, Soviet officials removed Andrei Sakharov from the Soviet Atomic Energy Commission. For a time, his international prestige and deep knowledge of the Soviet Union's nuclear weapons program prevented his arrest. In 1975, Sakharov was
awarded the Nobel Peace Prize for his work on nuclear disarmament and promoting human rights. However, he was not permitted to leave the country to collect his prize. His criticism of the 1979 Soviet invasion of Afghanistan led officials to banish Sakharov to Gorky, a city located about 250 miles east of Moscow that was closed to foreigners and journalists for security reasons. Living in Gorky from 1980 to 1986, Andrei Sakharov was kept under Soviet police surveillance and harassed by the KGB. His long years of banishment finally ended in December 1986, when Soviet leader Mikhail Gorbachev invited Sakharov to return to Moscow. In 1989, he was elected to the newly formed Congress of People's Deputies and appointed to a commission responsible for drafting the Soviet constitution. On December 14, 1989, the evening before he was to make a speech before the Soviet Congress advocating for more political pluralism and a market economy, Sakharov died of a heart attack.

### 2.0 Dangers for World Peace

Sakharov had a dream of World Peace. He emphasized on cooperation between Nations. He supported Freedom of expression, resistance to Racism, Mutual cooperation for World Peace. He proposed a plan for bridging a gap between two polars (USA & USSR at that time) for the betterment of Humanity. His article "Reflections of Progress, Peaceful Coexistence and Intellectual freedom" (1968) gives us his plan. He told us about the dangers which was faced by the world:

1. **The Threat of Nuclear War** - Three technical aspects of thermonuclear weapons have made thermonuclear war a peril to the very existence of humanity. These aspects are: the enormous destructive power of a thermonuclear explosion, the relative cheapness of rocket-thermonuclear weapons, and the practical impossibility of an effective defense against a massive rocket-nuclear attack.

2. **Hunger** - Specialists are paying attention to a growing threat of hunger in the poorer half of the world. Although the 50 percent increase of the world's population in the last thirty years has been accompanied by a 70 percent increase in food production, the balance in the poorer half of the world has been unfavorable. The situation in India, Indonesia, in a number of countries of Latin America, and in a large number of other underdeveloped countries—the absence of technical-economic reserves, competent officials, and cultural skills, social backwardness, a high birth rate—systematically worsens the food balance and without doubt will continue to worsen it in the coming years.

3. **Threat to the meaning of human life** - This is a threat to the independence and worth of the human personality, a threat to the meaning of human life. Nothing threatens freedom of the personality and the meaning of life like war, poverty, terror. But there are also indirect and only slightly more remote dangers. One of these is the stupefaction of man (the "gray mass," to use the cynical term of bourgeois prognosticators) by mass culture with its intentional or commercially motivated lowering of intellectual level and content, with its stress on entertainment or utilitarianism, and with its carefully protective censorship.
4. An extreme reflection of the dangers confronting modern social development is the growth of racism, nationalism, and militarism and, in particular, the rise of demagogic, hypocritical, and monstrously cruel dictatorial police regimes. Foremost are the regimes of Stalin, Hitler, and Mao Tse-tung, and a number of extremely reactionary regimes in smaller countries, such as Spain, Portugal, South Africa, Greece, Albania, Haiti, and other Latin American countries. These tragic developments have always derived from the struggle of egotistical and group interests, the struggle for unlimited power, suppression of intellectual freedom, a spread of intellectually simplified, narrow-minded mass myths (the myth of race, of land and blood, the myth about the Jewish danger, anti-intellectualism, the concept of *lebensraum* in Germany, the myth about the sharpening of the class struggle and proletarian infallibility bolstered by the cult of Stalin and by exaggeration of the contradictions with capitalism in the Soviet Union, the myth about Mao Tse-tung, extreme Chinese nationalism and the resurrection of the *lebensraum* concept, of anti-intellectualism, extreme anti-humanism, and certain prejudices of peasant socialism in China).

5. Pollution of environment - We live in a swiftly changing world. Industrial and water-engineering projects, cutting of forests, plowing up of virgin lands, the use of poisonous chemicals—all such activity is changing the face of the earth, our "habitat." Scientific study of all the interrelationships in nature and the consequences of our interference clearly lags behind the changes. Large amounts of harmful wastes of industry and transport are being dumped into the air and water, including cancer-inducing substances. The problem of geohygiene (earth hygiene) is highly complex and closely tied to economic and social problems. The salvation of our environment requires that we overcome our divisions and the pressure of temporary, local interests.

