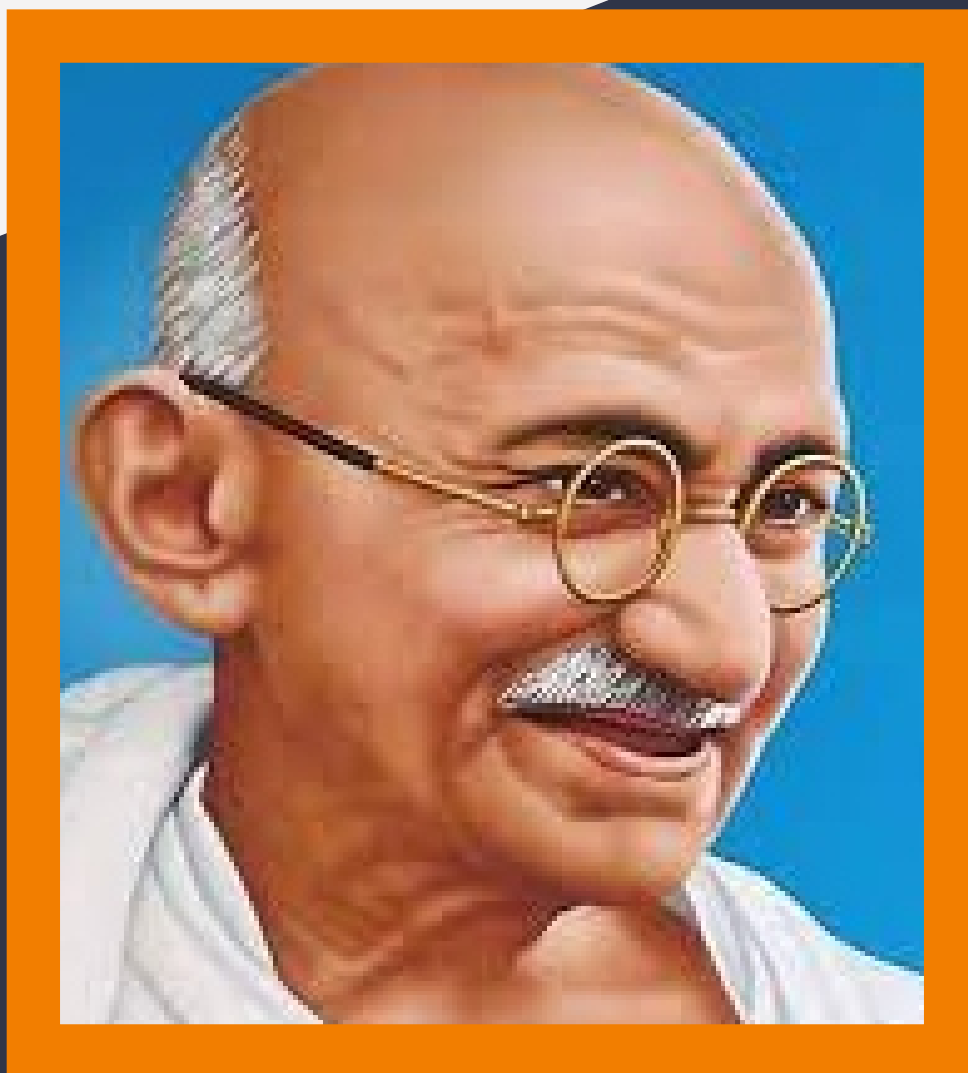


# Gandhi's Vision and Technique of Conflict Resolution

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**Mohit Rastogi**



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**GANDHI'S VISION AND TECHNIQUE  
OF CONFLICT RESOLUTION**



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Mohit Rastogi





ALEXIS PRESS

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## CHAPTER 1

# TRANSFORMING PEACE: GANDHI'S LEGACY AND THE PATH TO A JUST WORLD

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### ABSTRACT:

Without a grasp of Gandhi's philosophy and methods, the world cannot come to peace. It is crucial to comprehend his methods and attempt to alter the current methods, which promote violence on a global scale. For instance, current peace is based on aggression, force, and power, according to Morgenthau, who wrote "Politics Among Nations," which feeds a cycle of bloodshed among countries. The absence of conflict is just one aspect of peace. Justice and freedom are the two pillars of real peace. The UNESCO preamble repeats this sentiment: "since war begins in men's minds, it is in men's minds that the foundation of peace must be constructed. And true peace dictates the recognition of human rights." Through official and informal peace education, attitudes and behaviours may be changed. The growth of a genuine awareness is required to alter attitudes and behaviours in order to foster better collaboration and peaceful problem-solving, and peace education may help with this process. You will be able to comprehend the idea of peace and its associated features after completing this unit. Gandhi's function as a peace ambassador; the state and civil society as instruments of peace.

### KEYWORDS:

Civil Society, Gandhi's Legacy, Gandhi's Philosophy, Politics, World.

### INTRODUCTION

A lack of animosity, safety in areas of social or economic wellbeing, and the recognition of equality and justice in political relationships are all examples of what is meant by peace. Thinking on the reasons for peace's loss or absence is related to reflection on the nature of peace. Insecurity, social injustice, economic inequality, political and religious extremism, severe racism, and nationalism are a few of these factors that might exist. According to Wikipedia, the definition of peace includes a range of synonyms like as "suspension from war," "quiet from suits and disorders," "rest from any commotion," "liberation from terror," "silence," "suppressions of thoughts," etc. Religion, culture, and civilization have not been able to bring about world peace. But peace deserves a chance for the future of mankind. Peace is the capacity to resolve disputes amicably.

An inclination for fairness, confidence, and generosity, peace is a virtue. The broad definition of peace encompasses a wide range of topics that have an impact on people's quality of lives, including autonomy, participation, social equality, freedom, and personal development. According to Aristotle, we go to battle so that we might live in peace. According to Marx, the lack of resistance to socialism is what peace means. According to Martin Luther King Jr., we must eventually realise that peace is not only a far-off ideal that we strive for, but rather a path that leads to that ideal. We must work towards peaceful goals by using peaceful methods. True peace is the presence of justice, not only the absence of conflict. Environmental problems, poverty, and economic inequality are all factors that endanger human life, according to academics in the positive peace research tradition, most notably

Johan Galtung. The study of flaws in the existing system inevitably leads to a search for policy and institutional adjustments that might promote human wellbeing given that these issues are unlikely to be resolved under the world's current economic and political structure. Galtung asserts that there are two aspects to peace: "negative peace" and "positive peace." The absence of war or other violent conflict might be characterised as a static condition of negative peace. Negative peace, which might be achieved by dialogue or mediation rather than using physical force, is centred on the absence of overt acts of violence, such as war. In order to prevent physical violence and discourage the use of force in conflict situations, it advises the employment of non-violent measures, complete disarmament, and social and economic interdependence [1], [2].

Galtung contends that social structures that are unfair, unjust, and unrepresentative are inherently violent. Social groupings with unequal social structures tend to have lower levels of income, education, health, and life expectancy. The human and societal costs of this kind of silent violence may be larger than those of direct physical assault since one party's presence, actions, or characteristics prohibit another from reaching its full potential. In actuality, our attitudes and behaviours are adequately influenced by the environments in which we are born and raised. Different sets of values serve as the foundation for our thoughts and actions. These ideals motivate us to choose one course of action over another. In fact, this fact of existence puts us in a position where we have to interact with or encounter others who have diverse perspectives on life and things. Therefore, conflict arises when individuals pursue conflicting viewpoints and objectives.

Positive peace is a situation in which problems are addressed and resolved and is a dynamic process rather than a final result. The elimination of structural violence is the definition of constructive peace. Without creating fair and equal circumstances, positive peace would not be possible. Positive peace, according to UNICEF, is marked not only by the absence of war or other violent conflict, but also by the existence of elements that lessen the possibility of such conflict and improve everyone's quality of life. These elements include chances for democratic involvement in decision-making, social and economic fairness, intergroup harmony, and ecological balance.

When there is freedom, equality, justice, effective government, and the enjoyment of human rights, peace is evident. The state has a set of sociopolitical structures to put down violence and to provide security of life and property of the individual and the community in the first of the two directions of peace negative and positive whereas in the latter, "global justice" is emphasised as the central concept of peace, focusing on the full enjoyment of all people's human rights as well as the sovereignty of nations. Thus, the idea of nonviolence is a global phenomenon that permeates all spheres of social and political life. Additionally, the peaceful coexistence of all living forms in the cosmos is its ultimate purpose. In order to achieve larger goals like justice, security, and the peaceful resolution of conflict, there must be peaceful relationships, active affiliation, and intentional collaboration among people and groups.

### **Peace customs**

We must alter our thinking if we are to transition from a system that is used to war to one accustomed to peace. There has been a clear knowledge that war is neither a natural phenomenon nor the unchangeable will of God since the dawn of human thought. The dominance of one group over another is a significant barrier to peace and belongs to a society where people may live and work in love and friendship. The Buddhist traditions place a strong focus on compassion for all living things as well as justice, fairness, nonviolence, and care for others' well-being. They also represent a well-organized state of mind, inner



tranquilly, and cultural concord. Peace on Earth is a result of inner tranquilly and healthy interpersonal relationships. Greek philosophers defined a tranquil society as one that is devoid of civic unrest. The idea of a world without conflict was adopted as the central strategy for achieving peace in the Hellenic civilisation. These philosophical traditions are also related to unification based on the moral content of humanity in each individual and the ideal of universal citizenship. In the Roman and Mediaeval eras, peace indicated secure ties between social groups, which helped to curb organised violence. Enlightenment philosophy attributes conflict and violence two of the biggest historical evils to an unruly environment.

Socialist groups have advocated for peace in a classless society since the 19th century as part of their mission to bring about significant improvements in human situations. Economic injustice and a repressive political system linked to social injustice are the main causes of human unhappiness. In order to have a peaceful communal life, there must be justice and regard for others' well-being. The establishment of an egalitarian society would bring together people from many political and cultural backgrounds. Peace activists like Gene Sharp see nonviolent action as only a strategic tool for achieving certain political goals and winning battles without resorting to force. Geoffrey Ostergaard, who upholds Mahatma Gandhi's traditions, placed emphasis on nonviolence as a concept that may stop the emergence or maintenance of an unfair social and economic system. Establishing egalitarian social ties may lead to the acquisition of a non-violent social structure [3], [4].

### **Movements for Peace**

Even if their overall membership may be tiny, these organisations do provide public platforms for the expression of public opinion. The fact that there are now hundreds of organisation fighting for disarmament and peace shows a huge democratisation of the battle for peace. The pre-war official peace movement had evolved from an aspiration of religious mystics, based almost exclusively on the principle of the wickedness of all wars, into a movement favouring the creation of actual political machinery working in conjunction with the legal profession for the reform and administration of international law. It had also gained respectability thanks to the support of other peace movements, most notably the Churches, and was now regarded as legitimate. The First World War delivered a devastating blow to the peace movement by demonstrating how much more important national allegiance was than adherence to pacifist and internationalist principles, as well as how much more important fear of one's own government and fellow citizens was than fear of sanctions from other group members.

### **Peace-building**

Typically, peacebuilding is seen as a temporary endeavour intended to stop the recurrence of violent conflict in the past and to create the groundwork for the long-term (and longer) prevention of violence and conflicts via the reconstruction of political, economic, and social institutions. There is sometimes a contrast between 'from above' and 'from below' peacebuilding. In order to encourage armed groups to put down their weapons and turn to peaceful conflict resolution, peacebuilding "from above" includes tactics like peace mediation, negotiation, and peacekeeping as well as tactics to involve the international community and nearby or powerful states as peace agreement's guarantors. It also covers relationships within and between people, groups, communities, and nations, attitudes and behaviours such as physical violence, discrimination, prejudice, humiliation, and subordination and domination, as well as structures, particularly those that are economic, social, political, cultural, and religious. Strategies to foster confidence and trust among communities at the local level are part of the process of constructing peace "from below."

## DISCUSSION

In order to promote societal values like kindness, compassion, collaboration, and justice among individuals and communities, peacebuilding entails improving social, political, and economic systems. In order to support the processes of peacemaking and peacekeeping, peacebuilding refers to efforts to resolve the structural relationships and cultural tensions that are the source of conflict. Goodhand and Hulme emphasise the need to clearly distinguish between peacemaking and peacebuilding. Peacebuilding entails implementing projects meant to address the root causes of conflict and historical grievances, as well as to advance long-term stability and justice. While peacebuilding focuses on the promotion of institutional and socio-economic measures that address the context and underlying causes of conflict, peacemaking is focused with political, diplomatic, and sometimes military operations aimed at bringing warring parties to agreement. The practise of fostering or supporting social, political, and institutional structures and processes that increase the possibility of peaceful coexistence and lessen the risk of the onset, recurrence, or continuance of violence is known as peace-building. This is referred to as the "Process Structured Gap" by Lederach. According to Lederach, the signing of the Peace Accords is often considered as the conclusion of the peace process. The Accords are referred to as an endgame scenario in official and military jargon. When we consider the Accords to be how the conflict was resolved, we are susceptible to this style of thinking. The truth is that the Accords just serve as a doorway into a maze-like new set of spaces where we are invited to continue redefining our interpersonal bonds.

### Peacebuilding Methods

Political peacebuilding, structural peacebuilding, and social peacebuilding are the three categories of peacebuilding techniques that have been identified by the Institute for Multi-Track Diplomacy (1993), and all seem to be essential for the effective transition to a peace regime. First and foremost, political peace-building often entails creating political agreements that provide a broad framework for comprehending the connections between the different parties and their resources. Political peacebuilding focuses on political agreements, talks, peace treaties, etc. It involves creating a legal framework that can handle political requirements and control the parameters of a peace system. The political peacebuilding method includes, among other things, negotiations, technical working groups, fact-finding, etc. Political peacebuilding initiatives often focus on bringing about peace when disputes arise, whether they be between states (international wars) or between communities (intercommunity conflicts). In this view, the signing of a peace pact by the parties and leaders is the ultimate goal of political peacebuilding.

Second, structural peace-building focuses on equitable resource and power distribution, rectification of political and economic institutions, and other economic activities at the bottom, medium, and top levels. Building structures, institutions, and coordinated actions that enable the embodiment or application of a peace culture are what structural peacebuilding is all about. Building an economic, military, and social infrastructure that offers tangible and practical channels for a new peace system to manifest itself is the goal. Activities that are seen to be closely connected to structural peacebuilding include disarming warring groups, resettling refugees, observing elections, and collaborative initiatives for social and economic development. Political development or structural peacebuilding is a process of gradual change over time in which the people become more aware of their own capacities, rights, and obligations; use this awareness to organise themselves in order to gain real political power in order to take part in local decision-making; choose their own leaders and representatives at higher levels of government that are accountable to the people; and plan for the future. As a

result, within the framework of their own culture and political system, it could be feasible to prevent corruption and exploitation, actualize social and economic progress, achieve political stability and peace, and produce a politically engaged people.

Last but not least, social peace-building addresses difficulties relating to emotions, attitudes, views, beliefs, values, and skills such as communication, negotiation, and mediation. It deals with the ideas, values, attitudes, views, and abilities that people have and share with one another, both individually and in groups. It involves creating a human infrastructure made up of individuals who are dedicated to creating a "peace culture" as part of the social fabric of community and intercommunal life. Every person is a part of a political framework, whether it is official or informal. The individual or the wider population as a whole may or may not profit from this political arrangement. The political system must be receptive to the people's demands and ambitions and protect their rights and property if growth is to actually benefit them in the broadest sense. Since they both refer to utilising diplomatic, political, and sometimes military methods to put an end to hostilities and encourage dialogue and negotiated resolution at the leadership level, the words political peacebuilding and peacemaking are often used interchangeably [5], [6].

### **Transformation of Conflict**

The process of dealing with conflict is broad and complex known as conflict transformation. It attempts to lessen violence, safeguard social fairness, and advance lasting peace. It necessitates collaboration with all parties, at all levels, and in all areas. Conflict transformation is a continual process of shifting relationships, behaviours, attitudes, and structures from the bad to the good. It must be responsible to individuals who are directly impacted by conflict, but it also needs networks and links to be sustained. Therefore, conflict transformation calls for prompt interventions, sensitivity to cultural context, patience, perseverance, and a thorough knowledge of the conflict.

### **The state and civil society as peace instruments**

#### **State as peacemaking instrument**

The welfare state issue has a big impact on the idea of peace and the government's responsibility to preserve and advance it. The state's role in the maintenance and development of peace has experienced a significant transformation in modern times, when the welfare state's core principles are made an integral component of the state's function. "Peace" is today thought of as establishing favourable circumstances that help prevent or even completely eradicate war. The crucial issue is that society and the state are now charged with new duties in the endeavour of fostering peace. The state has developed through time to act as a framework for a well-functioning social structure. Whether "orderliness" serves the interests of the whole society or just a select group of people like the wealthy, powerful, etc. is a matter of debate. The following tools are effective in containing conflict. A framework of laws, rules, and regulations is the first tool. These laws and regulations make an effort to set boundaries on what people and groups may do in order to prevent societal tranquility from being disturbed. The second step is to set up a wide administrative network to carry out the aforementioned rules and regulations. Crime is widely acknowledged to be the most overt and obvious sign of a disturbance in the peace. Therefore, maintaining a bare minimum of peace in every community is considered as the responsibility of crime prevention.

### **Peace's Civil Society Dimension**

The state must constantly deal with the constant presence of conflict in society. However, there are more institutions in the society that contribute to controlling violence and bringing about peace. Civil society refers to this collection of institutions, or occasionally networks of institutions. Non-governmental organisations, community welfare organisations, and other similar institutions carry out a wide range of programmes of work, from promoting national integration to protecting minority rights, assisting the poor with legal issues, and promoting public health. Most of them are nonprofit organisations that get money from both domestic and international charity trusts. Some of the NGOs serve as the government's auxiliary agencies in this capacity.

### **Gandhi As A Peace Ambassador**

"I honour the place in you where the entire universe resides...a place of light, of love, of truth, of peace, and of wisdom," remarked Gandhi once. I respect the part of you where there is just one of us when you are there and I am there. Each of us has to develop the ability to work for the good of all humanity rather than simply oneself, one's own family, or one's own country. The secret of human existence is shared accountability. It is the finest basis for achieving global peace. Gandhi is renowned around the world as a proponent of non-violence and peace. Gandhi himself demonstrated the effectiveness of satyagraha by using it to bring about peace and unity. He always held the view that there are positive and negative aspects to peace: the absence of conflict, the end of war, the absence of disputes between different classes, castes, religions, and nations are the negative aspects of peace; the positive aspects of peace are love, rest, mental equilibrium, harmony, cooperation, unity, and happiness. According to Gandhi, lies are the source of all violence and conflict, and the only thing that can really end a dispute is the truth. As a result, he developed a new method of dispute resolution that he named Satyagraha. Its literal meaning is unswerving pursuit for the truth or Satya with Agraaha. Since nonviolence is the sole method to reach the truth, satyagraha is an unrelenting pursuit of the truth via nonviolence. Gandhi thus underlined satyagraha as the most effective strategy for creating a lasting peace.

### **Gandhi's two guiding ideals of nonviolence and truth**

There will never be lasting peace in authoritarian regimes, whether they are political or religious, when people's votes don't matter and any voice of dissent is put to death or imprisoned. Therefore, gaining political power is just the first step towards achieving peace. The duty to bring about change must be accepted. It is our duty to develop some of the values that will help us look at sharing and make sure that resources are allocated fairly. People need to be able to recognise the shift, experience it, and carve out a place for themselves in the world. In addition to political oppression, there is also gender, economic, intellectual, religious, and environmental oppression worldwide. When people discuss peace, they cannot ignore other issues like indiscriminate deaths, property damage, poverty, illiteracy, religious intolerance, environmental hazards, and gender injustice.

Any young person's emotions and behaviours should have the achievement of peace as their ultimate objective. They may focus their energy on spreading the message of peace once their thoughts are at peace. Youth should be aware that peace may be measured by social harmony. They should work peacefully to achieve any society's ultimate goal of making people's social life joyful and unhindered. Gandhi also advised children not to misunderstand religions. Hinduism, Christianity, Islam, Buddhism, Jainism, and other faiths have all taught peace and harmony so that society might live happily and peacefully [7], [8].

## **Truth**

Gandhi committed his whole life to the larger quest for truth, or Satya. He made an effort to do this by performing tests on himself and learning from his errors. Gandhi said that facing his own demons, anxieties, and insecurities was the most crucial war to fight. Gandhi first succinctly stated his philosophy when he remarked, "God is Truth." Later, he would substitute "Truth is God" for this. Therefore, in Gandhi's worldview, "God" is Satya (Truth). Gandhi's favourite human value was truth, which served as the basis for his autobiography "My Experiments with Truth". He had the catchphrase Satya Meva Jayate. Gandhi advocated on everyone to uphold the truth at all costs. He highlighted that truth has been unmistakably promoted by all faiths, ideologies, and communities. He believed that truth was God and that truth had to be expressed through thought, speech, and behaviour. He did acknowledge that pain, adversity, sacrifice, and sorrow would always be part of the journey towards truth. The bravery to say the truth is a necessary. Every generation must continue to walk the road of truth since it is a never-ending process. Before Gandhi used them as a mass weapon to further his political objectives against the British, he had previously considered concepts and methods of social change and reformation.

## **Non-violence**

Gandhian philosophy is based on truth and nonviolence. It has never before been possible to reform a violently exploitative culture by nonviolent persuasion. We have the false impression that nonviolence is mostly a tool of timidity, yet this is untrue. Gandhi saw it as a tool for those who are brave and committed to a certain cause. Gandhi was the first to widely use nonviolence in politics. Gandhi developed the concept of non-violence from the tenets of "Ahimsa Paramodharma" and "Vasudeva Kutumbakam," which imply to cultivate love for everyone and to achieve total liberation from malice, rage, and hate. In Indian religious thinking, the idea of non-violence and non-resistance has a long history and has had several revivals in Buddhist, Hindu, Jain, Jewish, and Christian settings. When I'm feeling hopeless, I recall that love and truth have always prevailed throughout history, he was reported as saying.

Gandhi knew that to practise nonviolence at this level took extraordinary bravery and faith, qualities that not everyone had. In light of this, he counselled against adhering to nonviolence, particularly if it served as a front for cowardice. Gandhi said that if a society wants to live consistently with human dignity and make significant strides towards achieving peace, it must follow the rule of non-violence. He noted that non-violence is a science based on the realities of people, society, and politics, not just a moral ideal. Gandhi's definition of ahimsa in this passage calls for not just refraining from all forms of violence but also lovingly embracing one's enemies. Ahimsa, which means "the greatest love and the greatest charity," often refers to an action that forgoes killing in favour of refraining from inflicting any pain or injury on another living being, whether by words, deeds, or thoughts. The traits of purposeful self-suffering designed to awaken and convert the enemy's soul as well as a harmless mind, mouth, and hand are necessary for practising ahimsa; its opponent, "himsa," involves inflicting hurt and harm on others and requires no explanation or justification.

## **Peace Movements in The Period After the Second World War**

The Cold War was becoming worse, there were a lot of environmental concerns around atmospheric nuclear testing, and advances in weaponry technology made it evident that Europe had become the main target region in the 1950s. The collapse of detente and the use of first-strike weapons in Europe in the 1980s rekindled the latent dread of nuclear war. The peace groups' success in increasing public awareness of nuclear problems across international borders has been their greatest accomplishment throughout this period. Mass demonstrations

were sparked by the peace movements, but an unforeseen side effect was that it taught governments how to efficiently divert and neutralise such demonstrations. The greatest qualities of liberal, humanitarian, and moral sentiment were able to be sparked by the peace movements [9], [10].

### Un Acknowledges Gandhian Principles

On June 15, 2007, the UN General Assembly overwhelmingly approved a resolution designating October 2 Mahatma Gandhi's birthday as the International Day of Non-Violence. The UN Resolution was really a result of a proposition made during an international conference on "Peace, Non-Violence, and Empowerment: Gandhian Philosophy in the 21st Century" held in New Delhi in January 2007. All of the main nations in the globe, including the Indian subcontinent, overwhelmingly supported the UN Resolution honouring "the apostle of humanity and peace." Even Great Britain, whose resolve Gandhi had successfully agitated for India's freedom via nonviolent satyagraha, supported it. The resolution reflects the desire for peace shared by the whole global community and acknowledges Gandhi's principles and techniques as still applicable in today's violent, terroristic, intolerable, discriminatory, and exclusionary world.

## CONCLUSION

People in positions of authority, whether they be in politics, business, religion, civics, or administration, must have a comprehensive perspective on peace. We must take action to guarantee that such a holistic viewpoint and a comprehensive strategy are employed in tackling the problem of peace if we want to leave a better nation for the generations to come. We also have a duty to make sure that the community is aware of and supportive of our strategy. In addition to building the community's ability to handle future difficulties, we must be ready to share knowledge and resources. By actively making sure that we do not support war toys or violent games, media, novels, tales, etc., but rather encourage a culture of resistance to injustice, we may actively work to create a culture of non-violence among our children and youth. We must instill a sense of collective responsibility in all of our citizens.

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## CHAPTER 2

### PROMOTING TOLERANCE, HARMONY AND FORGIVENESS: GANDHI'S VISION FOR A PEACEFUL WORLD

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#### ABSTRACT:

The Way to Harmony is a collection of Gandhi's thoughts on several issues that separate humanity. Fear, distrust, and hate are dividing people and organisations everywhere in the globe. Whether the separation manifests along religious, economic, political, caste, or racial lines depends on the local circumstances. Whatever its manifestation, insecurity is likely the main reason for interpersonal and societal conflicts. A person who is whole and confident in themselves fears nothing and as a result, does not incite dread. The goal in itself of tolerance. A humane society must start with the abolition of violence and the lowering of repression to the level necessary to protect humans and animals from cruelty and aggressiveness. A civilization like that does not yet exist. Every educated person has a responsibility to study the world's texts with compassion. A respectful study of the world's faiths is a fundamental obligation if we are to respect others' religions as we would have them respect our own. To celebrate Mahatma Gandhi's lifelong goal of promoting the message of peace, harmony, and nonviolence, the United Nations has approved a resolution designating his birthday as the International Day of Nonviolence. Tolerance, harmony, and forgiveness are not simply admirable values in a world that is growing more linked; they are also essential elements of a peaceful and thriving international society. Gandhi's legacy serves as a reminder that forgiveness and tolerance are the first steps towards creating a better society.

#### KEYWORDS:

Forgiveness, Harmony, Peaceful World, Society, Tolerance.

#### INTRODUCTION

The variety of today's globe contrasts sharply with the rising intolerance. Every location might be threatened by conflict. It is an international hazard that is not localised to any one nation. According to Wikipedia, people are concerned about the rise in acts of intolerance, violence, terrorism, xenophobia, aggressive nationalism, racism, marginalisation, and discrimination against immigrants, refugees, migrant workers, and other vulnerable groups in society, as well as acts of violence and intimidation against people who are exercising their right to free speech.

Gandhi adopted and preached a doctrine of tolerance, peace, forgiveness, and mutual respect based on truth and upholding non-violence because of his comprehensive grasp of man's search for spirituality. Gandhi was also troubled by the caste-based social structure that India has upheld for all of recorded history, especially the curse of untouchability, which Gandhi considered the gravest sin of all because it not only amounted to discrimination but also denigrated a particular group of people based on their line of work. He believed Indian society to be fundamentally flawed and began to battle it with all of his heart and soul.



### **Being Conscious of Tolerance and Harmony**

Respect, acceptance, and awareness of the great variety of the cultures, modes of expression, and ways of being human in our globe are all components of tolerance. Knowledge, transparency, openness, and the freedom to think, conscience, and believe all contribute to it. Harmony in diversity is what tolerance is. It is not only morally right to do so, but it is also required by law and politics. The virtue of tolerance, which makes peace possible, helps to replace the culture of violence with a culture of peace. Concession, condescension, or indulgence are not the same as tolerance. Above all, tolerance is a proactive attitude brought on by an awareness of the basic liberties and rights of others. It cannot ever be used as an excuse to violate these basic principles. Individuals, communities, and States should all practise tolerance.

The duty of tolerance is to defend democracy, pluralism, human rights, peace, and the rule of law. In addition to affirming the norms outlined in international human rights accords, it requires rejecting dogmatism and absolutism. The practise of tolerance does not imply accepting social injustice or giving up or diminishing one's principles, which is consistent with respect for human rights. It implies that one is free to uphold their own views and respects the right of others to do the same. It entails acknowledging that people have the right to live in peace and to be who they are, notwithstanding their inherent diversity in terms of look, circumstance, speech, conduct, and ideals. It also implies that one should not force their opinions on others [1], [2].

### **The significance of harmony and tolerance**

The ability of various groups to interact with one another respectfully and empathetically depends on tolerance. Being tolerant aids impacted parties in enduring the agony of the past and resolving their differences in situations when communities have been deeply entangled in violent conflict. When the economy is struggling and the political climate is tense, it may be difficult for groups and people to accept those who are different from them or who have harmed them. Discrimination, dehumanisation, repression, and violence may take place in such situations.

### **Intolerant seeds**

People form impressions and views of one another based on assumptions when they lack personal experiences. These presumptions may be impacted by the opinions of people who are most influential or closest to them, such as parents, other family members, friends, coworkers, teachers, and/or role models. There is educational literature and school curricula that provide skewed or unfavourable historical views of other civilizations. Myth-based education or schooling may encourage cultural demonization and dehumanisation rather than fostering tolerance for variety and difference.

### **Combating Intolerance**

Parties to a dispute and outsiders must constantly remind themselves and others that accepting tolerance is better than enduring intolerance in order to foster tolerance. There is evidence to suggest that casual intergroup interaction may actually increase existing tensions rather than ease them. However, close intergroup interaction will allow groups to form impressions of one another based on personal encounters, which may lessen bias. Conflict transformation NGOs (non-governmental organisations) and other peacebuilding players may provide tools to enable conflicting parties communicate with one another, such trainings.

People should always strive to be tolerant of other people in their everyday lives. In order to do this, people must actively challenge the prejudices and presumptions they often come across while making judgements about others and/or collaborating with them in a social or professional setting. Discussion techniques, such as discussion groups or problem-solving workshops, provide both parties the chance to voice their needs and interests in order to improve communication between the two sides. In these circumstances, participants in workshops or other comparable venues feel as if their issues have been addressed and acknowledged. Programmes that promote restorative justice, such as victim-offender mediation, provide this sort of chance. For instance, victims may request an apology from the perpetrator via victim-offender mediation. Positive imagery should be used by the media to improve comprehension and cultural sensitivity [3], [4]. The more favourable media messages about other cultures are presented to groups and people, the less probable it is that they would criticise one another, especially in those societies who have limited connection to the outside world and are more receptive to what the media portrays.

## DISCUSSION

Gandhi believed that fair and impartial legislation, law enforcement, and judicial and administrative procedures are necessary as a prerequisite for tolerance and peace at the state level. Additionally, it demands that everyone has equal access to economic and social opportunities without discrimination. Frustration, hatred, and extremism may result from exclusion and marginalisation. States should ratify current international human rights accords and, if appropriate, write new laws to guarantee equality of opportunity and treatment for all societal groups and people in order to create a more tolerant society. Individuals, communities, and countries must recognise and appreciate the multicultural nature of the human family in order for there to be peace on the world stage. Without tolerance, there cannot be peace, and without peace, neither growth nor democracy are possible. Intolerance may manifest itself in violence and prejudice against marginalised groups, as well as in their exclusion from social and political life. Gandhi underlined nations' obligations to promote and foster respect for basic freedoms and human rights for all people, regardless of their race, gender, national origin, language, religion, or handicap, as well as to oppose intolerance. Gandhi vowed to take all necessary steps to enhance tolerance in our cultures because, in addition to being a deeply held value, tolerance is essential for world peace as well as the collective economic and social progress of all members of society.

### **At Both Local and Global Levels**

Gandhi firmly felt that inter-personal peace depends on tolerance. In schools, colleges, non-formal education, at home, and at work, tolerance should be promoted and attitudes of openness, mutual listening, and solidarity should be formed. The communication media have a responsibility to play in fostering free and open discourse and debate, spreading the importance of tolerance, and emphasising the risks of being indifferent to the spread of intolerable organisations and ideas. Gandhi emphasised that vulnerable groups that are socially or economically disadvantaged should receive special attention in order to provide them with the protection of the laws and social measures in place, particularly with regard to housing, employment, and health. Gandhi also stressed the importance of upholding the authenticity of each group's culture and values as well as facilitating their social and occupational advancement and integration, particularly through education. In order to coordinate the response to this global issue, appropriate scientific studies and networking should be conducted. This includes root cause analysis by the social sciences, effective countermeasures analysis, research and monitoring in support of policy-making and standard-setting action by Member States [5], [6].

### **Education's role in fostering harmony in society**

Gandhi highlighted that the best defence against intolerance is knowledge. Tolerance education starts with educating individuals about their shared rights and freedoms in order to foster respect for them and the desire to defend those of others. Education for tolerance should be seen as an urgent obligation, which is why it's important to support systematic, logical tolerance education approaches that address the fundamental causes of violence and exclusion—intolerance in culture, society, economy, politics, and religion. The promotion of understanding, solidarity, and tolerance between people as well as between racial, socioeconomic, cultural, religious, and linguistic groups and countries should be a goal of education policies and programmes. In addition to assisting young people in developing their skills for autonomous judgement, critical thinking, and ethical reasoning, education for tolerance should try to counter factors that lead to fear of and isolation from others. Programmes of social science research and education for tolerance, human rights, and nonviolence must be supported and put into action. This entails giving special consideration to enhancing teacher preparation, curricula, textbook and lesson content, and other educational materials, including new educational technologies, with a view to educating compassionate and responsible citizens who are open to other cultures, appreciate the value of freedom, respectful of human dignity and differences, and capable of preventing conflicts or resolving them without resorting to violence.

### **The Basis for Democracy**

Gandhi believed that demonstrating tolerance means respecting each person's inherent humanity rather than just agreeing with them or staying apathetic in the face of injustice. The absence of appreciation and respect for the customs, beliefs, and ideas of another group is what is meant by intolerance. For instance, there is a lot of animosity between Israeli Jews and Palestinians, who disagree on a number of topics including Jerusalem's status, identity, security, self-determination, statehood, and the right of refugees to return. Violence between groups continues as a consequence. The cornerstone of democracy and human rights is tolerance. In multi-ethnic, multi-religious, or multicultural society, intolerance breeds violence, armed conflict, and breaches of human rights. The opposite of indulgence and apathy are tolerance. It is a respect for and understanding of the wide range of cultures, modes of expression, and ways of being human in our planet. The universal human rights and basic freedoms of others are acknowledged through tolerance. Education for tolerance should assist young people develop their skills for autonomous judgement, critical thinking, and ethical reasoning as well as work to combat the factors that cause fear and exclusion of others. The variety of the many different faiths, languages, cultures, and ethnicities in our planet is a treasure that enriches us all, not a reason for war.

### **Moral Goodness**

Because people are inherently different, only tolerance can guarantee the continuation of mixed-race communities across the world. Tolerance has always been regarded as a moral virtue, along with the appreciation of diversity, the capacity to live in harmony with others, the capacity to uphold one's beliefs while accepting that others uphold theirs, the capacity to exercise one's rights and freedoms without impinging on those of others, and many other traits. Along with flagrant injustice and violence, prejudice, and marginalisation, people must devote themselves to promote tolerance and non-violence via projects and institutions in the sectors of education, science, culture, and communication [7], [8].

## **Tolerance of Religion**

Gandhi had a keen interest in studying the texts and tenets of all major global religions before coming to the realisation that they are all "more or less" the same. He often used the word "more or less" because he believed that no faith could fully understand God. As means of achieving spiritual enlightenment, he placed a strong emphasis on prayer, nonviolence, and celibacy. He also held the view that redemption was the ultimate aim of life. Gandhi's ideas on secularism gained particular relevance in the context of the Indian national struggle. The ills of caste- and creed-based prejudice have always afflicted Indian culture. Since the beginning of Indian history, the caste-based stratification has prevented any attempt at national unity. The existence of several religious organisations in the nation, who were unwilling to make any concessions in order to achieve a platform of commonality, compounded the issue. Gandhi advocated for religious tolerance. He was a warrior who battled with truth and non-violence, and his religion to him was one of love and tolerance. His ideals were his God, and he committed to them no matter how severe the hardship. He thought that although violence may win you a battle, it would only last a short while. He embraced the idea of defeating the foe via love.

Gandhi supported tolerance and had a steadfast belief in all religious schools coexisting together. Gandhi criticised the phrase "tolerance" because he saw it to be condescending, as though the person using it firmly believed his own religion to be superior and was gracious enough to let other faiths to coexist under his recognised supremacy. Gandhi thought this was a mistake. His brand of secularism was founded on respect for one another. They were, in his opinion, "branches of the same majestic tree." Gandhi thought that all faiths ultimately merely portrayed the qualities of God, never His essence. It was not the fault of any specific religion, but rather the limits of human reason and imagination.

Gandhi believed that the establishment of any kind of positive and all-encompassing political movement required the practise of secularism. Gandhi travelled the length and width of the nation promoting his secularism and religious tolerance beliefs. Through Congress's backing of the Khilafat movement, he demonstrated his loyalty to the leaders of the Muslim community. Gandhi spoke around the nation and wrote extensively on the necessity for secularism in India. Tolerance extends to rules, situations, and ways of acting that should not be accepted since they hinder, if not completely eliminate, the possibility of building a life free from anxiety and suffering. The political site of tolerance has shifted: it is now declared mandatory conduct with regard to established policies, although being more or less discreetly and legally taken from the opposition. Tolerance is changed from an active to a passive condition, from being practised to not being practised: let the authorities act as they see fit. The government is tolerated by the populace, who also allows for dissent within the bounds set by the authorities in place.

## **Untouchability: A Barrier to a Peaceful Society**

Mahatma Gandhi was very distressed by the caste system that pervaded Indian culture. But he was severely hurt by untouchability. He dedicated his whole life to rooting out this reprehensible practise. He clearly distinguished between varna and caste. Varna was a profession-based city. Gandhi said that, except from the Shudra varna, there is no other evidence of varnashram in modern-day India since all other varnas may be used interchangeably and sometimes do so. Their predicament has endured since the beginning of time. Gandhi saw untouchability as a sin but the caste system as a societal ill. Gandhi fought for the untouchables his whole life. Gandhi also praised the bhangis, or night-soil cleaners, in one of his letters, praising them for doing their filthy labour and ridding society of its dangers

while receiving nothing but reproaches and disgrace. Gandhi believed that there should be a lesson in it for every man. They need to provide their services to society without expecting anything in return. That would be God's greatest act of service.

### **Restrictions On Tolerance**

The value and purpose of tolerance are based on the level of equality present in the community in which it is practised. Since tolerance cannot be defined in terms of a particular civilization, there are overriding conditions that must be met. In other words, tolerance is only a worthwhile goal when it is really ubiquitous, exercised by both rulers and subjects, lords and peasants, and sheriffs and the people they oppress. Only when there is no actual or perceived adversary that necessitates indoctrinating and educating people in military aggression and devastation is universal tolerance feasible. Tolerance restrictions often come before the formal, legally binding restrictions set by the courts, customs, governments, etc. Tolerance may be openly expressed and practised within the confines of such a social order.

The expansion of freedom's scope and substance was usually accompanied by political intolerance of the proponents of the oppressive status quo. Only the level and scope of intolerance were at question. Tolerance of free speech is the path to progress and liberation, not because there is no objective truth and improvement must always be a compromise between divergent viewpoints, but rather because there is an objective truth that can only be learned and determined by understanding what is, what can be done, and what should be done in order to improve the lot of humanity.

When the justification for universal tolerance is no longer valid, tolerance is given to brainwashed and manipulative people who repeat as their own the beliefs of their oppressors, for whom heteronomy has replaced autonomy. A fundamental prerequisite for democratic decision-making is the greatest impartiality and equal consideration of competing and conflicting topics. It is also a fundamental requirement for establishing the boundaries of tolerance. The actual prospects for human freedom depend on the level of civilization that has been reached. They are very quantitative and calculable and rely on the material and intellectual resources that are accessible at the specific level. The most logical methods to use these resources and distribute the social product with a focus on meeting basic necessities and with the least amount of hardship and injustice are also present at this level of sophisticated industrial civilization.

### **Tolerance Day International**

We, the peoples of the United Nations, are "determined to save succeeding generations from the scourge of war," according to the United Nations Charter. to declare belief in basic human rights, in the value and dignity of each individual, and to achieve these goals, to live in harmony and harmony with one another as good neighbours. According to Article 18 of the Universal Declaration of Human Rights, "Everyone has the right to freedom of thought, conscience, and religion" (as well as Articles 19 and 26), "education should promote understanding, tolerance, and friendship among all nations, racial or religious groups," and "of opinion and expression." UNESCO designated November 16 as the annual International Day for Tolerance in order to raise public awareness, stress the consequences of intolerance, and respond with fresh dedication and action in support of tolerance promotion and education.

International institutions must figure out how to incorporate tolerance's guiding principles into their regulations. For instance, on November 16, 1995, the 185 members of UNESCO endorsed and signed "The Declaration of Moral Principles on Tolerance," which establishes

tolerance as a moral, political, and legal obligation for people, communities, and nations. For the first time, a human virtue that is increasingly seen as a political and legal need for peaceful coexistence was declared the International Year for Tolerance. Governments should also work to institutionalise their tolerance-promoting measures. For instance, the Education Ministry in South Africa has pushed for the inclusion of a tolerance curriculum in the classroom; the curriculum encourages a wholistic approach to learning. The United States government designates one week of the year as international education week and encourages businesses, institutions, organisations, and individuals to participate in initiatives and exchanges that will increase people's understanding of cultural diversity worldwide.

### **Defending Intolerance**

According to Gandhi, all governments are in charge of upholding human rights legislation, outlawing hate crimes, and prosecuting those who discriminate against minorities, whether they are perpetrated by public servants, businesses, or private persons. Equal access to courts, human rights commissioners, or ombudsmen must also be guaranteed by the State so that individuals don't dispense with the rule of law and use force to resolve their conflicts. While laws are vital, they are not adequate to combat intolerance in personal attitudes. Ignorance and fear—fear of the unknowable, of the other, of other cultures, nationalities, and religions—are two factors that often underlie intolerance. A heightened feeling of self-worth and pride, whether personal, national, or religious, is likewise intimately related to intolerance. These ideas are introduced and taught at a young age. As a result, better and more extensive education has to be prioritised. More has to be done to educate kids about tolerance, human rights, and different cultures. Open-mindedness and curiosity should be fostered in children both at home and at school. Education is a continuous process that does not start or stop in school. Education-based initiatives to promote tolerance won't be successful unless they include people of all ages and take place everywhere—at home, in schools, at work, in the legal system and in law enforcement, not to mention in entertainment and on information highways [9], [10].

### **Information Access**

According to Gandhi, intolerance is most destructive when it is used to further the political and territorial aspirations of a single person or group of people. Hatemongers often start by determining the level of public tolerance. They then create faulty arguments, fabricate data, and use disinformation and bias to influence public opinion. The best method to reduce the impact of bigots is to create regulations that encourage journalistic freedom and diversity so that the general people can distinguish between facts and views.

### **Individual Sensitivity**

Gandhi came to see that a society's intolerance is a culmination of the intolerance of each of its individual members. Individual manifestations of intolerance include bigotry, stereotypes, stigmatisation, insults, and racist jokes, which some individuals must endure every day. Assimilation fosters assimilation. It abandons its victims to seek retribution. People need to be aware of the connection between their actions and the culture's virulent cycle of distrust and violence if they want to combat bigotry.

### **Local Remedies**

Gandhi anticipated that achieving the goal of tolerance would need intolerance against the current ideologies, attitudes, and beliefs as well as the extending of tolerance to ideologies, attitudes, and beliefs that are forbidden or repressed. In other words, tolerance now is once

again seen for what it was at the dawn of the modern era: a partisan end, a subversive liberating idea and practise. On the other hand, much of what is now advertised and done as tolerance really works to further tyranny.