3.0 THE BASIS FOR HOPE

Sakharov has set himself the goal to present, with the greatest conviction and frankness that are supported by many people in the world. He proposed a hope for the betterment of Humanity and World Peace. He presented a number of the concrete proposals of varying degrees of importance. He emphasized that certain changes must be made in the conduct of international affairs, systematically subordinating all concrete aims and local tasks to the basic task of actively preventing an aggravation of the international situation, of actively pursuing and expanding peaceful coexistence to the level of cooperation, of making policy in such a way that its immediate and long-range effects will in no way sharpen international tensions and will not create difficulties for either side that would strengthen the forces of reaction, militarism, nationalism, fascism, and revanchism.

International affairs must be completely permeated with scientific methodology and a democratic spirit, with a fearless weighing of all facts, views, and theories, with maximum publicity of ultimate and intermediate goals, and with a consistency of principles. The proposal for hope was:
1. Both capitalism and socialism are capable of long-term development, borrowing positive elements from each other, and actually coming closer to each other in a number of essential aspects. The strategy of peaceful coexistence and collaboration must be deepened in every way. Scientific methods and principles of international policy will have to be worked out, based on scientific prediction of the immediate and more distant consequences.

2. The initiative must be seized in working out a broad program of struggle against hunger.

3. A law on press and information must be drafted, widely discussed, and adopted, with the aim not only of ending irresponsible and irrational censorship, but also of encouraging self-study in our society, fearless discussion, and the search for truth. The law must provide for the material resources of freedom of thought. All anti-constitutional laws and decrees violative of human rights must be abrogated. The exposure of Stalin must be carried through to the end, to the complete truth, and not just to the carefully weighed half truth dictated by caste considerations. The influence of neo-Stalinists in our political life must be restricted in every way (the text mentioned, as an example, the case of S. Trapeznikov, who enjoys too much influence). The economic reform must be deepened in every way and the area of experimentation expanded, with conclusions based on the results.

4. A law on geohygiene must be adopted after broad discussion, and ultimately become part of world efforts in this area.

5. Intellectual freedom is essential to human society—freedom to obtain and distribute information, freedom for open-minded and unfearing debate, and freedom from pressure by officialdom and prejudices. Such a trinity of freedom of thought is the only guarantee against an infection of people by mass myths, which, in the hands of treacherous hypocrites and demagogues, can be transformed into bloody dictatorship. Freedom of thought is the only guarantee of the feasibility of a scientific democratic approach to politics, economy, and culture. But freedom of thought is under a triple threat in modern society—from the deliberate opium of mass culture, from cowardly, egotistic, and philistine ideologies, and from the ossified dogmatism of a bureaucratic oligarchy and its favorite weapon, ideological censorship. Therefore, freedom of thought requires the defense of all thinking and honest people. This is a mission not only for the intelligentsia but for all strata of society, particularly its most active and organized stratum, the working class.

6. All peoples have the right to decide their own fate with a free expression of will. This right is guaranteed by international control over observance by all governments of the "Declaration of the Rights of Man." International control presupposes the use of economic sanctions as well as the use of military forces of the United Nations in defense of "the rights of man." All military and
military-economic forms of export of revolution and counterrevolution are illegal and are tantamount to aggression. The goal of international policy is to insure universal fulfillment of the "Declaration of the Rights of Man" and to prevent a sharpening of international tensions and a strengthening of militarist and nationalist tendencies.

7. Political prisoners must be amnestied and some of the recent political trials must be reviewed (for example, the Daniel-Sinyavsky and Ginzburg-Galanskov cases). The camp regime of political prisoners must be promptly relaxed.

8. All countries strive toward mutual help in economic, cultural, and general-organizational problems with the aim of eliminating painlessly all domestic and international difficulties and preventing a sharpening of international tensions and a strengthening of the forces of reaction.

9. The 20 percent tax on the national income of developed countries is applied for the betterment of underdeveloped countries.

Sakharov is very important for us because we are facing more or less same problems today also. It is possible that some dangers are not present today but they are present in other forms. Sakharov was a Soviet Physicist and considered as a father of Hydrogen Bomb Project but his thoughts was not only for USSR & USA but also for whole world and it’s betterment. Now present world has worked on MDGs and now working on SDGs. We can see the spirit of Basis of hope, which was presented by Sakharov, in these efforts. Sakharov is relevant for his thoughts for World peace, International Cooperation between Nations and Human Rights issues.

Bibliography:

7. Memoirs. New York: Knopf, 1990. (The first volume, covering the years through 1986. With documentary appendices and complete bibliography in English of his important essays, statements, and appeals.)
(The famous "Manifesto". Also referred to as *Thoughts on Progress, Coexistence and Intellectual Freedom*.)


(Includes the "Manifesto").


16. https://history.aip.org/exhibits/sakharov/

17. http://www.sakharov-center.ru/nsfconf2011/english/articleseng/1

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