### **A Non-Violent Act Is Forgiveness**

Gandhi once said that if everyone pursued retaliation, the world would become blind. Regarding forgiveness, Gandhi saw that it requires bravery and strength to attain and that it improves the forgiver. Forgiving someone is renouncing the right to revenge against them. The unforgiving are never strong. Given that it is in our nature to desire to retaliate when we are harmed, forgiveness is a quality of the strong. However, retaliating against individuals who have injured you will only make you weaker and more like the people you were before. It is a perfectly normal human desire to seek revenge when someone wrongs us or someone we care about. Gandhi declined to bring charges against the attackers on the grounds that he had pardoned the foe. True nonviolence embodies such forgiveness. Gandhi firmly believed that receiving forgiveness is just as vital as providing forgiveness. Gandhi thought that the most effective method for achieving a change of heart in the adversary was via forgiveness. He thought the true win was when the adversary changed their mind. The act of deciding to forgive is love. It is the foundational quality of selfless love. Giving forgiveness results in pardon without holding onto grudges. To forgive is to offer someone a second opportunity. Ahimsa and love are truth in action. Satya and ahimsa, or truth and love, are comparable to the two sides of a coin.

The practice of love is encouraged by all major faiths. "Non-violence is total innocence," it continues. Complete nonviolence is the absence of all malice towards all living things. Non-violence is goodness towards all life, or innocence in action. It is just pure love. Hatred distorts our reasoning and imperils mankind itself. Conscience is replaced by a love of power. Being able to forgive is a strength; a weak person cannot do so. 'Forget' and 'Forgive' go hand in hand. Everyone makes errors and sins. Even if individuals are punished for their actions, very few people let these people go and ask for their forgiveness. Even while forgetting and forgiving might be quite tough at times, there is nothing more admirable than doing so. A grudge may be a difficult burden to carry, but the strain and pressure will eventually lessen. An individual's psyche is affected negatively by feelings of hate and malice. The practise of forgiveness is seen as a way to guard against negative thoughts wreaking havoc on one's mental health. As the victim "seeking pardon" is the unhappiest of all, one should practise forgiveness. Punishment is not as macho as forgiveness.

### **CONCLUSION**

In conclusion, the amazing variety of today's globe stands in sharp contrast to the growing tide of intolerance that threatens it. The danger to peace and harmony posed by this bigotry is not limited to a single country. Gandhi, a symbol of acceptance, harmony, and mercy, saw the significance of these values in the pursuit of spirituality and social justice. It is not only morally necessary, but also legally and politically necessary, to be tolerant. It supports the rule of law, democracy, and human rights. It asks us to preserve our own convictions while also respecting the rights and liberties of others. The key to peaceful cohabitation and conflict resolution is tolerance. When we analyse how tolerance fosters communication between various groups, its importance becomes clear. Particularly in difficult economic and political times, tolerance helps in bridging gaps and settling disagreements. It questions presumptions and preconceptions that often result in violence and discrimination. While legislation are necessary in the fight against bigotry, altering one's own mindset is just as crucial. Individuals must first become conscious of their own biases and prejudices and make an

effort to question them. Tolerance may be greatly aided by showing compassion and understanding towards others. In the end, tolerance may be effectively practised with the help of forgiveness. Gandhi was right when he said that showing forgiveness is a sign of strength, not weakness. The cycle of hate and violence must be broken in order to allow for healing and reconciliation.

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## CHAPTER 3

### GANDHI'S VISION OF PEACE: HARMONY, NONVIOLENCE AND SOCIAL TRANSFORMATION

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#### ABSTRACT:

According to Gandhi, his life served as a testing ground for truth and non-violence. As a result, this may be revised and adapted in a new way to the rising realities of the twenty-first century. His lessons and real-world examples certainly provide a number of useful strategies and methods that are pertinent for dealing with the problems facing modern society. The modern world is plagued by several problems, including terrorism, the denial of human rights, economic disparity, racial prejudice, ethnic violence, religious intolerance, poverty, and environmental degradation, among others. The truth, love, nonviolence, and social order founded on fairness and kindness that Gandhi advocated are very pertinent in this situation. The Chapter on Fundamental Rights, which ensures against governmental interference with fundamental individual rights as well as affirmative commitment from the state to uphold a fair social order, was added into the Indian Constitution as its central pledge. Additionally, the Constitution included a Chapter on Directive Principles of State Policy, which instructs or obligates the state to adopt policies that support a healthy natural and material environment and secure a fair distribution of the society's material resources.

#### KEYWORDS:

Harmony, Nonviolence, Gandhi's Vision, Peace, Social Transformation.

#### INTRODUCTION

The concept of peace encompasses a wide range of aspects of human existence, both communal and personal. Here, we will limit our discussion to the notion of social harmony at the local level and the numerous approaches that aim to preserve this harmony. The greatest wish of mankind appears to be for peace. A calm environment for one group could be oppressive for another. Many individuals believe that the absence of conflict constitutes peace. While this is unquestionably important, some view it as simply the first step towards a more comprehensive ideal, as an interweaving of interactions between people, organisations, and institutions that embrace variety and promote the full development of human potential. In order to achieve larger goals like justice, security, and the peaceful resolution of conflict, there must be harmonious relationships, active affiliation, and intentional cooperation among individuals and organisations.

Despite minor differences in the extent of their applicability, the articles of the Fundamental Rights and the Directive Principles may be seen as one cohesive document that represents the commitment to a wide definition of social peace. A increasing number of activities are being done in the society today to look for non-materialistic, non-violent alternatives to current styles of existence in many ways and across various areas. Whether or not these efforts mention Gandhi by name, they still further the ideals and values he stood for. Gandhi's life teaches us three important lessons: first, the pursuit of peace should be for the benefit of everyone, not just the majority; second, one must be willing to make sacrifices in order to do

so; and third, power does not bring about peace; we must labour and strive for it. Gandhi's life showed us that putting ideals into practise is far harder than just stating them. The ultimate goal is to put what we have learned or come to believe in into practise, yet believing in peace and a happy life for everyone is an ideal principle. The quality of our life ultimately depends on this last stage.

Gandhi's comprehensive development plan is centred on the community. Gandhi always attempted to make the necessary changes in the society and gain the people's support for his ideas and techniques before pursuing any political demands. Gandhi made an effort to fundamentally alter Indian society. According to him, society is a collection of people who live together and work together symbiotically to accomplish a variety of tasks that promote happiness and stability. Its structure is ever-changing since it is a rare fusion of several faiths, civilizations, and ethnicities. Nothing except "change" is constant, after all. During his fight for independence, Gandhi placed a strong emphasis on the involvement of young people in enacting a number of social changes, particularly those pertaining to sati, purdah, polygamy, child marriage, women's education, widow remarriage, untouchables, the caste system, exploitation, and religious misdirection. Youth were drawn to qualities like nonviolence, cooperation, justice, equality, and love. Violence has a negative impact on one's personal, social, spiritual, and religious life. Aggression or use of force results in the complete breakdown of society [1], [2].

### **Peace as Social Cohesion**

Gandhi thought that the definition of true peace would be for every person to live at peace with themselves, that is, without internal conflicts. However, for most people, personal inner calm is reliant on external peace in the social or environmental spheres. The state of harmony of a society is dependent upon that of its neighbour groups. In reality, neither a person nor a community can live in perfect peace. A persistent disruption to harmony is caused by conflicting feelings and many types of interpersonal friction. As a result, the desire for calm is in a sense automatically lowered in degree of anticipation. For the same reason, it is also very difficult for peace to persist spontaneously without intentional efforts to maintain it.

Conflict containment is the goal of peace. It is assumed that conflict will always arise when people interact. In the case of conflict avoidance, attempts are undertaken to minimise exposure to the root causes of conflict. Since it is not always possible to completely prevent conflict, attempts are made to limit or contain it. By doing this, a society attempts to stop the growth of conflict by using different levels of collective power, including the use of force. The key to maintaining peace is social organisation, therefore. A characteristic of family, community, class, caste, and tribe is that they all share the responsibility for keeping the peace in society. The fact that these social structures don't always succeed in preserving peace must also be acknowledged. Furthermore, they could clash with one another. Gandhi's political and social views are well-known. The Gandhian understanding of peace is influenced by many different cultures and traditions. As much as the intellectual traditions of Hinduism, Jainism, and Christianity, it was inspired by the works of pacifists and anarchists, particularly those of the Russian author Leo Tolstoy and the American anarchist Henry Thoreau.

### **Community Peace's Foundation**

We must appreciate the foundation of Gandhi's broad social and political ideas in order to comprehend the Gandhian approach to communal peace. He possessed a comprehensive philosophy of life and society that was relevant to both local and global issues. His acts and thinking both supported this concept. His approach to peace and international affairs is

underpinned by his views of man, society, and the state. Gandhi articulates both the sociology and the philosophy of peace. Religion, social ideals, philosophy, and political tactics are all intertwined in Gandhian thinking. Fundamental to Gandhi's philosophy is the idea that the moral should take precedence over the political and the spiritual over the temporal. He believed that non-violence was the greatest way to achieve Absolute Truth, which he saw as the ultimate objective. The All-Pervading and Omnipotent Absolute Truth. It is the same as being divine. The Gandhian method is likewise predicated on the purity of the means used to attain any goal. Gandhi argued that goals and methods are interdependent, rejecting the Machiavellian notion that aims justify means. Both good and evil are contagious. In actuality, "end" develops from "means."

### **Gandhi's Ideal of Intergroup Peace**

Gandhi believed that true peace goes beyond the absence of conflict and bloodshed. It suggests a situation of favourable and constructive social order, in which people, groups, and societies coexist in harmony without oppressing or taking advantage of one another. Therefore, maintaining peace helps to keep society and the community together. Men are in a situation where they can work out their problems without resorting to violence by talking to one another. Truth and peace are inseparable. Gandhi said that "the way of truth is the way of peace." Therefore, it is not to be encouraged when serenity is attained via lying and dishonesty. Truthfulness is even more vital than tranquilly. Such tranquilly won't last long. Truth founded in peace is dependable and encourages both societal advancement and human spiritual development on the inside. Justice and peace are also inextricably linked. They resemble the two halves of a single coin.

Realists see conflict as a collision of interests between opposing parties that may be resolved by either one side winning or by reaching a compromise agreement. The Gandhian method rejects conflict as an instance of competing interests. It views them as the results of bias, misunderstandings, and delusions. Gandhi saw of disputes as brief deviations from the course of life. The discrepancies between two performers may be settled via creative discourse and bargaining. This approach does not require any side to give up their position or interest. Instead, a win-win scenario arises as a consequence of the mental shift that occurs throughout the conflict resolution process. Gandhi argued that war is a social and cultural phenomenon rather than a natural one. Man's nature does not include killing and using violence against others. People are capable of being peaceful, thus the society they form may also be pacific. If we eradicate the causes of conflict and cultivate the ideal environment by moral methods, we can prevent war. Gandhi had a strong belief that nonviolent means might be used to bring about peace. "To disbelieve in the possibility of enduring peace is to disbelieve in the divine nature of human nature," he stated [3], [4].

### **Satyagraha**

According to Gandhi, lies are the source of all violence and conflict, and the only thing that can really end a dispute is the truth. As a result, he developed the nonviolent strategy known as Satyagraha, which is the most effective way to ensure a lasting sense of peace among a society. Every scenario, from interpersonal to group connections to large-scale issues, may benefit from satyagraha. At the communal level, it may also be utilised to combat issues with injustice, exploitation, and conflict. Satyagraha is a key component of the Gandhian strategy for world peace. Gandhi really views satyagraha as a moral alternative to war and as a better way to address a state's complaints. Instead of using physical force or other forms of coercion, it depends on moral pressure and persuasion to bring about peace and justice on a local level. The goal of satyagraha is to end conflicts rather than the adversaries themselves.

In satyagraha, it is necessary to steadfastly and continuously resist the other party's harmful behaviour while yet feeling amicable towards them. Gandhi had the view that we shouldn't see those who disagree with us as our adversaries. "While we may attack measures and systems," he wrote. We cannot assault males. Even if we are flawed, we must be kind to others and take our time assuming intentions.

### **Forgiveness and Nonviolence**

Gandhi's pacifism is based on the ideal of nonviolence, or ahimsa. To "achieve truth," non-violence is the method. Non-violence is in man's nature, just as aggression is what makes animals unique. Violence and nonviolence are diametrically opposed concepts. Arguments against violence often start with the premise that it is ineffective and that there are intrinsic rules controlling violence that prohibit it from having a beneficial effect. Gandhi rejects violence for the following five reasons. One is continuity; that is, once violence is used, it is impossible to stop. Second, there is reciprocity, which states that acts of violence breed more acts of violence. Gandhi cautioned on this subject, saying that doing so would be an admission of one's moral and intellectual bankruptcy and would only lead to a vicious cycle. Thirdly, sameness, or the inability to discern between violence that is right and unjustified, between violence that frees people from slavery and violence that enslaves them. Violence brings all practitioners to the same level, regardless of how lofty the objective.

Alternatively, Gandhi said that opposing violence would only serve to further savage human nature. In other words, the goal emerges out of the methods used. Finally, violence has to be justified, but this justification is illogical since there is no such thing as "pure" violence. Hatred and violence are inextricably related. "Physical conflict arises when aggression is met with violence. Now, physical conflict always inspires feelings of anger, fear, fury, and resentment in the thoughts of individuals involved directly or indirectly [5], [6]. The habits of patience and humanity that have been carefully and laboriously developed through centuries of civilised existence are lost in the midst of conflict and are tossed to the wind. The only thing that counts now is winning. Ahimsa is not passive but dynamic because when victory is finally achieved by one or both of the parties, this physical struggle's end result bears no required link to the justice and wrongs of the situation and seldom results in a long-lasting resolution to the conflict. It entails not inflicting physical, mental, or emotional harm on someone.

## **DISCUSSION**

For Gandhi, the person is a key element and the first step towards a fair and peaceful global system. Gandhi was a humanist who placed the individual as the focal point of all social and political endeavours. A person is an essential component of the whole. An individual's relationship to their family, their neighbourhood, their community, and the country as a whole is inextricably linked. The connections between each level determine how powerful they are. As a result, it is necessary to start at the psychological level of the person in order to increase the likelihood of peace at the communal and national levels. Gandhi believed that men's thoughts are where conflict and peace originate. In the end, gaining self-conquest is the key to creating global peace. Man may value and uphold the values of honesty and non-violence. Since every individual has a spiritual power and a desire for nonviolence inside him, the moral and spiritual forces would ultimately win over the material and physical forces. Despite being latent, this spiritual power may be awakened with the correct training and stimuli. A world without violence cannot be achieved by just condemning it. The person must be changed in order to do this. Peace must emerge from inside and cannot be forced. A non-violent peacemaker must first create peace inside oneself before trying to create peace

outside since both conflict and peace originate in men's thoughts. For the satyagrahis to succeed, ongoing self-reflection, self-examination, and self-purification are necessary. There is no independence for India (or the whole globe), he said, "so long as one man, no matter how highly placed, holds in the hollow of his hand the life, the property, and the honour of millions of human beings."

### **Participation of People in Peace Process**

Gandhi was believed that achieving peace required the involvement of individuals and organisations from all spheres of society, not only diplomatic efforts. The Gandhian philosophy is founded on the idea that peace comes from below rather than from above. Therefore, it is crucial that the peace process include participation from all facets of society, including common men and women, kids, young people, civil society groups, educational institutions, etc. Gandhi defined cooperation as all people working together to accomplish the set objectives and sharing the rewards of success.

Nobody is overworked or given excessive respect. Young people should work with children and the elderly. It need to be seen as a way of life. He emphasised that cooperation is the cornerstone of justice, equality, love, and peace. Gandhi supported nuclear families and village communities because he believed that cooperation among the various people, classes, castes, and groups in society ensured advancement in all spheres of human life, from the most basic needs of food, clothing, and shelter to those of more complex needs such as industries, transportation, recreation, and finance. A connection between people is what peace is. Individual harmony is where peace is born. Gandhi championed the development of such relationships between people and groups throughout his life and career. In the contemporary setting, he makes a distinctive contribution to peace.

### **Achieving equality for everyone**

Gandhi said that without equal chances for everyone, there cannot be permanent peace. Gandhi said that it is impossible to have a healthy social system when one's political rights are limited, nor can one be qualified to use one's political advantages unless their social structure is founded on fairness and reason. When your social structures are flawed, you cannot have a successful economic system. Gandhi believed that genuine peace cannot come about unless people stop taking advantage of one another. He argued that if your religious beliefs are low and grovelling, you cannot succeed in ensuring equal status for women, and access to opportunities for all was the ultimate that would bring independence to the people of India. A peaceful community would endeavour to maintain good relations with its neighbours while also assisting them with their economic woes in order to resolve tensions. Social justice is the second Community Peace Principle. There cannot be peace in a society when there is a significant socioeconomic divide.

### **Political freedom's function**

Gandhi believed that the person and the society required political freedom. In a political cycle, he desired that the individual be at the core. The focus of the whole activity should be on the individual, benefiting them rather than harming them. It is advantageous to have this partner since the star is said to represent the origin of human existence. If the star is the "life giver" for the whole planet, then the man is the "life giver" for all political games. Such a guy needs financial assistance. Gandhi thus promoted his political theory by making the people the focal point of all operations. According to him, politics should follow both theory and practise equally and in a balanced manner. Any person's ultimate objective is to improve their economic situation, and politics should support that. One would benefit from his politics if he

was punished himself for his own bad deeds. If not, even a decent political theory won't be useful in real-world situations [7], [8].

### **Model for Reform-Development**

Gandhi said that in order to make our development models more focused on people than on machines, they must also be changed. Large business and large technology working together might have terrible effects on society. To promote the transition to a violent-free society, appropriate technology is urgently needed. Decentralised production may contribute to peace and nonviolence if it creates jobs without marginalising or exploiting males at the bottom of the social ladder. In addition to people and society, the environment and the cosmos are also included in the Gandhian approach to achieving communal harmony. Gandhi predicted and expressed environmental concern. In addition to the desire for power, the pattern of growth based on contempt for the environment and living things also contributes to the craving for conflict. He attacked the western civilization for being built on an excessive use of the earth's resources, over-production, and over-consumption in his well-known book, *Hind Swaraj*. Such a civilization, which is based on the individual's selfishness, encourages immoral politics and immoral economics. When man learns to coexist with nature and when all people identify with all other living things, then there will be peace in the world.

### **Reconcile Internal Conflicts**

Gandhi also believed that it is impossible to strive for or achieve peace on a global scale without first resolving the conflicts within one's own community. When there is internal peace in a country, there is no need for military troops to maintain security. Thus, to heal social ties, Satyagraha and constructive programming should be used. The pursuit of peace requires essential elements such as religious tolerance and understanding, race and ethnic conflict resolution, etc. Gandhi examined conflict and peace in terms of the social structure. He focused on the numerous ways society deals with the difficulties of peace and war. As we said, the state and civil society both have a role in containing and even preventing social unrest. It has always been the case in practically all civilizations that the state serves as the primary regulating body. The state has prioritised conflict containment above conflict avoidance or prevention. Maintaining law and order, which is often referred to as the minimalist or minimum view of peace, is another way to convey limiting conflict. The state's powers have increased with the growth of the welfare state. As a result, the definition of peace and war has been expanded.

### **Shanti Sena, the nonviolent army, and peace committees**

Gandhi saw the formation of a Shanti Sena as a necessary prerequisite for a peaceful world. Gandhi believed that if we are true in our intentions, it should be able to elevate it. In both peace and conflict, a non-violent army behaves differently than armed troops. It unites communities that are at war, promotes peace, and engages in activities that keep them in contact with one another. Such an army ought to be equipped to handle any situation. If nonviolent force is to be effective, it must be tiny. For the cause of the truth, peace, and nonviolence, the Shanti Sena's trained satyagrahis would be prepared to make any sacrifice, including their own life. The Shanti Sena's group of satyagrahis confronts the aggressors and informs them of the wrongness of their behaviour. In the sake of non-violent opposition, they are even prepared to give their lives. It must eventually melt him (the aggressor) and his soldiery to see the unexpected vision of unending rows upon rows of men and women just dying rather than submit to the will of an invader. Men may "murder one another for years in the heat of battle, for them it seems a case of kill or be killed," according to Gandhi. But you cannot continue murdering the defenceless and unarmed forever if there is no risk of your

own death as a result of the people you kill. You must down your weapon out of shame [9], [10].

### **Committees for Peace**

The newly established peace Committees must not rest. The need for maintaining peace in our midst is that all groups in India must coexist in harmony, not by the use of force of weapons but rather through the use of love, the strongest bond known to humankind. There would be a cycle of non-violence forming additional rings everywhere if truth and peace were part of the identity of humankind. As a consequence, the nonviolent life dynamic may include all aspect of existence, from personal unity to global writ or institution. When peace is lost, war follows. We must constantly work to bring about peace. But it must be a just peace with security for people and property. Gandhi advised that each village choose one Hindu and one Muslim as standing sureties, saying, "The reality must be faced and a determined effort made by everyone of you to root out the least trace of the feeling of hostility and make it possible for your Muslim neighbours to live in brotherly love once more."

### **Morality-Based Culture and the Answer**

According to Gandhi, our limitless greed, consumerism, and materialism are the primary causes of violence. A new way of living and a new culture are needed to bring about global peace. The moral foundation of society is debased by today's culture, which exalts and venerates self-interest. The greater Gandhian vision of peace must include limitations on human demands and the inculcation of other-regarding rather than self-regarding attitudes. Any young person's emotions and behaviours should have the achievement of peace as their ultimate objective. They may focus their energy on spreading the message of peace once their thoughts are at peace. Youth should be aware that peace may be measured by social harmony. They should work peacefully to achieve any society's ultimate goal of making people's social life joyful and unhindered. Gandhi also advised children not to misunderstand religions.

The traditional methods and ideas have a flawed understanding of the issues surrounding war and peace. The ineffective tactics and lack of sincerity on the side of their practitioners are to blame for the failure of the peace efforts so far. According to the Gandhian perspective, conflict is mainly a moral issue that calls for moral solutions. Gandhi felt that every action, whether taken for oneself, one's family, one's organisation, or one's community, has an acceptable outcome. While good deeds produce good effects, wicked deeds produce evil results. In the society, it seems that evil has surpassed virtue. Every war fuels a series of related conflicts. Gandhi thus recommended moral approaches for the resolution of conflicts in line with the spirit of the ancient sages and prophets. Conflict is "mutual violence," which produces animosity, retaliation, and resentment. Future peace cannot be built on hatred. "Peace is the temple or church of truth," Gandhi said. When something is accomplished in a person, that person will be an effective peacemaker. Gandhi believed that a person who is not productive has no right to enjoy the bounty of the natural world. Therefore, he or she must work peacefully to accomplish it as well. Gandhi said that he respected the location inside each of us where the whole universe dwells a location of light, love, truth, peace, and knowledge. "Each of us must learn to strive for the good of all humanity, not just for oneself, one's own family, or one's own country. The secret of human existence is shared accountability. It is the ideal basis for peace.

### **An Evaluation of the Gandhian Method**

It has been said that Gandhi's ideas and vision for peace are unrealistic, idealistic, inconsistent, and contradictory. The moral and practical foundation of Gandhi's nonviolent

ideology is contested by many. According to them, under certain situations, even aggressive behaviour may develop moral character. Gandhi did not fully understand the complicated link between methods and objectives. It is important to understand means and purposes in their broader contexts. The Gandhian strategy also heavily depends on the capacity to persuade the ruling class to pursue justice and peace. Some academics claim that Gandhi did not fully grasp the complexity of society or provide a workable, realistic strategy for intercommunal peace. Gandhi, though, was a realist idealist. Therefore, rather of focusing on the writings he published on peace, his achievements should be evaluated based on what he really accomplished. Additionally, he was not a dogmatic thinker and was willing to adjust his views in light of evolving circumstances. Gandhi himself was aware of his ebbs and flows in his stance on conflict. He thought that his goal was to follow truth as it sometimes revealed itself to him rather than to be consistent with his earlier assertions. Gandhi is seen as a long-sighted, compassionate, and intuitive man of peace due to his nonviolent philosophy. He provided a dynamic and adaptable definition of peace, stating that it is the best but not the only way to do good. Gandhi is seen as an equally unique input to the concept of peace research by contemporary peace researchers who have made contributions to the notion of direct and indirect violence, especially structural violence. The idea of structural violence is a byproduct of exploitative social interactions. No one can dispute the fact that few had provided such a strong moral impetus in social interactions and campaigned for justice at the communal level, notwithstanding the ambiguities of his attitude on peace. Gandhi provided a conflict-free method to accomplishing one's objectives via Satyagraha.

### CONCLUSION

In conclusion, the notion of peace, as seen through the prism of Gandhi's philosophy and method, involves a deeper and more complete ideal rather than just the absence of conflict. This definition of peace goes beyond simple tranquilly to include a condition of societal harmony, fairness, and collaboration. Gandhi's philosophy of peace centres on the concept of people, communities, and society living peacefully, settling disputes amicably, and supporting the ideals of justice, truth, and nonviolence. Gandhi's philosophy of peace emphasises the significance of dealing with problems at their source and personal development. He believed that people can only contribute to peaceful communities and a peaceful world when they are at peace with themselves. He thought that genuine peace begins with inner peace. Although some may see Gandhi's strategy as idealistic, it's crucial to remember that his pragmatic idealism resulted in notable successes in the fight for justice, equality, and peace. His legacy serves as a reminder that maintaining peace needs moral fortitude, collaboration, and a dedication to nonviolence rather than becoming a passive state. Gandhi's teachings provide important insights and motivation for people committed to establishing a more peaceful and equitable society in a world rife with conflicts and difficulties.

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## CHAPTER 4

### PATH TO LASTING GLOBAL PEACE: INSIGHTS FROM PEACE MOVEMENTS, GANDHI'S VISION AND UN AGENDA FOR PEACE

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#### ABSTRACT:

According to the optimistic view of peace, social justice is present when there is equal opportunity, an equitable allocation of power and resources, equal protection, and impartial law enforcement. Therefore, positive peace entails eradicating the fundamental causes of war, violence, and injustice, as opposed to the negative conception's focus on the immediate symptoms, circumstances of war, and use and consequences of force and weaponry for peace. It also entails making deliberate attempts to create a society that reflects these ideals. Positive peace advocates concentrate their efforts on creating world order through international law, adherence to multilateral agreements, use of international tribunals, and nonviolent dispute resolution, as well as participation in international organisations, trade, and communication. Additionally, they place a strong focus on establishing social justice and equality, economic fairness, ecological balance, and the eradication of indirect violence through attending to fundamental human necessities. Recent decades have seen a significant expansion in both peace efforts and approaches to thinking about peace. The concept of multidimensional and dynamic peace is becoming more widely accepted. This chapter discusses the idea of global peacekeeping systems. Various methods for studying peace, the campaigns for peace, Gandhi's plan for a global federation and universal peace.

#### KEYWORDS:

Economic, Gandhi's Vision, Global Peace, Peace Movements, Political, UN Agenda.

#### INTRODUCTION

Worldwide peace movements and peace studies have been impacted by peace thought. Violence may happen without conflict, and conflict can be resolved by non-violent ways, therefore the lack of violence should not be mistaken with the absence of conflict. The distinction between negative and positive peace leads to a four-fold categorization of relations between two nations: first, war, which is organised group violence; second, negative peace, where there is no violence but also no other form of interaction, and where the best description is "peaceful passive coexistence"; third, positive peace, where there is some cooperation interspersed with infrequent outbreaks of violence; and fourth, unqualified peace. The recent resolution and transformation of lengthy international and societal wars as well as the profound change of formerly authoritarian and oppressive regimes have drawn more attention to the difficulties in forging lasting and fair post-conflict relations. The impact of integration between societies and of sectors within societies has been a long-standing focus of peace studies. The high rate of interchange of products, people, and ideas across society and group boundaries compared to intragroup exchanges is a sign of integration. The generalization that integration improves communication and exchanges between the integrating parties is supported by research findings. More importantly, however, integration increases mutual security and lowers the likelihood of countries waging wars or posing a

threat to each other's identities. After a conflict has ended, attempts to reestablish peace often involve measures to address the complaints that were seen as the war's root causes. This may imply increase autonomy for people who practice various languages or faiths as well as opportunities for public participation in deciding the shape and degree of autonomy for communal diversity within a nation. Peacekeepers have recently focused a lot of their efforts on promoting tolerance and respect among those from various ethnic origins who live in the same society. This focus includes rapprochement between those that have engaged in flagrant breaches of human rights and others who have sustained significant losses as a result of oppression or armed conflict [1], [2].

### **Systems for international peace**

The majority of peace-related debates have revolved on the issue of how power should be apportioned among the world's countries. The first model is called "minimum equality of power," and it is based on the idea that the best way to make the international system work is to provide power to one country or system, much as how certain governments now have it monopolised. The Pax Romana, Pax Ecclesiae, and Pax Britannica are a few examples. These are examples of how the Roman Empire, the Catholic Church, and Britain maintained law and order throughout substantial portions of the world. The second model emphasises maximal equality or what is often referred to as a "balance of power," where no country or coalition is powerful enough to overthrow another nation or alliance. The balance of terror is a contemporary example of this, when a country may beat other countries but only at the cost of being utterly annihilated. The third model considers military power to be best stabilised at a low level; this refers to all types of arms control efforts, especially those that have occurred since the Hague Peace Conference of 1899 to the present day, including modern thinking that seeks to deviate from a Hobbesian maxim that denotes some means of violence and some objects of violence. The goal is to completely and generally rule out conflict. The last model, which refers to the total and global disarmament that pacifists want, sees power as stabilising at zero. According to pacifism, this condition may be unilaterally attained by the power of example, as weapons lose their purpose in the absence of other comparable weapons, by troops refusing to use their weapons, as well as through legislative decrees.

### **Methods for Studying Peace**

In its early stages, peace education concentrated on the arms race, disarmament, and fatal conflict and war. Today's peace studies include a wide variety of methodologies and research projects, and many original ways of thinking have been produced. Peace studies is an area of concern that relates to the substantive issues regarding the purposes and issues of the dissemination of knowledge of peace as a process. Peace research is concerned with the development, accumulation, and discovery of knowledge about the causes of war and the condition of peace. Peace education is concerned with the development of the processes of education in and about peace.

### **Political-Economic Perspective**

The political economy method calls attention to the international system's political and economic arrangements, which foster the unequal distribution of income between and within countries. The political economics approach looks at the nature of contemporary politics and how it affects social and global conflict. In many regions of the globe, the demand for food and other essential economic demands has not been satisfied. The number of persons who are malnourished has been rising over time. The populace of many developing nations is also very illiterate and does not get a sufficient degree of education. The breakdown of economic systems is blamed for these deplorable living circumstances. An egalitarian global economic

system is necessary to provide opportunity for the disadvantaged. According to traditional economic liberalism, the government's job is to foster a political climate that will support the free market and the rights of private property owners [3], [4]. Marxism views social structure in terms of interactions between two opposing classes: the proletariat, which is made up of workers who are paid for their labor-intensive physical labour, and the bourgeoisie, which controls the capital necessary to finance production investments. By creating an egalitarian society without exploitative economic relationships, class animosity may be eliminated. Building mass unity is crucial since individual acts would be ineffectual in the struggle against a ruling class.

## DISCUSSION

Global warfare is fueled by rivalry between colonial countries competing for access to foreign markets and raw supplies. Imperialism is also ascribed by Marxist theorists to the capitalist governments' economic systems. Capitalism need a market beyond its borders to sell its extra commodities and return on investments. Therefore, imperialism is a natural result of the spread of capitalism on a worldwide scale. International capitalism has exacerbated capitalism's fundamental contradictions, especially the concentration of wealth in the hands of a few number of people, which has led to global economic inequality and the enrichment of one state at the cost of another. At both the national and international levels, the free market economy has been pushed by the internationalisation of capitalism, the emergence of new political alliances, the change of social values, and the acceleration of scientific and technical advancements. The role of governments is reduced as a result of economic globalisation to adapting domestic policies to the features of an uncontrolled global economy. The major role of the state is still to maintain the political and legal foundation for a free market system. Industrialised nations have backed private businesses by upholding agreements and utilising political pressure to enforce market regulations around the globe. Many of the world's poorest nations today were formerly European colonies, and they all have a history of being exploited and frustrated by the system that dominates the global political economy. The number of families losing control over means of subsistence as a result of being included into new economic interactions rose as markets expanded into the sphere of traditional life. Conditions of social isolation and country-specific fragmentation were brought about by global economic globalisation. Family, gender, and social relationships, as well as cultural traditions, are disentangled from economic choices. The devaluation of women's traditional forms of labour results from their integration into a monetary economy. Social division and the disintegration of internal connections are two consequences of economic marginalization.

### **Feminist Perspective**

While sexism, racism, violations of human rights, and poverty affect both men and women, there are certain forms of violence that women experience more often than males. In many areas of the globe, family violence and the sexual and emotional abuse of women are serious problems. The notions of peace have been enhanced by feminine traits like nurture, compassion, and care. Furthermore, a key tenet in the fight for peace is the fundamental restructuring of a repressive social order by the application of feminine principles. A market-oriented economic system that places little importance on women's economic activity deprives them of money. A paradigm of hierarchical human interactions is supported by male ideals that are competitive, organised, and exclusionary. The administrative structures of governments, religions, businesses, political parties, and the military often exhibit these ideals. Social assistance is exchanged for military expenditure, which makes things worse for women who are already poor. According to feminist theorists, socialism, pacifism, and

feminism are all logically related. To achieve peace, violence must be eradicated in both the public and private domains. Social justice, economic equality, and ecological balance are all included in the feminist notions of peace. For upcoming societal transformations, equity and democracy must be transformative ideals. The basis for equality among all people, the abolition of racism, and the preservation of the environment may be found in equal relationships between men and women. The full involvement of women is necessary for social fairness and progress. By extending the idea of kinship to the whole human family, feminist ideas enlarge the definition of security to include all people and all countries. Health and a reasonable standard of living, which are the most essential foundations of existence, are adversely affected by an antagonistic state-centric security system. The goal of feminist security is to safeguard women from organised state violence and to provide the basic requirements for peaceful coexistence [5], [6].

### **Environmental Perspective**

The uneven link between people and the bio-environmental system is a source of danger to human life, according to the environmental approach to the study of peace. The ability of humans to harm the planet's ability to maintain life for all species is unique. The increase of human activity, which endangers life-supporting ecosystems, is linked to the consequences of global warming, river and ocean pollution, deforestation, and distorted biodiversity. Our planet's biodiversity is under danger due to the effects of deforestation, desertification, pollution, excessive fishing, and overgrazing on the environment. Another significant hazard to human health, welfare, food security, and the overall environment is the lack of fresh water and its improper usage. Particularly in emerging nations, the fast population growth outpaces economic expansion, lowers living standards, and has a serious negative impact on the environment. In many nations, the carrying capacity of the land the number of people a region can accommodate without jeopardising its ability to do so in the future has been quickly declining. With a rapidly expanding population, the world is edging closer to becoming overburdened.

Conflicts that are violent in nature might result from competition for scarce or unequally allocated resources. The likelihood of civil unrest and conflict increases when there are threats to the capacity to sustain life due to resource constraint. Deteriorating resource bases and a quickly expanding population create a social environment that is ripe for group conflict. Environmental changes including deforestation, desertification, drought, soil erosion, and floods may result in population shifts. In our increasingly linked world, growth must take into account both local and global environmental preservation. Sustainability cannot be attained in a single nation since ecological issues are global in nature.

### **Functional Strategy**

David Mitrany is the principal proponent of functionalism as a theory. His article, *A Working Peace System*, highlights the key points made by functionalists and draws attention to their core thesis that functionalism is the path to sustainable peace just from the title itself. Mitrany said that conflicts are the product of social and economic maladjustments in a book written after World War II that projected the domestic tendency towards welfare statism onto the global sphere. The fight against poverty, illiteracy, and sickness is the true duty of our shared civilization, but the current state structure, which is built on sovereignty, is not only insufficient but also a barrier to finding answers to global issues. According to functionalists, there are three approaches to advance peace. It addresses the fundamental issues that drive conflict. By creating new wheat and rice strains, functional institutions like the FAO help nations feed the needy. Nation-state sovereignty is undermined. For instance, inhabitants of a

country that receives aid from other nations or international organisations are more likely to provide comparable help when it is required elsewhere. They could be less likely to support government measures in their own country that are unfriendly towards nations that aid them.

Furthermore, functional activities produce groups with interests that are closely related to those of other nations, even inside a government. For instance, a health ministry that utilises technical assistance from the WHO could start to support international collaboration. A local doctor who relies on a WHO-provided vaccination can have a stake in ensuring that the WHO remains active in the nation. Functional activities may promote international allegiance among the general public and offset the minority of nationalistic activities, in addition to providing certain individuals within a country a vested stake in international engagement. Bringing individuals from many nations into direct touch is a third way that functional activity promotes peace. When a foreigner lives nearby, they seem less "foreign" and more human. Furthermore, it becomes challenging to accept stereotypes about other national groups when such groups are present in one's own hamlet or town. Thus, functionalism is very much an action plan. It is meant to be policy-focused and prescriptive. As it is connected to views of growth in major facets of human nature and institutional interaction, it is also descriptive and diagnostic.

### **Objections to Functionalism**

Mitrany's thesis of functional integration was contested by other functionalism proponents who offered different paths to political integration. The neofunctionalists are them. The neofunctionalists, or integration theorists, want to build new states by the integration of existing states, in contrast to the functionalists who aspired to establish a new global order in which the sovereign nations took a backseat. The increased collaboration between the nations of Western Europe that started in the 1950s served as inspiration for E. Haas's 1960s neofunctionalist theory. Haas advances Mitrany. But he disagrees with the idea that politics and 'technical' issues can be kept apart. Political actors "are persuaded to transfer their affiliations via the process of integration... moving in the direction of a new centre whose institutions possess or seek control over the existing national states. Functionalism is seen as a conflicting and nebulous idea. That it is unclear how the activities of the functional institutions will be coordinated has been the most common critique of functionalism.

The functionalists' theories are utopian in nature. Functionalism, according to some detractors, fails to adequately account for how politics really operate. It has been claimed that functionalism assumes that individuals and countries would naturally want to cooperate. It is predicated on the notion that human nature is fundamentally good. Functionalism holds that human beings are inherently moral and logical. The detractors claim that this portrayal of human nature is biased. Man is really a blend of both good and evil. He has the potential to be both moral and thoughtful, as well as selfish and illogical. Basically, functionalism is a strategy for establishing global order. An strategy that would progressively merge the interests and way of life of all countries would be one that would cover political divides with a growing web of international activities and organisations. Task growth and loyalty transfer are two phenomena that together make up functionalism. The functionalists contend that international functional organisations and agencies make war a thing of the past by combating the social ills that undermine people's natural propensities for peace, such as poverty, illness, illiteracy, economic insecurity, and social injustice [7], [8].

## Activities for Peace

A significant democratisation of the peace movement is suggested by the hundreds of organisations fighting for disarmament and peace. These organisations do provide public forums where the general public may voice their opinions. The pre-war official peace movement had evolved from an aspiration of religious mystics, based almost entirely on the principle of the wickedness of all wars, into a movement favouring the creation of actual political machinery working with the legal profession for the reform and administration of international law. It had also gained respectability thanks to the support of other peace movements and, most importantly, the Churches. The peace movements' biggest success is that they have increased global public awareness of nuclear problems. As a result of the peace movements' creation of mass protest, governments were unintentionally taught how to effectively divert and neutralise it. The finest aspects of liberal, humanitarian, and moral sentiment were able to be sparked by the peace movements.

## Localism and International Peace

Multilateral collaboration in areas of shared interest has emerged as a result of the increasingly complex difficulties facing contemporary world society. The expansion of regional groups as a means of peace and security has been the most fascinating and important trend in world society. Due to disagreements among the regional organization's members, the regional security system's ability to impose peace has limits. Similarly, economic penalties cannot be utilised inside a region since they may harm the economic interests of its own citizens. Regional agreements are seen as tools for collective self-defense and action against an aggressor; such actions would be conducted by everyone within an area more voluntarily, quickly, and effectively. Additionally, a natural tendency towards regional groups is produced by the homogeneity of interests of many types, such as language, culture, or economic interests.

## Gandhi, the World Federation, and international peace

Without adopting Gandhi's philosophy and methods, global peace cannot be attained. Therefore, it is much more crucial to comprehend his methods and attempt to change the current methods, which promote violence on a global scale. International politics was built on the use of force or violence. He concludes that politics is thus centred on power. Therefore, power encourages competition. Conflict always leads to violence. This was seen throughout the Cold War period. Therefore, the "use of force," which only produces force, is at the heart of global politics, as well as national politics for that matter. Until the big nations bravely resolve to disarm themselves, there will never be peace. A world that strives to put an end to all conflicts cannot tolerate the exploitation of or dominance of one country over another. Only the militarily weaker states will be immune to intimidation or exploitation in such a world. There is no chance for global peace until major countries give up their ambition for exploitation and its unavoidable consequences. The fundamental problems at stake in the initial disagreement are further obscured by violence against people and property, but non-coercive, non-violent action encourages the parties to a discussion about the issues themselves. Gandhi therefore cautions us to hate the sin rather than the culprit.

Gandhi ardently desired "a world federation of free and independent states". His idea of a World Government went beyond conventional thinking; the structure of established international groups was unable to provide the requirements for achieving true peace. He believed that holding only talks would not be enough to bring about peace. He also expressed

pessimism towards the League of Nations and the United Nations. Since there was no force to enforce their choices, they lacked the spirit of nonviolence and were thus ineffective as instruments of peace.

### **Race in Arms and materialism**

Violence is not only a consequence of the armaments race; it is also a product of the manic drive for Western material luxuries, which leads to perpetual reliance, discontent, fierce rivalry, exploitation, and hate. The very survival of humanity is in danger as a result of how indiscriminate and destructive current military technology has become. Unrestrained materialistic desire without regard for moral principles and human values has infiltrated fundamental aspects of national life and culture. The people's moral character has so been compromised. Martin Luther King once said that humanity must decide between non-violence and extinction. We must let go of our rage, hatred, passion, pride, fear, egotism, excessive ambition, and hunger for power if we want to end war. He also thought that the only way to achieve disarmament was by using "the matchless weapon of non-violence." And he hoped that India would demonstrate her value as the first country to provide other countries with guidance for freeing the planet from the weight of war. He wished for the major countries to set an example for the others by disarming; they were to abandon ambition and exploitation and change their way of life. Gandhi thus asserts that global disarmament cannot materialise unless states stop taking advantage of one another. The key need for the creation of a world free from bloodshed is "Exploitation must go." "Machines vs humans.

One should strive to understand Gandhi's attitude within the whole framework of his philosophy of ahimsa and regard the Gandhian notion of global peace as an inherent element of his philosophy of life. Gandhi was able to start a conversation about education that was distinct from the traditional East-West divide while also contributing to the criticism of the West by putting the issue in a new dialectic, that of man against machine. In this dialectic, the machine represented the industrialised West, and the man stood in for all of humanity. Gandhi had always seen both his personal life and the issues he championed in a larger, global perspective. He initially lived the lifestyle that Gandhi's idea for "basic education" portrayed as the "good" lifestyle at Phoenix Settlement and then, a little later, more strictly and ambitiously, at Tolstoy Farm. As the name suggests, Gandhi had studied works by and made contact with the Russian author and thinker Leo Tolstoy at the time of this latter experiment. Tolstoy and Gandhi had a similar view of the individual's right to live in peace and freedom and their opposition to all kinds of tyranny. Gandhi's belief in global peace and human kindness inspired the creation of the Sarvodaya social order, which is India's unique intellectual gift to the world. If one person can exercise nonviolence, why couldn't whole societies and entire countries?

### **Absolute Peace**

Gandhi, on the other hand, advocated using "love" as a "means" to bring about "perfect peace." He made the argument that peace without love is violence. And violence is what love without peace is. Therefore, as he intended, the notion of love should succeed in replacing the concept of using force, which would start a new cycle of love. Gandhi believed that creating a peace army should be the ultimate objective of all peacemakers. Gandhi once said, "The moral principles on which civilization rests are truth and love." It is vital to cite him here. The world will become more unified and the darkness we now experience may be lifted if everyone responds to them honestly. According to his thesis, if global leaders lead the globe, all of the world's issues can be resolved by peaceful means, and the 21st century would be known for love rather than bloodshed. We are also aware that people are inherently peaceful



beings. The key to achieving global peace is to encourage men to live peaceful, nonviolent lives [9], [10].

### **Violence and Politics**

Gandhi is opposed to war and violence. He was a supporter of peace and nonviolence. He said, "Truth and non-violence are as old as the hills, I have nothing new to teach the world." Wars are supposedly ended by battle. In actuality, the allies' goal in the Second World War was to put an end to all hostilities. Gandhi firmly believed that war can never put an end to war, and that the Second World War's conclusion had only exacerbated existing tensions. War, which is a destructive and polarising force, will never help bring about peace. Therefore, the only path to peace should be non-violence.

### **Gandhian Approach to World Peace**

Gandhi looked to politicians and countries to utilise or construct certain practises and institutions in order to end conflict and create a peaceful society. The most important of them are disarmament, a global government, third-party settlement, and an international police force. He claimed that while a person might be pacifistic, states too have the same capacity since they are equal in size to the total of their constituents. Additionally, he advocated satyagraha as an alternative to armed action. He said that his way of fight had a spiritual aspect that is absent from conventional combat and rejected that it is a means of conflict rather than one of peace. In regards to its interstate employment, he asserted: "Satyagraha is a law that applies to everyone." Its application may be extended to every other circle, starting with the family.

### **United Nations' Peace Agenda**

The UN's Agenda for Peace may be generally divided into the following four categories: preventive diplomacy, peacemaking, peacekeeping, and peace building. Preventive diplomacy aims to terminate a dispute by persuading the parties involved to come to an agreement before it becomes violent. In an effort to mediate the disagreement amicably, violence eventually breaks out. It aims to persuade the parties to engage in a cease-fire. At this point, the UN's peacekeeping responsibilities kick in to ensure that the truce is maintained. The last phase, peace-building, fosters peace and order by improving social institutions, legal frameworks, and sometimes even establishing new governments.

## **CONCLUSION**

As a result, there are many various strategies to foster peace, and they vary depending on the participants and the context. Social theory and social practise are referenced and contributed to in theory and research regarding features of peace and their promotion. Recent practical and academic peace work is founded on previous experience, but the demands of the modern world call for new ideas and creative approaches. One should attempt to understand Gandhi's attitude within the broader context of the philosophy of ahimsa, and the Gandhian notion of global peace should be seen as an inherent element of his philosophy of life. We may achieve everlasting peace using only good ways. It won't help to achieve peace by force. The adjudicative techniques of conflict resolution that are not diplomatic are those in which the decision-making authority is given to a third party. Instead of using persuasion, as is the case in diplomacy, the decision is made by identifying the factual issue that the parties differ on and coming to a conclusion on the dispute by applying the relevant law to the facts.

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## CHAPTER 5

### COMPLEXITY OF CONFLICT: UNDERSTANDING ITS ORIGINS AND RESOLUTION

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#### ABSTRACT:

Conflict is a complicated and varied occurrence that often results from competing goals and demands among people or organisations. This essay examines the many aspects of conflict while highlighting the fact that there is no inherent good or evil in conflict; rather, the effect of conflict relies on how it is handled and resolved. Conflict may cause bloodshed, suffering, and resource waste, but it can also draw attention to injustices, spur progress, and spark creative problem-solving. It is crucial to pinpoint the sources of conflict in order to comprehend it and resolve it in an efficient manner. The proximate (immediate) and fundamental (underlying) causes are distinguished in this essay. Conflict may be started by nearby factors, but its root causes are what really make it happen. These root causes are often connected to social structural context or human activity. In terms of ideology Political ideologies like fascism or communism have historically been the cause of wars, but changes in ideas may also have a profound impact on society. In terms of religion religious leaders sometimes use religion for political ends, yet religious differences may also unite and divide. For conflicts to be resolved, it is crucial to comprehend the intricate network of conflict causes and sources. It is feasible to strive towards permanent peace and constructive change in society by breaking down disputes into its component parts and resolving them methodically. Gandhi's focus on nonviolence and meeting basic human necessities serves as an important example for this project. This chapter discuss recognise the argument over whether conflict is a natural part of human nature or a result of sociocultural factors; recognise the particular origins of conflict.

#### KEYWORDS:

Conflict, Communism, Sociocultural, Society.

#### INTRODUCTION

Conflict is a connection between two or more people or organisations that have or believe they have opposing objectives and requirements. Thus, the disparity might be over literal or symbolic resources, real or imagined. Most individuals see conflict negatively and associate it with bad things. However, conflict is neither essentially bad nor inherently good. Its elements might have either beneficial or harmful qualities. When conflict draws attention to the injustices that need to be corrected, when it encourages desperately needed systemic and organisational change, and particularly when it inspires original problem-solving, it may have good effects. The destructive activity (violence resulting in loss of life and property), the grief and trauma caused by the violence, and the waste of resources that might have been used more wisely on creative endeavours are the negative sides of conflict. Therefore, conflict per se is a reality of life, inescapable, natural, unavoidable, and often creative. It is only the bad component of conflict that can and should be avoided. Gandhi also believed that confrontation is both healthy and desired. Therefore, it is preferable to strive towards conflict resolution as opposed to avoiding it or continuing to suffer as a consequence of it.

Understanding and analysing the reasons and sources of conflict is the first and most crucial step in facilitating conflict resolution.

### **Reasons For Conflict**

There are several approaches to studying the nature of a dispute and figuring out the causes of it. Even if one triggering incident might result in an open conflict, most disputes are the result of a complex and multifaceted array of circumstances, such as the shared history of the parties involved, the social, political, economic, and cultural dynamics, the nature of the problems involved, etc [1], [2]. It is necessary to distinguish between

1. The proximal or immediate causes
2. The fundamental reasons

### **Nearby Causes**

Proximate causes are those incidents that have the potential to incite violence, such as the murder of Archduke Ferdinand of Austria in June 1914, which marked the official start of the First World War.

### **Fundamental Causes**

The basic and enduring reasons, which provide the circumstances that immediately set off conflicts, are known as underlying causes. The immediate and underlying reasons are interrelated, but if we want to work towards a lasting peace, we need to focus more on finding the basic and underlying causes of conflict. Theories that address the root causes of conflict either emphasise human agency or the social structural context. The 'nature versus nurture' argument, which centres on whether genetics or social interactions have a greater impact on human development, is reflected in the theories that fall under each of these headings.

### **Human Conflict with Nature**

Theories that emphasise the agency-based explanation aim to provide answers to queries such, "Is conflict innate in human beings?" Are people genetically predisposed to violence? Based on human conduct, these theories place the origins of conflict at the level of either individual or group agency.

1. According to one school of thought, human beings are inherently predisposed to violent behaviours. According to Thomas Hobbes, "humanity is characterised by a careless, and in some cases, relentless, thirst for power." Edmund Burke believed that disagreement is part of being human." Aggression, in the opinion of Sigmund Freud, "is carried out in the name of self-preservation, and is inherent to humans." Humans use aggression to defend and improve their life. Gandhi, on the other hand, was in a whole other category because he believed in the inherent goodness of people. In his opinion, people may react to "the call of the spirit" and transcend greed and violence. He had a highly optimistic perspective of human nature.
2. Psychoanalysis is another way to explain the agency-based view. This theory contends that a fundamental psychological desire for adversaries results from early differentiation of the "self" and the "other" in human beings.
3. The socio-psychological viewpoint, which primarily examines the role that images, (mis)perceptions, stereotyping, and dehumanisation play in the decision-making that results in violent conflict, focuses on the processes of group formation and differentiation.

4. The psycho-cultural perspective offers explanations of conflict behaviour in terms of widely held cultural representations and perspectives of the outside world.

### **Conflict in Society**

Human interactions that take place in the framework of the family, the community, and the society may lead to conflict. When individuals or groups feel that the family or society does not serve their interests, they attempt to impose their will on the social and familial institutions, which often results in violent conflict. Sociostructural theories contend that hostility is not intrinsic and that instead, it relies on variables outside of the person for its manifestation. The organisation of society, which produces the reasons and circumstances for conflict, is emphasised by structural theories. Social conflict is mostly caused and sustained by unjust social structures and organisations. Social systems and institutions often privilege certain communities or groups of people at the expense of others [3], [4]. This becomes a significant catalyst for violent conflict. According to Albert Bandura, three factors—familial contexts, subcultural context, and symbolic modeling—are the main causes of human violence.

### **DISCUSSION**

Humans learn acceptable conduct in family situations, where social learning takes place first and foremost. According to Bandura, families with constant conflict are more likely to produce children who are as conflictual. So, children from violent households grow up to be violent. The idea that childhood trauma breeds violent personalities was also advanced by American psychiatrist James Gilligan, who is renowned for his work with some of the most "violent criminals" housed in American jails. The majority of "criminals" housed in American jails, according to Gilligan, had harsh upbringings; many had experienced beatings, sexual assault, prostitution, or severe parental neglect that put their lives in danger. He came to the conclusion that neglect and abuse inflicted on children might result in the development of aggressive personalities and subsequent violent behaviours in social institutions.

Another place where social learning that leads to aggressiveness occurs is in subcultures. According to Bandura, settings where aggressive models are prevalent and where aggression is highly valued have the greatest rates of violent conduct. But not everyone who grows up in a violent atmosphere will end up becoming violent, since "many people may simply aspire not to be violent." However, Bandura does contend that there is a potent ability to teach a community the methods of violence. He supports his case by claiming that the military is a prime example of turning people who are typically not aggressive into violent ones.

Symbolic media like television are a significant source of social learning. "Violence is shown on television in the form of images, sensations, and even the symbolic culture of violence. Through television, we acquire coping mechanisms for 'reality' and are vulnerable to its messages. Particularly among the younger members of society, this is true. Another root of conflict is the unmet demands of the most fundamental human beings. The fundamental human needs hypothesis was put out by John Burton. The terms "needs" and "basic human needs" relate to material (food, housing, health care, employment—freedom from lack), cultural (right to religion, language), and social (respect, dignity, and freedom from fear) required for the continuance and spread of life. It is crucial that people believe that life is predictable and secure. The fulfilment of these basic, non-negotiable demands is crucial for societal stability and human growth. In order to end lengthy societal disputes, these universal requirements must be met. The major driver of human conduct is therefore the fulfilment of basic human wants, but these needs must be met in the framework of society. If the basic needs are not satisfied in ways that are socially acceptable, people or groups turn to violence.

Gandhi saw society and conflict from the perspective of needs. According to him, systemic denial of human needs leads to conflict. The fulfilment of human wants requires the construction of new buildings. This would need a combat strategy that meets the following three criteria: During the conflict, need-denying structures must be destroyed, need-satisfying structures must be built, and the needs of the opposing parties must be respected. The Gandhian method of Satyagraha was an effort to meet all three requirements for effective conflict resolution. Thus, the core of conflict resolution was the fulfilment of wants.

A second group of ideas is based on feminist and post-structuralist approaches in critical social theory. These underline the crucial role of social discourse, which creates exclusionist identities (us/them, insider/outsider) by the language we use and the social behaviours we participate in. Conflict was found in the economic system, according to Karl Marx. According to Marx's theory of class struggle, social structures and institutions are a reflection of the social environment. In the course of human history (historical materialism), the economic system has taken precedence over politics. Conflicts between capitalists and the proletariat (working class) will continue as long as capitalists have control over the means of production and social institutions, rendering them fundamentally unfair to the working class.

Neo-Marxist Antonio Gramsci, on the other hand, disagreed with the overemphasis on economic determinism. The idea of "ideological hegemony" was first put out by him. This theory includes a wide variety of attitudes, values, and legal precepts that help to defend the interests of the dominant class in addition to the ownership of the means of production by the capitalist ruling class. As a result, when the people oppose the ruling class's intellectual control, conflict results. According to Johan Galtung's thesis of structural violence, social arrangements that are unfair, unjust, and unrepresentative are inherently violent. Some people are deprived of their rights and the ability to meet their basic human needs by social structures, systems, and institutions. These structures, systems, and institutions also discriminate against various groups, communities, and nations to the point of endangering lives and livelihoods and preventing people from reaching their full potential [5], [6].

### **Conflict Sources**

Conflict may result from incomplete information, inaccurate information, and differing interpretations of the same facts. There's a chance that disputants don't have enough knowledge or even the same facts regarding a certain circumstance. In other cases, individuals and groups may attribute varying degrees of value to the same facts or information, or they may interpret it in various ways. In times of war, media control and manipulation are important weapons.

Conflict may also arise from poor communication. Conflict may arise even when there are no fundamental incompatibility between groups of people or individuals. A situation's facts may also be seen differently by various parties, and unless they are made clear, no settlement may be reached. Different perspectives among the parties involved in a disagreement are caused by self-centeredness, selective perception, emotional bias, and biases. Lack of proficiency in respectfully and clearly expressing one's point of view often leads to uncertainty, pain, and rage, all of which serve to escalate the disagreement. The persons involved see the conflict as being extremely genuine, regardless of whether it has objective causes or developed as a result of perception or communication issues.

Conflict over tangible assets like land, money, or anything that can be easily identified and bargained over is relevant here. One of the main causes of war throughout history has been disagreements over who gets to use and who controls territory, resources, money, and limited natural resources. Competition for resources and the defending of national economic interests

that were articulated in territorial terms were important factors in the construction of colonial empires in the 19th and 20th centuries. Each group in this situation was motivated to acquire as much as possible, and their actions and feelings reflected this. For example, developed Western nations place a great deal of importance on maintaining their access to oil supplies in the West Asian region and are willing to take drastic measures to do so. In extreme cases, disputants may resort to military action or the threat of it to gain or defend access to resources perceived as vital to survival.

Due to a rise in consumption as well as population growth, the demand for land, fresh water, and other natural resources is rising quickly in the twenty-first century. However, there are only so many of these resources, as Gandhi so eloquently put it: "Earth provides enough to satisfy every [person's] need but not for every [person's] greed." Additionally, environmental deterioration has made things more difficult, and the effects are being felt all across the globe. The lack of water in India has resulted in a number of local and regional conflicts.

Relationships are a crucial aspect of human existence. Gandhi was really always eager to work with the opposition to develop connections that would serve as the cornerstone of a stable post-conflict existence. Humans have connections with others on a personal (family), social (community), and/or organisational (commercial) level. It's common for individuals in these relationships to differ on a range of topics. However, there are times when the interdependence brought about by these relationships adds a destructive dimension to these differences. For instance, a wife may be repeatedly the victim of domestic violence and abuse but be unable to leave her husband because, in addition to other social and cultural pressures, she may be economically dependent on him. He may be aware of this interdependence and take advantage of it.

Conflict is often caused by interests and needs not being met. The impression of these requirements not being met may or may not be true. In reality, crucial desires for identity, respect, or involvement are often at the core of disputes that outwardly seem to be a struggle over possessions. Conflicts typically result from the denial of the following needs: unmet financial needs or the perception that financial resources are not distributed fairly; unmet social needs for safety, respect, and participation; unmet needs for identity, culture, and religious values; or the perception that these are threatened [7], [8].

Structural violence results from the denial of the needs of people, communities, and countries in the aforementioned domains. Vertical structural violence may function in the following contexts, each of which insults a different need: political repression which insults the need for freedom; economic exploitation which insults the need for prosperity; and cultural alienation which insults the need for identity. According to Gandhi, violence is fundamentally about exploitation. He saw violence as everything that prevents a person from realising their own potential, and this violence might either be structural or direct in character. Dehumanisation is a prime example. Structures social and organizational determine who has access to resources and power, who has decision-making authority, and who is respected. Issues of fairness and conflicting objectives often come up in disputes over or within structures.

Power may refer to a variety of things, including authority, force, and the capacity for coercion. It is a crucial component in conflict situations since disputes usually revolve on the desire for greater power or the fear of losing it. But strength is immeasurable and uncountable. Power, however, is not something that exists in a vacuum; it is a product of and reliant on connections. Additionally, resources should be considered a crucial factor in determining the real placement of power or the need for power. When one or both sides in a relationship opt to take a power approach and want to preserve or increase their level of

influence in the relationship and the social context, power conflicts may arise between people, organisations, or countries. At least in terms of their ability to directly affect one another, it is impossible for one side to be stronger without the other becoming weaker. As a result, a power struggle develops, which often results in one side winning and the other losing, or in a "stand-off" with an ongoing state of tension.

The two types of power are harsh (coercive) and soft (persuasive). While soft power consists of the capacity to inspire, legitimise, and encourage collaboration, hard power consists of the capacity to command and enforce. Hard power rules in violent conflict scenarios when armies and militias struggle for control. On the other side, soft power is crucial for establishing and maintaining peace. Accountability must always go hand in hand with power because else problems tend to grow. Finding means to report to others and being willing to be questioned by others would be examples of being responsible. Gandhi had a very distinct view of power, one that is kind and beneficial and "that can transform and not destroy." His own ideas on society and conflict were firmly entrenched in the latter since he was acutely aware of the difference between power-over and power-with.

Decisions that establish standards, issue authority, or assess performance are referred to as governance. It is concerned with how society is run, how power and wealth are distributed within it, and how legitimate these things are in the eyes of the people who live in it. Essentially, governance is the process through which choices are made and carried out (or not carried out). Simply put, 'governance' refers to the activities of a 'government'. The methods by which the governing process is carried out are provided by politics. In development literature, the phrase "good governance" refers to the way that public institutions manage resources and conduct public affairs to ensure that human rights are upheld. Consensus-oriented, participative, adhering to the Rule of Law, effective and efficient, responsible, transparent, responsive, equitable, and inclusive are the eight characteristics of good governance, according to the UN.

It is believed that sustainable development, the abolition of poverty and hunger, and economic progress are all dependent on good governance. It reduces the likelihood of violent confrontation. Governments will become legitimate if they uphold the ideals of the people they rule and meet their needs. The demands for social change may lead to political unrest and social unrest when there is a lack of legitimacy or uncertainty over its presence. Violent conflict may break out if these demands are repressed or disregarded. The main governance concerns of the modern era are increased autonomy (political, economic, and/or cultural), representative systems of government, and fair resource allocation.

## **Rights**

Many conflicts are rooted in the denial or violation of rights and the fight to end these injustices. The rights of the person in society to life, liberty, and freedom of thought and expression are referred to as civil and political rights and are sometimes referred to as "first generation rights." Gandhi always emphasised the importance of the individual and believed that society could not be established on the denial of personal freedom. The rights to basic needs like food, housing, health care, and education are included in what are referred to as "second generation rights," which also include economic, social, and cultural rights. The term "third generation rights" describes group rights, such as those of minorities and oppressed people. Human rights are thus essential for people to live honourable lives.

The Universal Declaration of Human Rights, adopted in 1948, the Covenant on Economic, Social, and Cultural Rights, signed in 1966, the Covenant on Civil and Political Rights, the Convention on the Elimination of All Forms of Discrimination Against Women, adopted in



1979, the Convention Against Torture and Other Cruel, Inhuman, or Degrading Treatment or Punishment, adopted in 1984, and the Convention on the Rights of the Child, adopted in 1989, are some of the key human rights conventions.

Although a state's constitution may theoretically guarantee rights, in practise they may not be available to the weak or they may be discouraged from asserting their rights by strong individuals. Repeated violations of rights may ultimately result in violent confrontation. Therefore, it is important to include structural violence while assessing conflicts as well as analyse how different parties see and place rights and freedoms [9], [10].

### **Culture**

Social conflict is influenced by culture in a significant way. It is not a trait that people are born with; rather, it is something that is learned via the family, community, school, and media. The actions of people and organisations, how they connect to one another, and how they consider and interpret the world around them are all influenced by culture. Therefore, it is crucial to comprehend the cultural backgrounds of the people and organisations participating in a dispute, particularly when the opposing parties are from different cultural backgrounds. Marc Ross really contends that there is a "culture of conflict," which he defines as "a society's configuration of norms, practises, and institutions that affect what people engage in conflicts over, with whom they fight, how conflicts evolve, and how they are likely to end."

### **Ideology**

Most often, ideology is utilised in the context of public politics. Political ideologies like fascism, nazism, and marxism include a core set of ideas about how to run society or organise the economy. The Cold War, which broke out between the Capitalist and Communist Blocs and was one of the most well-known ideological conflicts of the 20th century, was characterised by the creation of economic and military blocs as well as proxy conflicts between client states at the local and regional levels. The collapse of the former Soviet Union and the death of the Communist Bloc marked the end of the Cold War.

### **Religion**

The term "religion" often refers to one's own spirituality. The possibility of substantial exclusivity claims and the idea that the faithful make up separate, exclusive groups make it especially pertinent to conflicts. Furthermore, leaders may utilise religion as a tool to further their own political agendas or as a source of inspiration for political activity. Additionally, throughout history, scriptures have been correctly and incorrectly interpreted to support things like racism, slavery, and the subjection of women.

Faiths have clashed throughout history, but in the modern day, several of the world's main faiths are seeing a rise in fundamentalist components. Fundamentalists have tried to expand their influence beyond places of worship to the state and society at large, which has escalated conflicts not only between religions but also between moderate and extremist groups within those religions as well as with the state and society as a whole. Religion may, however, also be a source of peace; it need not always be a cause of strife.

### **Identity**

In the post-Cold War period, the inquiry "who are you" has taken the role of the often asked question from the Cold War era, "what is your ideology." People are expressing their cultural and social identities and becoming more aware of "who they are." They are shifting their

allegiances in accordance with their genealogy, religion, language, institutions, and values while rejecting remote and foreign control. This shows how identity awareness is becoming more and more significant in the post-Cold War age. Identity refers to a person's sense of self and relationship to the outside world. It is a fundamental human desire that, for both the individual and the collective within a certain social environment, offers regularity, purpose, and a feeling of security. Without a solid sense of "who we are," how we may "be," stay alive, and feel secure in our surroundings, our connection to the outside world—as an individual or a group—is in danger.

Gandhi placed a high value on one's own individuality and dignity. He maintained that it was important to prevent losing one's sense of self-worth because without it, one cannot begin the journey towards nonviolence or achieve self-realization. There are several identities, from the broad categories of "woman" or "man" to the more specific ones of "family," "ethnic group," or "racial group." People's existential demands and values are addressed through identities. They may be both inclusive and exclusionary; they can last for generations or alter in reaction to changing circumstances (such as when individuals create labels in response to actual or imagined dangers because identity markers like race and religion may be used against them). Depending on how one views their identity as well as the environment, certain identities are more significant than others. Some identities are nested inside one another, generally in a compatible way. For instance, a person may identify with both their state of Rajasthan and their nation of India.

However, as in the case of the former Yugoslavia, various identities could be in conflict with one another. Many individuals in the former Yugoslavia in the 1950s and 1960s took satisfaction in defying the Soviet Union in 1948 and establishing a new economic system. The majority of individuals in the former Yugoslavia began to believe that their identities as Serbs, Croats, Slovenes, Muslims, or Bosnians were much more important than their Yugoslav identities in the 1990s, which caused a shift in the situation. Apart from other factors, mass ethnic massacres and "ethnic cleansing" sped up the process of the old Yugoslavia breaking up into various minor nations (such as Serbia and Montenegro, Croatia, Slovenia, and Bosnia and Herzegovina).

Religion, language, and race are increasingly used as faultlines for conflict as identity awareness grows. Ethnicity is now recognised as one of the fundamental components of identity and the root of the majority of continuing conflicts. However, it must be made clear that many disputes are classified as "ethnic," implying that ethnicity is the root of the problem. Actually, there, the 'method' of mobilising people in favour of a certain leader or movement has been the use of ethnicity. This occurs when a group or community initially experiences insecurity or fear before being convinced by a certain organisation or leader that they can provide them with safety.

Values Values are important to both people and organisations because they are the beliefs that help define their identities and the religious viewpoints that give their life purpose. Value conflicts may result from incompatibility between people's beliefs and ways of life, such as their preferences, guiding principles, and practises. Values may play a significant role in conflicts when nations, organisations, and people declare the superiority of their political-economic system and way of life over those of other states, groups, and individuals. Since values are often considered as an integral component of one's identity, challenges to values are sometimes seen as threats to that identity, which causes defensive responses from both people and groups who believe that changing one's beliefs will be necessary to resolve the dispute.

## CONCLUSION

In conclusion, it may be claimed that biological elements do not alone induce violent conflict; rather, biological, psychological, and social determinants combine to produce violent conflict. Gandhi agreed that societal institutions, not individuals, are what cause conflict. Conflict may arise from a variety of distinct reasons in contemporary human civilization, including politics, economics, and culture. The majority of contemporary disputes contain several origins rather than just one, which is what makes them complicated. By locating and studying the individual roots of conflict, complex conflicts may be divided into smaller, more manageable pieces. Additionally, there may be overlap between the many concerns raised by a dispute. A dispute may also encompass many concerns at different levels, and these issues may evolve over time. The problems that gave rise to the dispute and its violent outburst may not always be the problems that make a conflict unresolvable.

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## CHAPTER 6

### HARMONY THROUGH CONFLICT RESOLUTION: BRIDGING WESTERN AND GANDHIAN APPROACHES

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#### ABSTRACT:

A crucial component of human contact is conflict resolution, which is necessitated by the need to meet basic needs and avoid violent conflicts. The necessity of comprehending perceptions, ideas, and attitudes in resolving disputes is emphasised as this research investigates numerous conflict resolution techniques, both Western and non-Western. It also looks at Gandhi's viewpoint on the fundamental causes of conflict and the need of guided, participatory procedures. This article offers insights into the many tactics used to resolve disputes and foster collaboration, ranging from facilitation and mediation to negotiation, arbitration, and non-Western techniques like satyagraha. The underlying assumption is that human needs and relationship repair should come first in dispute resolution. The main western and certain non-western methods to conflict resolution; the process of applying these approaches; and the abilities necessary for using these approaches. We have mostly examined important western and some non-western methods to conflict resolution in this course. From the discussion above, it can be seen that both the Gandhian and western approaches to conflict resolution think that denying human needs leads to conflict and ruins relationships. Both parties agree that the primary goal of conflict resolution is to rebuild relationships via assisted techniques of problem-solving. The approach for resolving disputes must aim to modify the structure, attitude, and conduct.

#### KEYWORDS:

Culture, Harmony, Conflict Resolution, Society, Violent.

#### INTRODUCTION

The goal of conflict resolution is to satisfy fundamental human wants since it is believed that the inability to satisfy these needs is what leads to violent disputes. 'Facilitative' and non-violent alternatives may now flourish. Conflict resolution must take into account the analysis and reconstruction of perceptions, beliefs, and attitudes towards the other side, as well as improving communication and facilitating the growth of trust and cooperation between the opposing groups and individuals. Conflict is fundamentally a subjective phenomenon. Gandhi agreed that the institutional denial of human needs was the root cause of conflict. Therefore, it was crucial for conflict resolution that requirements be met. Gandhi believed that effective conflict resolution required a guided, interactive, analytical process that actively included all the people and identity groups directly involved. To handle real and future disputes between people, organisations, and communities, nations and cultures all over the globe have evolved organised and active conflict resolution systems as a middle ground between the two extremes of avoiding conflict and violently resolving it.

## Western Methods of Resolving Conflict

The majority of western methods for resolving disputes call for the use of a go-between or mediator. Intermediaries, according to Heidi Burgess, are individuals, groups, or governments that join a dispute with the intention of assisting the parties in its de-escalation or resolution. Depending on the situation and the kind of assistance the disputing parties need from them, intermediaries may perform a variety of functions. By addressing the problems among themselves, antagonistic parties may sometimes decide to settle a dispute on their own initiative and without the assistance of a mediator. If the conversation is unsuccessful, one may proceed to one-on-one negotiating. The stakeholders may seek help from an intermediary if they are unable to come up with a solution on their own. The mediator may first concentrate on the conciliation process, when her/his limited responsibility is to reduce tensions. Beyond this, one might go to the mediation process and ask the mediator for active aid in exploring ideas and negotiating a settlement, but ultimately, it is up to the disputing parties to decide on workable solutions. The next step may be arbitration, when the arbitrator would act as a court, determine what was right and wrong, and enforce a ruling. A kind of arbitration known as adjudication uses a judge as the adjudicator. Finally, parties to a dispute might choose to file a lawsuit. A collaborative process is led by a facilitator, who brings together people and groups with opposing viewpoints in order to come to an agreement on a goal or find a solution to a problem. Since a pure facilitator is just in charge of the procedure and not the substance, their position is less active than that of an arbitrator or mediator [1], [2].

Although they may seem to be comparable processes, mediation and arbitration are not the same. Although a third party is involved in both arbitration and mediation, the decision-making process in mediation is handled by the disputants, whereas it is the arbitrator's role in arbitration. While arbitration, adjudication, and litigation involve more legally-enforced decision-making, negotiation, mediation, and facilitation focus more on individual and group decision-making with the ultimate goal of improving relationships between the contending groups and individuals. As a result, in the latter scenario, the law takes control and both the individual and the community's influence on decision-making is minimal. In contrast to the procedures of negotiation, facilitation, and mediation, the ability of opposing organisations and people to manage their own dispute reduces and they have less influence over the solutions in arbitration, adjudication, and litigation.

## Methods For Resolving Conflict

### Facilitating conversation

The foundation of human life is relationships. We encounter disparities in relationships, including those in opinions, attitudes, and values. Differences may be exploited as a separator to promote hate, malice, and hostility or as a connector to uncover the fundamental human oneness, forge new alliances, and advance peace. Gandhi also believed in the social relationship-level framework of human oneness, to which all people belong and which must be protected. Dialogue is the method that may be used if we decide to see disagreements as a chance to create peace. Dialogue, in its most basic sense, refers to sitting down and conversing with others, particularly those with whom we disagree. However, talking with someone else may also include disputing, discussing with the intention of persuading them, defending our position, and weighing benefits and drawbacks. However, in a conversation, the goal is to learn rather than to persuade, explore rather than to argue, or advocate.

The creation of a secure environment is essential to discourse, both physically and mentally. Only when individuals feel comfortable can they openly share their thoughts. Second, the

goal of a discussion is for participants to learn about and about one another. Additionally, using the right communication techniques is crucial in a conversation. This would include setting aside one's opinions and paying close attention to and showing respect for the experiences of others. Participants in a discussion should also be ready for the emergence of hidden elements from time to time, such as assumptions, anxieties, beliefs, or perceptions that are either conscious or unconscious. A discourse may also have a number of ups and downs. It's crucial to persevere through the challenging times—anger, impatience, and emotional outbursts—and to utilise them as teaching moments. But most importantly, discussion participants must be prepared to change as a result of the whole experience rather than approaching it as a way to alter others.

If discourse is a means to a goal, facilitation is the method used to carry out this process. Facilitation is the process of assisting a group in carrying out a task, resolving a conflict, or reaching a consensus to the satisfaction of all parties involved in the debate or discussion. A facilitator is in charge of making sure the process runs well, but neither the content nor the outcome are her/his responsibility. Gandhi thought that conversation and facilitation work together to achieve the unity of means and goals that is required for a fair and peaceful society. In most corporations, disagreements arise not over decisions themselves but rather over who made them, how they were reached, and to what degree of majority. In order to create peace in a group, community, or organizational environment, a group must make decisions, and facilitators may assist a group in doing so.

Voting is the primary method of decision-making in most democracies. However, voting might mean various things to different people, so it's crucial to establish and come to an agreement on the minimum percentage needed to approve a vote well in advance. This may be done with a simple majority, a two-thirds majority, by agreement or unanimously, or a range of 50% to 60% to 100%. The facilitator makes sure that the group has already agreed upon the voting %. She or he also defines the word "consensus," since various individuals have varied ideas about what it means. A decision reached through agreement is helpful in any group setting, but it is especially important in conflict situations since individuals are often hesitant to be bound by a single vote or one particular result [3], [4].

### **Methods for Mediation and Negotiation**

Although Western nations have used negotiation and mediation as tools for peaceful conflict resolution since ancient times, it wasn't until the 20th century that these techniques were institutionalised as a way of resolving disputes between states. The formal players at the state level are distinguished from the informal actors at the level of civil society in the Western methods to negotiation and mediation. While civil society mediators, or Track II, utilise a range of strategies, state level mediators, or Track I, use conventional diplomacy.

## **DISCUSSION**

A ceasefire and a peace agreement are negotiated or mediated by states using the outcome-oriented method, which identifies the representative leaders of the disputing parties. This strategy has played a significant role in ending many wars, but it has drawn criticism since it often focuses only on the top leadership and ignores the underlying causes of hostilities. Power Mediation is a variation of the outcome-oriented strategy. The use of power, including force, is an option along with all the other criteria of the outcome-oriented approach in power mediation.

The third parties are non-directive at the Track II level of informal mediation and work to encourage the disputing parties to come to their own conclusions. These strategies are long-

term and focus on mending the ruptured bonds between the disputing parties. The problem-solving workshop is one of the most often used strategies at the Track II level. These seminars are designed to address the underlying causes of disputes and to strengthen the bond between the disputing parties. A series of workshops with the same target audiences and mediators are held to accomplish this. Representatives of the opposing parties with access to the highest levels of leadership are the target groups. The mediators in this situation are often a group of academic experts with knowledge of conflict resolution, as well as regional or technical experience. States criticise this strategy on the grounds that it is ineffective in preventing conflicts because it is too long-term focused. The complementary strategy seeks to combine Track I and Track II strategies since they both have a significant impact on conflict resolution. In this case, choosing the right player and strategy for the conflict's particular stage is essential. The goal of complementary method is to locate the most effective mediators at various stages of conflict escalation.

### **Negotiation**

Humans constantly bargain over decisions such as what to buy or not buy, how much to pay for the items purchased, what to eat or not eat, what to do or not do, and more. This straightforward and common tactic of negotiating is what is used in dispute resolution. Through the process of negotiation, parties with conflicting or converging interests try to reach a compromise. When negotiating, one has two options: pursue a win-lose scenario where one party wins and the other loses, or pursue mutual problem-solving where both parties work to achieve a shared solution that produces a win-win scenario. The latter strategy is preferred if the disagreeing parties have an interest in continuing their cordial relationships with one another. Gandhi also believed that a strategy for resolving a dispute that wants the demise of one side is incompatible with peaceful settlement. Normally, negotiation proceeds as follows:

1. Disputing individuals and groups share information about the situation they are in;
2. They express their feelings about the issue at hand or the situation in which they find themselves;
3. Disputants state their positions and provide reasons for them;
4. Disputants listen and communicate their understanding of the other individual's or group's positions, feelings, and reasons;
5. Disputants come up with three or more potential solutions or options for resolving the issue.

Parties uphold their declared stances throughout the earliest stages of negotiation. However, a skilled negotiator will move the contending parties from stances to interests and then to requirements. By asking the why question to the disputants, the negotiator will achieve this. Most of the time, disputants have not given much attention to "why" they wish to accomplish anything in particular or not at all. Thus, the why inquiry compels people to consider their wants and interests.

The negotiating process should adhere to a few standards. Separating the individuals from the issue is necessary. Relationships can get complicated by issues. Therefore, it is important to focus on sustaining a favourable connection between the disputants over the long term and make an effort to do so symbolically and in other ways. Additionally, it is advised to be firm with the issue yet kind with the populace. This implies that in tackling the issue at hand, we should recognise the opposing viewpoint as human, complete with feelings and values. Gandhi accomplished this when he refused to consider the British to be wicked, but did consider their programmes and intentions to be bad [5], [6].

Effective communication is essential throughout the negotiating process, and this entails speaking for oneself and not about others, as well as politely and actively listening to others. Because positions are more conflicting than interests, it is important to concentrate on interests rather than stances. One should also come up with other solutions while trying to solve an issue. The process of generating alternatives should be carried out independently of the subsequent phase, which is the evaluation of each option. The goal is to find a solution that satisfies the disputants' demands and interests. The conclusion must be truthful. What Is the Best Alternative To a Negotiated Agreement? is a question we should strive to answer. Last but not least, the promises established throughout the negotiating process should be attainable.

### **Mediation**

One-on-one negotiations may be challenging for parties to conflicts, particularly when the stakes are high, the problems are complicated, or the emotions are running high. In these situations, mediation provides a possibility for resolving disputes amicably. A neutral third party promotes integrative negotiation between contending people and organisations via the mediation process. The disputing people or groups figure out their own solutions and make their own choices to settle their problems during mediation, which is assisted by a third party. The mediator does not make such decisions on their behalf. However, the majority of mediators are experts who the parties have never met. Finding a single individual who is seen as unbiased and likeable by both sides might be challenging at times. In such situations, a team of two or more co-mediators may be effective as long as both parties agree that the team is balanced overall. If there is a co-mediator, it is important to confirm with them how the job will be shared and who will assume the main role.

Selection of a mediator or mediators, assuring the involvement of opposing parties, and preparation by the mediator or mediators are all necessary prerequisites for a successful mediation. In the event that there is a co-mediator, the mediator must be conscious of both their own strengths and flaws. Furthermore, mediators must keep in mind that sometimes establishing connections and encouraging individuals to confront structural injustices are more important than coming to a particular agreement.

The use of mediation varies depending on the situation since every culture and group is unique. However, mediation typically entails four steps that start after the parties are seated at the table and pre-planning has been completed. The introduction stage is the initial phase, when the mediator offers a secure setting for the contending parties to have a face-to-face dialogue. The mediator introduces themselves to the parties involved in the disagreement. She/he also underlines the meeting's objective, which is their voluntary effort to come to an understanding. Then, he or she explains that his or her job in the process is to facilitate their communication rather than to judge or provide advice. The mediator makes care to outline the procedure: each party will speak in turn; both will agree on the fundamental problems and will address each one individually with their proposals for solutions. At this point, it's also crucial to get adherence to the ground rules, which include speaking politely, not interrupting others, and maintaining confidentiality. In the beginning, the mediator should urge the parties in disagreement to establish the ground rules rather than making ideas; if they are unable to do so, the mediator may then offer some proposals and get agreement from the participants for them.

The second step is storytelling, which enables the parties involved in a disagreement to air their grievances, describe the issue as they see it, and get a feel for what the other side is thinking. The mediator must make sure that all communication between the parties occurs



directly between them, not around or around the mediator. The mediator will seek out each side's position one at a time and then present his or her interpretation, outlining each side's goals and concerns. The mediator should address the parties' pain, rage, and frustration in his or her summary. The major points of the disagreement, as well as any shared values or constructive objectives, will next be briefly discussed.

The third step in the mediation process is problem resolution. The goal in this situation is to produce, assess, and discuss ideas for settlement while also assisting to understand the difficulties that divide them. Gandhi had further said in this context that given the prevalence of their incompatibility, a fight should actually unify the two sides rather than divide them. Now, the mediator will take up one problem at a time and work with the disputing parties to resolve it. Here, the mediator should endeavour to shift the attention of the disputing parties from their demands to their underlying interests. Then, she or he should urge them to come up with potential solutions. Then, each potential course of action will need to be assessed. The disagreeing parties must then choose the best choice once all the possibilities have been considered. The mediator must recognise and praise each positive action or development that occurs whenever there is a glimmer of optimism.

The last phase of mediation is agreement, when the goal is to secure or pursue a lasting settlement. The mediator should negotiate the conditions of a fair and lasting agreement, including how to handle any concerns or problems that may come up later on during implementation. To achieve this, she or he must discuss the agreement's details, including what will be done, who will do it, when it will be done, where it will be done, and ultimately, how it will be done. In this phase, we must maintain a balance between the duties assigned to the disputants while being practical, straightforward, and simple. The settlement should be fair and support the disputants' self-respect. Additionally, it need to give room for future problems that could be encountered. Last but not least, the mediator has to get the parties to declare that they intend to uphold the agreement. The parties may officially sign the agreement in black and white, although it may also be an informal agreement. If a solution cannot be found, the mediator should state the degree of understanding obtained, remind the parties of the confidentiality agreement, and provide an invitation to continue discussions [7], [8].

### **Adjudication and Arbitration**

In arbitration, the parties involved present their arguments to a neutral third party, who then renders a verdict to put an end to the issue. It may be used in a variety of situations and comes in a variety of shapes. While mediation provides some of the same benefits as arbitration, such as confidentiality and adaptability, arbitration also has the potential for a binding ruling. Depending on the type and importance of the issue, arbitration proceedings may be formal or informal. A court's adjudication is a resolution. In civil matters, one side will go to court to make a claim on the other party. Unless a negotiated solution takes place first, the court then renders a ruling on the matters in question. Here, the court proceedings are quite formal, the framework for evaluating cases is adversarial, and attorneys are a crucial component of the operation. Additionally, this method of conflict resolution is costly.

### **Essentials for Mediating, Negotiating, and Facilitating**

The procedures of negotiation, mediation, and facilitation all need certain talents. Effective communication is the most crucial attribute that mediators, negotiators, and facilitators must have. It is stated that a mediator's ability to listen determines how successful they are. Because of this, effective listening is at the top of the list of abilities required for mastering mediation. Building rapport and trust between the disputants and the mediators is facilitated

by active listening. A negotiator must also listen well and continuously probe for meaning. The only way a facilitator may demonstrate respect and compassion is by listening carefully.

Another critical ability is paraphrasing. The mediator conveys comprehension to each of the disputants via effective paraphrasing. Additionally, it aids in eliciting more thoughtful replies from the competitors. Additionally, it slows down intergroup communication and acts as a spacer between speakers' assertions. The capacity for effective summarization is crucial. The main arguments put forward by the disputants are summarized by the mediator. This aids in conveying the idea that they are aware of the full scenario as it is being presented. A summary may also be used by the facilitator to recap the discussion's points every few minutes in order to keep the conversation on track.

Another talent is being able to read body language. It is easy to spot inconsistencies and talk about them with the candidates by paying attention to the verbal and non-verbal behaviours. Additionally, by developing their ability to read others' body language, mediators may acquire important details about how the involved people and groups are reacting. Mediators, negotiators, and facilitators need to be aware of the unique body language that each culture uses. Intermediaries must also have strong problem-solving skills. The ability to generate several possibilities, choices, and alternatives, choose the best course of action, and create an implementation are skills that mediators and negotiators should have. The group should be able to describe an issue, examine it, and come up with solutions with the assistance of the facilitator. Additionally, they must be skilled at deleting unworkable possibilities and grouping many options together.

Last but not least, third party interveners must be adaptable. When progress in one of these areas is stalled, they should be able to go from problem-oriented to people-oriented to process-oriented activities and vice versa. This suggests that the third person should change the topic of conversation to the people, or the relationship component, if arguing individuals or groups are fixated on the issue or the disagreement. The intervener should move the conversation to the procedure, such as what should be discussed first, what should be taken up later, and so on, if it becomes stuck on the interpersonal element. As a result, it is important to be adaptable enough to switch between the three facets of issue, people, and process. One should be equipped to handle challenging behaviours and emotional outbursts when following this course of action. To sum up, mediators ought to have a positive mindset and treat disputants fairly, impartially, and objectively.

### **Non-Western Methods of Resolving Conflict**

In several regions of Asia and Africa, non-Western methods of conflict settlement are practised. Elders, usually knowledgeable elderly men, preside over the Gacaca in the African nation of Rwanda. They facilitate group talks that lead to an agreement that is agreeable to all of the participants. The bushingantahe, or Council of Notables, is a key institution in Burundi for resolving interpersonal conflicts and bringing together individuals or families. The Jirga system, which is an assembly of elders that decides by agreement on issues involving personal and communal problems, is used in parts of Afghanistan and Pakistan.

At the community level, India's principal method of conflict settlement has been mediation. The Panchayat system, which enlists the help of a respected village elder to settle disagreements, has long been seen as a successful manner of handling conflicts. In the original panchayat system, third persons who were not involved in the dispute would intervene in order to reduce hostility between the disputants. The mediator was merely acting as a conduit in this situation; the goal was to get the parties in disagreement talking to one another again. In contrast to the western method, the mediator used here is a reputable

outsider who the disputants have confidence in to help them resolve their dispute. However, sometimes mediations would only serve as a vehicle for imposing decisions on the parties involved, turning them into an adjudication [9], [10].

### **Satyagraha**

The word "satyagraha," which essentially means "a relentless search for truth and a determination to reach truth," is used to describe the Gandhian approach to dispute resolution. Gandhi's concept of satyagraha is a dialectical process that is innovative, helpful, and primarily focused on the needs of people. Gandhi used three fundamental strategies in tandem to settle disputes. First of all, Satyagraha entailed working with the opposition as a person while rejecting their position within the societal framework. Gandhi believed that societal institutions, not individuals, are what create conflict. In order to make this difference between the actor and the action obvious, Jesus said, "Hate the sin and not the sinner." Gandhi's strategy was essentially to protect the people while methodically destroying the bad organisation.

Gandhi was also amenable to concessions provided fundamental beliefs were upheld. In order to establish connections and lay the groundwork for a stable post-war existence, he was therefore prepared to collaborate with the adversaries whenever it was feasible during the conflict. Third, Gandhi sought a synthesis or transcendence that was superior to any one of the original perspectives and mutually acceptable and satisfying to both sides in order to provide new options and reorganise the conflict's opposing components. This would include changing one's views, turning around behavioural polarised tendencies, and eliminating goal incompatibility.

Gandhian Satyagraha attempts to assist the parties in developing a more secure, inventive, and honest connection rather than to injure the opponent or impose a solution against their will. Additionally, satyagraha is performed with someone rather than against them. The main thesis is that moral appeal to the heart and conscience is considerably more powerful than physical pain or violence. Gandhi believed that conflict results from the structural denial of human needs, and conflict resolution therefore calls for a method of struggle that satisfies three requirements: it must destroy need-denying structures, create need-satisfying structures, and respect the needs of the contending parties throughout the struggle itself. Gandhi's effort to come up with a strategy for conflict that fitted all three requirements was known as satyagraha.

### **CONCLUSION**

In our multicultural environment, keeping peace and harmony depends on effective conflict resolution. This essay has emphasised the complexity of conflict resolution while highlighting the need of attending to underlying human needs and perspectives. The goal is the same whether using non-Western strategies like satyagraha or Western ones like negotiation and mediation: to cross gaps, mend fences, and establish common ground. It is more important than ever to be able to handle disputes successfully in today's linked global society. It calls for adept mediators, negotiators, and facilitators who can handle conflicting emotions and viewpoints. Additionally, the Gandhian ideal of satyagraha serves as a reminder that nonviolent dispute resolution entails more than simply coming to a consensus; it also entails improving both people and civilizations. Conflict resolution is ultimately a very individualised process. It requires flexibility, attentive listening, and a dedication to comprehending the underlying reasons of conflicts. We may strive for a future where disputes are settled peacefully and enduring connections are formed, resulting in a more fair and

peaceful global society by putting the needs of people first, supporting conversation, and looking for win-win solutions.

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## CHAPTER 7

### SATYAGRAHA: GANDHI'S PATH TO PEACEFUL CONFLICT RESOLUTION AND HUMAN TRANSFORMATION

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#### ABSTRACT:

Gandhi had a strong conviction that people were fundamentally good and had a peaceful inclination. The Gandhian style of conflict resolution looks beyond the current issues at hand to consider the underlying causes of the dispute as well. Distrust and friction are the underlying causes of conflict; thus it is not only the immediate issues that need to be addressed. Fundamentally, satyagraha is a peaceful strategy that addresses the three factors of attitude, conduct, and goal incompatibility and may be used to resolve both little and major conflicts that arise in many spheres of human existence. In Thomas Weber's words, "Satyagraha is, therefore, from the Gandhian viewpoint, a feasible, autonomy-producing way of dispute settlement. It is also more morally superior to other conflict resolution techniques since it emphasises the common humanity of everyone, even adversaries. Additionally, Satyagraha "always has the subjective benefits of dignity that come from leading a moral life, and this is missing with other methods," even when it is unable to settle disputes. The cornerstones of Gandhian philosophy and action; Gandhi's understanding of the self, conflict, and violence; The components and theoretical underpinnings of the Gandhian method of resolving disputes; Applying the Gandhian method of conflict resolution to different severities of conflict. Gandhi believed that nonviolence included respect for all living things and was more than just the absence of physical damage. It was a way of life that needed daily practise. Self-punishment was a key component of Satyagraha since it was a strategy for influencing the opponent's conscience and bringing about a change in their attitudes and behaviour. Gandhi's dedication to nonviolence and moral reform was shown by his belief that it is better to bear pain to oneself than to do harm to others.

#### KEYWORDS:

Conflict, Gandhian Philosophy, Satyagraha, Self-Punishment.

#### INTRODUCTION

Human existence often involves conflict, yet man has also tried to resolve conflicts practically since the dawn of time. Conflict may be resolved in one of two ways: violently or nonviolently. Humans always have to decide whether to use violence or peaceful measures to settle disputes. Gandhi is remembered for his decision to choose Satyagraha, or peaceful resistance, to resolve disagreements. Many academics and people have described the nonviolent approach to settling problems both before and after Gandhi, but Gandhi was the one who not only talked and wrote a great deal about it, but also exemplified it in his thoughts, words, and acts. Understanding the aspects or notions essential to comprehending the Gandhian approach to conflict and conflict resolution is required before we go on to describe the Gandhian approach to conflict and conflict resolution. In the Gandhian viewpoint, these components take on a certain meaning or worldview.

### Confidence in Human Goodness

Gandhi considered it violent to define people as inferior or dehumanise them because he thought that "Everyone of us is a mixture of good and evil...The difference that there is between human beings is a difference of degree." "Not to believe in the possibility of permanent peace is to disbelieve in the godliness of human nature," he said in a May 1936 article for Harijan. Gandhi also believed in human reason and thought that it was crucial to Satyagraha. He said that methods up to now have failed because there hasn't been a whole lot of sincerity on the part of those who have tried. Thus, a belief in the likelihood of conversion results from the dual convictions in human goodness and human reason. As a result, opponents might be persuaded to alter both their nature and worldview.

Truth, or Satya, is whatever you now hold to be true. Ahimsa, or nonviolence, is the only way to understand the truth. That is your God. Gandhi distinguished between absolute and relative truth. He held the view that "God was an impersonal, all-pervading reality" (which is known as Absolute Truth); relative truth is defined as "discoveries on the way to the realisation of Truth" (or simply, "discoveries on the way to Truth"). A satyagrahi who leads a truthful life will be in harmony in his ideas, words, and deeds [1], [2].

Gandhi gave the concept of ahimsa, or nonviolence, a broad definition. It is a useful idea that calls for action rather than just abstaining from harm. Gandhi firmly believed in the interconnectedness of all life and the need to treat all living things with respect. However, eating does cause some damage, but that is a necessary evil. However, non-violence has to be practised on a daily basis rather than being treated "...like a garment to be put on and off at will" as a policy.

Self-punishment is a crucial component of Satyagraha. It offers several advantages. It begins by appealing to the opposition's logic. Second, it changes both the victim and the adversary; the victim is morally enriched by not surrendering essential ideals, and the adversary is compelled to face his or her beliefs about the nature of the reality of the situation, which might result in conversion. In addition, self-suffering may still have objective advantages in conflict situations even if it does not affect the opponent's conscience. For example, it may sway public opinion in favour of the satyagrahi, which might compel the adversary to convert inadvertently. Gandhi discussed the advantages of self-suffering on both a practical and existential level. He stated:

"Suffering harm to oneself is of the essence of nonviolence and it is the preferred alternative to violence against others. I am able to watch thousands of people willingly give their lives up for satyagraha not because I have a low opinion of life, but rather because I am aware that in the long run, the least amount of lives are lost. In addition, it elevates those who give their lives up and morally enriches society as a whole. Additionally, there are additional advantages. According to Robert J. Burrowes, "The willingness to suffer for the benefit of others is also the ultimate test of love in action, as well as a way of dramatising the injustice that has to be addressed. Finally, it is a way to make sure that others do not suffer as a result of the satyagrahi's errors. It is a display of sincerity and a dedication to meeting the requirements of the opponent.

One of Gandhi's core ideas is the connection between methods and objectives. The Hindu notion of karma was reflected in it. Gandhi, however, believed that the rule of karma extended to both the current life and future incarnations. In *Hind Swaraj*, he described the link between means and ends: "The means may be likened to a seed, the end to a tree: and there is just the same inviolable connection between the means and the end as there is between the seeds and the tree."

In Young India, he expanded on it in July 1924:

1. "They say that "Means are after all means. " I would counter that "Means are after all everything. The line between means and goals does not exist.
2. Gandhi constantly focused his energy on maintaining the integrity of the means. He saw nonviolence as a tool to the objective of pursuing truth.

### **Refusing Coercion**

Gandhi insisted on the principle of non-coercion and warned against the use of coercion because perceptions differ from person to person and one can never be sure that their perception is accurate. Thomas Weber defined coercion as "the use of force, including moral force, to compel an opponent to act in a way that is contrary to either their will or judgement." Gandhi, however, has come under fire for deviating from this rule since some academics contend that his strategy of Satyagraha involves some kind of compulsion. However, his followers argue that although Satyagraha does contain some force, it is a constructive kind of coercion. Some people have seen Gandhi's use of fasting as a kind of compulsion. However, Thomas Weber clarifies:

If a person in a quarrel yields because they did not want the person who is fasting to die rather than because they have been converted, it amounts to coercion or undue influence. Gandhi enthusiastically encourages opposition to such improper influence. Gandhi believed that there was a very little likelihood of compulsion resulting to conversion. He noted that actions taken under duress during a fast had been reversed afterward. A catastrophe of the greatest kind would result from such an event. Gandhi thus thought that coercion was against the spirit of satyagraha, but if it had to be employed, he thought moral coercion was superior than physical force since it would have the backing of the populace and may finally result in the opponent being converted.

### **Fearlessness**

Self-suffering is a requirement of satyagraha, which calls for some bravery on the side of the satyagrahi since it is difficult to bear self-suffering. Being fearless is a valuable characteristic since it fosters the development of other noble qualities. Gandhi once asked, "How can one seek Truth or cherish love, without fearlessness?" However, for satyagraha, bravery must come from "determined and constant endeavor, by cultivating self-confidence," and "from an indomitable will," not only physical strength [3], [4].

### **Individual, Conflict, And Violence in Gandhi's Thought**

Gandhi places a premium on the individual since, in his view, society lacks a soul but the person does. He had a highly optimistic perspective of human nature, believing that it is capable of transcending violence and greed. Since the person was at the centre, a peaceful society that could meet human needs had to be established. The "highest" need is self-realization, although it relies on other wants being met first. A peaceful society could only be built on the basis of a nonviolent person, and to do that, the individual needed to undergo nonviolent change. Gandhi disagreed with socialism's explanation of conflict as a kind of class warfare. He thought that fighting was a good and desirable thing. In actuality, it is a chance to change oneself and society. Conflict also "is an important means to greater human unity" because it serves to remind people of the ties that bind them to one another.

Gandhi believed that conflict was a product of societal systems rather than individual personalities. Therefore, his strategy for handling conflicts was to protect the individual while methodically attacking the structure. Gandhi "saw conflict as a perennial condition" and was

thus more interested in managing conflict and developing new social structures devoid of structural violence. According to Robert J. Burrowes, "Gandhi believed that conflict arises as a consequence of the systematic denial of human needs. New buildings are required in order to meet these demands. This necessitates a strategy of struggle that meets three criteria: it must demolish institutions that deny needs, build structures that fulfil needs, and respect the needs of the opposing parties while the battle is in progress.

## DISCUSSION

In 1992, Johan Galtung articulated Gandhi's conflict principles in agreement with Arne Naess. First, one should engage in conflict out of conviction rather than necessity; second, one should clearly define the conflict by outlining one's goals and making an effort to comprehend those of the opponent; third, one should approach conflict positively by viewing it as a chance to interact with the other party and as a chance to transform oneself and society. Second, one should engage in disagreement without using violence, refraining from inflicting pain or suffering via words, ideas, or acts; behave in a way that is compatible with one's goals by including positive components; and act publicly rather than covertly. Additionally, one should never support people who support evil, collaborate with evil, or polarise the situation by escalating the fight. Last but not least, strive for conversion rather than coercion, not only of the opponent but also of oneself, by looking for solutions that can be agreeable to both parties. This includes insisting on essentials and being willing to sacrifice non-essentials, seeing oneself as fallible and admitting mistakes, being generous with opponents by not judging them harder than oneself and not exploiting their weaknesses, and most importantly, aim for conversion rather than coercion.

The first and the last have already been covered in the earlier section, so here we will only briefly touch upon the second principle. Robert J. Burrowes, focusing on the Gandhian conception of conflict, said, "Three principles underpin the Gandhian approach to conflict: the unity of means and end, recognition of the unity of all life, and a satyagrahi's willingness to undergo suffering." The notion of the oneness of all life goes through Indian thinking, Hinduism, and Jainism, all of which were significant influences on Gandhi. "The Gandhian approach to conflict presupposes the unity of all life." The idea of the unity of all things, according to Hajime Nakamura, is at the centre of Indian philosophy. He elaborates that this idea is also typical of Hinduism, which emphasises "Universal Being, to which all individuals and particulars are subordinated," in addition to being a key tenet in Jainism. In *Young India*, Gandhi said in December 1924, "I believe in the essential unity of [humanity] and for that matter of all that lives."

According to Gandhi, violence is not a part of human nature but conflict is. He developed the Satyagraha technique, which focuses at resolving problems without the use of violence, in order to avoid "returning to our animal past and using brute force." Gandhi described violence as "anything that impedes individual self-realization" and said that this violence might be either structural or direct since "man is not capable of knowing absolute truth and, therefore, is not competent to punish." According to Gandhi, "exploitation is the very essence of violence [5], [6]."

**Gandhi once said:** "Fortunately for humanity, nonviolence pervades human life and is observed by men without special effort." In fact, he thought that if human beings weren't fundamentally nonviolent in nature, it "would have been self-destroyed ages ago." To quote Gandhi: "Man's nature is not essentially evil; brute nature has been known to yield to the influence of love." The instances and problems with conflict and violence that history has documented are, in essence, records of events that are out of the usual. You must never lose



hope in human nature. Since non-violence is the norm and a common occurrence in daily encounters, "History does not and cannot take note of this fact." In Thomas Weber's words, "In the Gandhian model, the individual comes to a conflict situation as one who is not innately aggressive and has the freedom of will to resolve conflicts in a nonviolent way freely chosen." it may be said that.

### **Gandhian Method of Resolving Conflict**

Popularly known as Satyagraha, the Gandhian approach to dispute resolution is primarily a peaceful one. It is predicated on the idea that a dedicated person is capable of resolving problems in a creative and constructive manner, but that this can only happen if s/he puts out the most effort possible. It also posits that disputes may shift from competitive to cooperative on a continuum. This may occur in partnerships that are far apart as well as those with intimate partners. The Gandhian method places additional stress on coming to the truth: here, satisfaction of all parties to the dispute with the conclusion is far more essential than victory or winning. Only when a compromise is reached between the parties is this possible. The resolution is strong and not fragile when all parties are happy with the result.

### **Nonviolent Action Types**

Gene Sharp divides peaceful behaviour under these three categories:

1. "Accommodation, when the opponent rejects the adjustments made but still thinks it's better to concede on some or all issues to secure peace or avoid more damage;
2. Nonviolent coercion, when the adversary wants to prolong the conflict but is unable to do so due to a lack of resources and methods of control;
3. Conversion, in which the adversary has undergone an internal transformation and now wants to enact the changes the nonviolent activist is calling for.

Both nonviolent coercion and accommodation are based on the ability of the parties to a quarrel to exert influence over one another. However, power has little to do with conversion; rather, "the touching of the conscience" is the main concern. Gandhi believes that conversion is not only the most effective way to fight, but it is also "the morally right way to fight because only through a dialectical process can truth be arrived at, or at least approached, and such quest for truth is, in his opinion, the goal of life."

### **The Satyagraha Dialectics**

While non-violence leads to a discourse amongst the stakeholders on the true reasons of the dispute, violence against people and property obscures such concerns. The satyagrahi endures self-suffering in the hope that the opponent can be persuaded to see the truth by touching his/her conscience or that a clearer vision of the truth will emerge out of the dialectical process for both parties, as Gandhi cautions us to "Hate the sin and not the sinner." However, the satyagrahi should be receptive to reason as well as trying to persuade the opposition. Thus, the major goal of satyagraha is to alter the opponent's mindset in order to alter their action.

### **The tenets of satyagraha**

Gandhi believed that satyagraha was more than simply a series of deeds; it was a mentality and a way of life. There are 10 of them:

- 1) You shouldn't degrade or provoke opponents since doing so promotes violence.
- 2) The satyagrahi should be clear about the key arguments supporting his position and the motivation for the protest. A aggressive attitude is less likely to be sparked by this.

- 3) It's crucial to spread accurate information; when adversaries are fully informed about one's position and behaviour, they are less inclined to resort to violence.
- 4) It is important to clearly state the core objectives that opposing parties share and build cooperation along these lines.
- 5) A satyagrahi ought not judge others more harshly than oneself.
- 6) A satyagrahi need to have faith in their adversaries.
- 7) A satyagrahi must always be prepared to give in on things that are not necessary. Actually, for satyagraha to succeed, the opponents must be prepared to "make large concessions on all points except where a principle is involved."
- 8) Satyagraha cannot be employed for an unjust cause; it demands a righteous purpose. The key is hence the satyagrahi's personal honesty.
- 9) A satyagrahi must make sacrifices for the stated purpose if they wish to persuade their adversary of their sincerity.
- 10) A satyagrahi should never take advantage of an adversary's vulnerability [7], [8].

### **The Method of Satyagraha**

According to Thomas Weber, a successful Satyagraha movement must meet three criteria. Those are:

- 1) That all sides involved in a dispute can always find some things in accord;
- 2) The parties are open to a "appeal to the heart and mind," or at least may be;
- 3) That people who are in a position to start Satyagraha are also able to see it through to completion.

Once these conditions are met, the conversion process may begin. It entails a number of processes, including first persuading the opponent and then persuading or making a moral plea via self-suffering a technique Richard Gregg has dubbed "moral jiu-jitsu" to change their minds. If none of these measures is effective, civil disobedience or non-cooperation may be utilised as a last resort.

### **Applying Satyagraha to Different Types of Conflicts**

In Gandhi's view, satyagraha could be used both domestically and in more general contexts, but "he who fails in the domestic sphere and seeks to apply it only in the political and social sphere will not succeed." As a result, a satyagrahi had to start by resolving minor domestic disputes before moving on to more significant ones, "For it will be by those small things that you shall be judged."

### **Personal Disagreements**

"Non-cooperation, civil disobedience of the offender's orders if he happens to be exercising authority, suffering of hardships that came as a result of this resistance, fasting, etc." may be utilised in conflicts such as domestic disputes. In the Gandhian approach, the settlement of interpersonal problems will mostly rely on the internalisation of the principles of satyagraha, although the primary techniques that should be used in such circumstances "will be persuasion and discussion." In addition to these, Thomas Weber has mentioned a few more strategies that may be used to settle such disputes.

"I-Message" is the name of the first of these methods. Conflicts where the emphasis is on individual needs rather than principles or views are acceptable situations for it. When interpersonal problems arise, the default reaction is to send a "You-Message" accusing the other party of engaging in inappropriate conduct and its repercussions. This tactic hides the true causes of the disagreement and encourages resistance. When blame statements are

rephrased into "I-Messages," it helps to clarify concerns by describing the speaker's sentiments as a result of the other person's bad action and providing the speaker's assessment of how the behaviour will affect them. The second strategy is "the role-reversal technique of switching viewpoints, where each party honestly tries to argue for the other's viewpoint, while the other listens." It works in household contexts or in situations where there is adequate rapport viz. between acquaintances, neighbours, etc. The final strategy combines "active-listening" and "mirroring". Active listening involves "mirroring back what has been said," which not only ensures accuracy of listening but also "assures the sender that he has been understood when he hears his own message fed back to him accurately." This technique can be used to resolve immediate interpersonal conflicts and "could be used until hearing what the opponent in a conflict is saying becomes second nature." It may also be employed by a third party to assist one of the participants in a dispute in deciphering their own emotions and coming up with original solutions.

### **Legal Disputations**

Gandhi, a lawyer by profession, has shared his opinions on how to resolve legal disputes. In the present day, legal dispute resolution is seen as a key way of conflict resolution without resorting to violence. Gandhi, on the other hand, sees the filing of a civil action as a failure on the side of the parties to resolve the conflict amicably. Once the matter is in court, both parties will be responsible for the expenses, and there is a chance that one side will lose and the other will win. Conflicts between private parties and the state are another kind of case that courts hear. These might result from arguments between friends, neighbours, and family members, or they could be the result of someone breaking the law on their own and being caught. In such situations, the parties to the dispute do not square off in court; instead, the matter is handled by the attorneys they retain to represent them.

Instead of only engaging in legal talks in court and presenting legal arguments in support of their clients, the lawyer may act as a catalyst in this situation, acting as a mediator in accordance with the Gandhian method. Gandhi said, "I saw that the actual job of a lawyer was to join groups riven asunder. I accomplished so several times. The lesson was so deeply ingrained in my mind that for the first twenty years of my legal career, a significant portion of my time was spent negotiating confidential settlements in hundreds of cases. I gained nothing from it certainly not my soul or even any money. Thomas Weber highlighted the drawbacks of using the legal system to resolve disputes, saying that "When disputes enter the legal process, the disputants lose control not only of the outcome of the process but also of their own ability to handle the situation they become less than self-sufficient, more reliant on experts [9], [10].

**Industrial Disputations** Gandhi rejects zero-sum thinking and compromise in his approach to industrial dispute, preferring reciprocal problem-solving that will uncover the truth. Economic and/or social factors, such as "changes in the social structure of the plant or changes in management policies, frustrations that result from a lack of communication with the management, a feeling of powerlessness resulting from the lack of opportunity to have an effective voice in the running of the industry, and basic conflicts of interests between workers and management," are the root causes of conflicts within the industry. Industrial conflicts are expected to occur less often if employees are more engaged in workplace matters. Gandhi proposed that "labour should have the same status and dignity as capital" in order to prevent conflict between labour and capital. Gandhi does not, however, advocate for management and labour discussions once an industrial dispute arises since, according to Satyagraha, one should never demand more than one feels is reasonable. This would imply that there is no room for negotiation here.

According to the Gandhian approach, Thomas Weber lists two nonviolent strategies for resolving workplace conflicts: "moral appeals to the conscience of the employers to concede just demands, and if these fail, a resort to voluntary arbitration, where the decision of the umpire would bind the parties." Gandhi acknowledged that if these two tactics don't work, workers may strike; in fact, it's a "inherent right of the working men but must be considered a crime immediately the capitalists accept the principle of arbitration." Strikes as a solution, however, won't work when there are excess workers available to take the place of the strikers. The last option is resignation, which might lead to famine but at least ensures the worker's dignity.

### **Social Tensions**

It is challenging to apply the concepts of satyagraha to group social disputes since it is simpler to appeal to an individual's conscience and persuade them to see reason than it is to persuade a community. In addition, compared to a group, it is simple for an individual to maintain their integrity and avoid violence. Gandhi advises 'Mass Satyagraha' as a strategy for addressing societal disputes, nevertheless. In "Mass Satyagraha," the fundamental tenets of Satyagraha—truth, nonviolence, self-sacrifice, compulsion, and means and ends will also be relevant. All alternative options for settling the problem must have been tried before engaging in a "Mass Satyagraha." The following stages of a "Mass Satyagraha" are stated by Bondurant: "Negotiation and arbitration. Before taking any additional action, all existing channels must be used. Getting ready for a collective action. Discussion, investigation of motivations, and self-control exercise started. Examined are the relevant issues, the best course of action, the opponents' situations, and public opinion. Propaganda distribution, marches, and other forms of uproar started. Giving of a deadline. If an agreement cannot be reached, the opponent is informed of next actions that will be taken. Commenced were economic boycotts, strikes, picketing, and mass strikes. On-cooperation. Tax evasion, school and other public institution boycotts are practised. Disobedience in public. breaking certain laws since they are symbolic or important to the complaint. Government duties being usurped. Parallel administration. Civil disobedience and other large-scale nonviolent activities should be combined with productive activity. In addition to influencing public opinion, constructive labour helps individuals develop the discipline of nonviolence. Additionally, "it boosts morale by giving the satyagrahi something constructive to do instead of just having him or her suffer the negative effects of frustration while waiting for something to happen."

Trusteeship, which requires wealthy people to willingly become trustees of their riches for the poor, is another Gandhian strategy for addressing societal issues. However, income redistribution shouldn't require any compulsion as violence cannot be the basis of a peaceful state. Gandhi acknowledged that establishing trusteeship as a social reality could be challenging in today's consumerist culture, but he still had confidence in it, saying: "I hold to my philosophy of trusteeship in spite of the scorn that has been heaped upon it. It is true that getting there is challenging. Likewise, nonviolence. Thomas Weber concludes by stating that "this entire area of social conflict places a great emphasis on the individual, first and foremost to refuse to be ruled or exploited any longer, and secondly, as with the case of the rich, to examine one's own life-style to determine the extent to which he or she is also responsible for the oppression or exploitation of others. To guarantee the link is broken, this reflection is very crucial.

Truth, non-violence, and the methods and purposes of an action are principles that also apply to international conflicts. These guidelines should also govern contacts between countries. Gandhi promoted the idea of civic defence as an alternative to using force to resolve

international problems. Civilian defence seeks to protect the whole society, not simply borders or a few important structures. When one country is invaded by another, the offended inhabitants should choose civic defence above military defence and launch a political conflict using the strategies of non-cooperation and civil disobedience. Because it is no longer seen as a danger, a nation that implements civilian defence is less likely to be attacked by another nation. However, this is only possible after starting with unilateral disarmament. International tensions will be lessened by such unilateral moves. However, because economic forces govern arms, disarmament cannot become a reality unless countries cease taking advantage of other countries.

Gandhi outlined two strategies for dealing with an aggressor if a peaceful society is attacked in his 1940 essay Harijan: "to yield possession but not cooperate with the aggressor...the second strategy would be nonviolent resistance by the people who have been trained in the nonviolent way." The surprising vision of unending rows upon rows of men and women just dying rather than submit to an aggressor's will must finally melt him and his soldiery. They would give themselves as ammunition for the aggressor's cannon. Gandhi's strategy for civilian defence had received harsh criticism and was deemed impracticable by a number of academics. Gandhi's "nonviolent equivalent to war" has less of the moral flaws that war does, however, and that much is evident.

### CONCLUSION

In conclusion, Gandhi's philosophy on conflict and conflict resolution is a deep and timeless one that places a strong emphasis on the virtues of truth, moral bravery, and nonviolence. Gandhi demonstrated these values in both his thoughts and deeds throughout his lifetime, creating a legacy that inspires and directs people and movements all across the globe. The faith in human kindness is one of the main tenets of Gandhi's worldview. He thought that every person had the capacity for kindness, and that nonviolence was the way to awaken and cultivate that goodness. His method of handling conflicts was based on his steadfast confidence in people's ability to change for the better via reason and compassion. Gandhi's philosophy was founded on two principles: truth, or Satya, and nonviolence, or Ahimsa. He thought they were related and that the only way to completely comprehend nonviolence was to embrace the truth. In conclusion, Gandhi's approach to dispute resolution is a powerful illustration of the effectiveness of moral rectitude, honesty, and nonviolence. His lessons continue to motivate people and groups working towards fair and peaceful resolutions of disputes, serving as a constant reminder of the importance of his ideas in the modern world.

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## CHAPTER 8

### GANDHIAN PRINCIPLES IN ACTION: CASE STUDIES OF CONFLICT RESOLUTION AND SOCIAL CHANGE

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#### **ABSTRACT:**

Many people and organisations have tried using Gandhi's nonviolent technique to address conflicts in India and other areas of the globe. A peek into a handful of these examples has been attempted in the aforementioned section. Environmental concerns that have a direct impact on the lives and habitats of the ordinary people sparked the nonviolent Chipko Movement in Uttarakhand. The primary players there were women's organisations. Success followed the movement, which also served as an inspiration for other social and environmental initiatives. The Gujarat Self-Employed Women's Association is yet another successful Gandhian programme in India. By banding together to create co-operative banks, the Association was able to empower the underprivileged and eliminate middlemen. The Intifada I is the first of the worldwide case studies, which was primarily a nonviolent movement but not exactly nonviolent in the Gandhian sense. The Palestinians revolted against Israeli control during the First Intifada. After the First Intifada, there were a number of additional uprisings, and the Palestinian people are still battling for their independence from Israel. The last case study, again from Europe, examines Petra Kelly's German Green Party's growth and demise. Kelly opted to engage in politics, but she did not limit her work to that field; she also worked on a variety of other topics, including nuclear disarmament, the environment, human rights, oppression of women, poverty, etc. However, Kelly was unable to successfully integrate her peaceful convictions with her personal and professional lives, which ultimately resulted in her tragic death. The Gandhian approach to conflict resolution has been used in a variety of situations both inside and outside of India. The two international case studies may not be excellent examples of how the Gandhian approach has been strictly applied to conflict resolution.

#### **KEYWORDS:**

Conflict Resolution, Organization, Self-Employed, Social Change.

#### **INTRODUCTION**

Giving them an option was Gandhi's principal life goal. In addition to outlining the specifics of his alternative approach, he also put it into effect in both his personal and professional life. His strategy for resolving disputes was influenced by the greatest Western ideas as well as Indian customs. Following Gandhi, a number of people, organisations, and societies have attempted to apply his alternative approach to a variety of issues, including the environment, self-determination, women's oppression, the economy, nuclear disarmament, politics, human rights, opposition to war, etc., at a variety of levels, including intrapersonal, interpersonal, small group, community, organisation, society, nation, state, and international. This unit describes case studies where the Gandhian method to conflict resolution was used; some of these trials were successful, one was just half successful, while another success evaded it.

## Chacko Movement

In India's hilly state of Uttar Pradesh, the Uttaranchal division was heavily wooded. The area was easily accessible because to the construction of highways in the 1960s. Despite the protests of the populace, it also saw extensive deforestation and wood cutting. Since the beginning of the 20th century, the area has had protests against the government's forest policy, which in the 1920s began to be associated with the Gandhian Congress. Industrialists and contractors received discounted prices for the timber-felling contracts. Locals attempted to oppose this by establishing their own forest cooperatives with the assistance of Sarvodaya employees in the area, but they lacked the resources and political influence required to get the contracts for timber-felling.

Ending the contract system for timber-felling and ensuring that the villagers received affordable forest products were two issues that were brought up in late 1972. To that goal, a number of protests were conducted. Unchecked rainwater runoff from the hills was causing underground springs to dry up, which in turn prevented them from being replenished. The region also started to experience the effects of unabated timber-felling, which were causing severe hardship for the population in general but women in particular because they were responsible for cooking, cleaning, and other household tasks. The local women with whom the Sarvodaya workers had been actively collaborating on the anti-alcohol campaign since the late 1960s informed them of all this [1], [2].

A sports goods manufacturer in Allahabad was given a contract by the government in late 1972 to clear a huge number of trees out of a forest near Gopeshwar, in the Chamoli district. A tiny local company that specialised in processing forest goods had previously requested permission from the same government to harvest a few trees from the same forest, but the request had been denied. An employee of Sarvodaya called Chandi Prasad Bhatt managed the tiny local organisation Dasauli Gramme Swarajya Mandal in accordance with Gandhian principles. The locals first asked the contractors to refrain from felling trees, but when the contractors persisted, the residents made the decision to physically stop the trees from being cut by hugging them. Chipko is the term given to the movement by this act of "clinging" to the trees. Holding on to the trees prevented them from being cut down and made the contractors turn around. The same contractors then moved to Rampur Phata, a nearby forest, to continue the process of cutting trees, but the locals held chipko demonstrations there as well, led by Chandi Prasad Bhatt.

In the hamlet of Reni, the women joined the campaign a year later. Unexpectedly, Reni's surrounding woodland came up for sale. The people heard Chandi Prasad Bhatt speak on the achievements of the Chipko Movement in Gopeshwar. The guys made the decision to complain to the local authorities about the sale. The contractors began felling trees in the meantime. Gaura Devi, a fifty-one-year-old widow, took the lead when the women of Reni made the decision to take action. The singing ladies blocked the entrance to the jungle.

We shall defend this forest with all of our strength since it is our mother's home. This made the contractors return. The vested interests of some of the village's men, who were in favour of tree-felling because it gave them the chance to make some money by renting their house to the contractors and workers and also provided them with the job of cutting trees, led to Gaura Devi being socially boycotted by the community and even receiving death threats. Gaura Devi and other Dongri Paitoli village women, who were also threatened by their male residents but managed to resist them, were supported by Chandi Prasad Bhatt. Because the women in the area were leading the charge in actively battling to protect the forest around their villages, the Chipko Movement eventually grew to include the whole of Chamoli district



and portions of Tehri Garhwal. They developed creative ways to express their dissatisfaction. To protest the indiscriminate tapping of pine trees, the ladies of Henwal Ghati covered the "wounds" of the trees with sacking and mud. The women now felt the need to organise themselves and formed Mahila Mangal Dals with the assistance of Chandi Prasad Bhatt and his organisation, according to Radha Kumar: "Each protest, whether it was to embrace trees, or to bandage them, reinforced the women's closeness to nature and their belief that natural resources were theirs to protect and conserve, not to exploit and destroy." Under the capable leadership of Sarvodaya activists like Chandi Prasad Bhatt and Sunderlal Bahuguna, the movement persisted until the 1970s. Bahuguna was in reality persuaded of the Chipko Movement's extensive influence. He declared: I eagerly anticipate the day when the peaceful hill woman movement will contribute to the upending of the nation's power structures.

Sunderlal Bahuguna started a fast in 1979 to persuade the government to halt awarding contracts for tree cutting. On the thirteenth day of his fast, he was taken into custody and imprisoned. He maintained his fast there, but ended it when the authorities agreed to talk about it. The leaders of the Chipko Movement were called to a meeting in Delhi by Prime Minister Indira Gandhi in 1980. At the First International Environmental Conference held in Stockholm earlier in 1972, Mrs. Indira Gandhi advocated for environmental conservation. On the basis of her position from the Stockholm Conference in 1972, the Chipko leaders pleaded with her to take their wishes into consideration. Mrs Gandhi gave in. Decisions were made to plant food, fodder, and fuel-bearing trees close to the villages, ban commercial forestry above 1,000 metres in the Himalayas for the next fifteen years, and grant village residents permission to harvest dry twigs and leaves from government forests [3], [4]. The Chipko Movement's key characteristics should be emphasised: it was led by reputable Sarvodaya leaders; they had positive relationships with many Gandhian politicians and high-ranking government officials; they made sure it advanced along Gandhian lines and ideals; the movement strictly adhered to the principle of non-violence; and the movement "was driven by a sense of moral outrage against a corrupt and rapacious regime that was impoverishing the people.

## DISCUSSION

In addition to these, the movement now includes a number of notable additions thanks to the active participation of women. First, women typically protested with males against commercial timber-felling, but there were a few cases when they protested against the men. Second, women are still actively interested in preserving trees, preventing auctions, and maintaining a watch on unauthorised tree-felling. Replanting trees is a third noteworthy aspect of the movement, although here men and women have distinct options: Men seek to plant economically advantageous plants, but women choose trees that offer fire and feed as well as other daily necessities. Additionally, Chipko is no longer merely an environmental movement in Uttarakhand; it has spawned movements for a safe environment, like the anti-mining movement, as well as movements against gender inequality, like the anti-alcohol campaign. Finally, to paraphrase Bina Agarwal, "the movement is implicit in a holistic understanding of the environment in general and forests in particular...women recognise that forests cannot be reduced merely to trees and the trees to wood for commercial use, that vegetation, soil, and water form part of a complex and interrelated ecosystem. For the development of a plan of sustainable environmental preservation and regeneration, this understanding of the interconnectedness and interdependence between the many material components of nature and between nature and human nourishment is essential.

According to David Hardiman, the Chipko Movement has had a significant influence elsewhere. He writes, "The picture of women hugging trees became a symbol of the

environmental movement as a whole, and Chipko became widely recognised across the globe as an example of Gandhian environmental activity. Since then, there have been a number of rallies against commercial tree-cutting, during which activists have hugged trees or built tree dwellings.

### **Sewa**

In 1972, Gandhian socialists affiliated with the Textile Labour Association in Ahmedabad, Gujarat, founded the Self-Employed Women's Association, a pioneering women's trade union. Gandhi was responsible for creating the TLA. The SEWA programme was directed by Ela Bhatt, who was linked to the women's wing of the TLA. According to Radha Kumar, "In keeping with their Gandhian views, SEWA preferred the term 'association' to 'union' although it is possible that the acronym's oral similarity to *seva*, the devoted care of other people, played a part in this choice as well."

The women members of SEWA were typically employed in activities like manufacturing goods at home, selling goods on the street, pulling carts, and working in the construction industry. SEWA was an organisation of women who "worked in different trades in the informal section but shared a common experience of extremely low earnings, very poor working conditions, harassment from those in authority, and lack of recognition of their work as socially useful labour," according to the author. Due to the fact that SEWA was neither a union of workers in a specific factory nor a group of employees of a certain company as defined by the Indian Trade Union Act, it was initially difficult for SEWA to get legally recognised as a trade union. While defining development as "freedom from exploitation, assurance of regular work, and access to opportunities for advancement," SEWA contended that a trade union could be built on the "development" of its worker members.

Through education, technical assistance, and collective bargaining, SEWA strove to improve the working circumstances of its members. In order to do this, Ela Bhatt founded a co-operative bank that was supported by independent women. Low interest loans were offered by the bank. This was a smart move since intermediaries took advantage of women by giving them loans with excessive interest rates. The movement was tremendously effective in empowering the underprivileged, as shown by the fact that "by 1993 there were 54,000 members of SEWA, with sixty co-operatives in nine districts of Gujarat." SEWA members often come from underrepresented and minority groups in society. It encourages solidarity via self-reliance and strictly non-violent initiatives. SEWA educated "the members to the values of honesty, dignity and simplicity of life goals reflecting the Gandhian ideals to which TLS and SEWA leaders subscribe." Additionally, it promotes communal unity in Gujarat. Because of this, it most effectively demonstrates "the best of Gandhian constructive values [5], [6]."

### **Initial Intifada**

In 1948, the State of Israel was founded. Israel expanded its authority over the occupied West Bank and Gaza, today known as the Occupied Territories, and annexed East Jerusalem during the Six-Day War in June 1967. The Israeli occupation of the Palestinian Territories has been met with resistance by the Palestinian people ever since. In 1964, the Palestine Liberation Organisation was established. In 1969, Yasser Arafat was elected PLO leader.

There has been a prevalent feeling of discontent among the Palestinians residing in the Occupied Territories since the Six-Day War. The PLO had been expelled from Lebanon in an Israeli assault in 1982. It had to relocate to Tunis, which is hundreds of kilometres from Palestine. Israel's "Iron Fist" policy was confirmed in 1985, and the military government was

given permission to utilise roadblocks, searches, arrests, deportations, and refusals of family reunion permits. In addition, Israel was settling Jews in the Occupied Territories, particularly the West Bank, which was "a creeping de facto annexation that embittered Palestinians."

Shaking off one's sloth was the meaning of the term "Intifada." The Palestinians in the West Bank and Gaza revolted during the First Intifada. It started in December 1987 and ran until 1993. After a car accident in which an Israeli army tank transporter struck a group of Palestinians, killing four and injured seven, the rebellion broke out in the Jabalya refugee camp. As they were leaving the funerals, the mob threw rocks towards the neighbourhood army base. Riots started after the Israeli Defence Forces failed to put the situation under control. The IDF was attacked with Molotov cocktails and rocks. Protests spread quickly as information got out. It was an unplanned protest in the early stages of the rebellion since there was no clear strategy and the movement was led by an unorganised collection of leaders. The Intifada's commanders quickly established guidelines mandating that Palestinians should limit their use of force to hurling rocks and Molotov bombs. They did so for strategic reasons, including the fact that few Palestinians had weapons like guns, the use of firearms would allow the IDF to utilise heavier weaponry like tanks, and the possibility that nonviolent action might sway public opinion away from Israel and towards the Palestinians. The United National Command for the Escalation of the Uprising in the Occupied Territories was established at the beginning of January 1988, giving the Intifada a name as its public face. Self-determination was the driving force behind the Intifada. Traditional Palestinian values were revived at this time, and there was a resurgence of interest in Palestinian theatre, poetry, dress, and insignia, among other things.

Hanna Siniora, a renowned Palestinian thinker and editor of the Jerusalem daily *al-Fajr*, presented a methodical strategy for peaceful action at two press conferences in the middle of January. The four-stage plan was created by Palestinian American clinical psychologist Mubarak Awad and included giving up Israeli cigarettes first, ceasing to buy Israeli soft drinks two weeks later, withholding tax payments to all Israeli authorities, and finally, stopping Palestinian workers from reporting to their jobs in Israel. When comparing the Intifada to previous nonviolent movements, Siniora expressed optimism that it would accomplish what "the Gandhi movement did in India and the black civil rights movement did in the US." Non-cooperation soon spread, and by mid-March large resignations followed. Israel, on the other side, stepped up its efforts to put an end to the Intifada. Israeli organisations like Peace Now and 21st Year denounced the use of physical force against the Palestinians as the operation got underway. As some IDF units refused to serve in the Occupied Territories, cracks began to show. Israel was the target of negative global public opinion, but that didn't change it. However, there had been significant economic harm. As the scope of the crackdown widened, discontent increased inside Israel. The Civil Administration commanded the mass deportations of alleged Intifada leaders and activists in the summer of 1988. As leaders were either imprisoned or deported, the movement began to sputter since no one was left to carry it on [7], [8].

If violence hadn't been coupled with peaceful penalties, the Intifada may have given the Palestinians greater victories and achievements. Palestinians may not have attained independence with the First Intifada, but it had two good impacts. Gene Sharp said that when Palestinians retaliated violently against the IDF, they fell into "the trap of shifting to fight with the opponents' chosen weaponry." The Intifada firstly "brought about the realisation that the status quo—continued occupation—was untenable; the Palestinians were not going to sit quietly and accept indefinite Israeli rule over them," and secondly "instilled the beginning of an awareness of the Palestinians as people" for many Israelis. One might see a civil

insurrection on television every day. The Intifada did have some success since this was not a battle being waged by armies with tanks and aircraft, but rather by women and children hurling rocks and stones and even Molotov cocktails.

### **The German Greens and Petra Kelly**

Petra Kelly was a well-known person in Europe who was influenced by Gandhi and his practise of nonviolent moral advocacy. She served as the German Green Party's leader. Kelly was raised in a devoted Roman Catholic home and was born in Bavaria in 1947. In 1960, her family relocated to the south of the USA. She was influenced by both the anti-Vietnam war and the civil rights movements when she was in the US. One of her first political idols was Martin Luther King. Kelly discovered Thoreau's Civil Disobedience Theory while attending a university in Washington where she studied political science. She was moved by King's recognition of Gandhi and Thoreau as role models. According to Kelly's biographer Sara Parkin, "Martin Luther King and Gandhi were Petra's idols. Thoreau and Gene Sharp were her personal bibles. In 1972, Kelly went back to Europe and became actively engaged in the anti-nuclear campaign there. She was a co-founder and the first leader of the German Green Party in 1980. The Green Party has made an effort to unite several ecological action organisations. In 1983, Kelly and 26 other Greens were elected to the Bundestag, where they served until 1990, when the Greens suffered a defeat. She oversaw a number of peaceful demonstrations against military sites and nuclear facilities when she was a member of the Bundestag, including demonstrations in East Germany and Moscow. Kelly also took part in a protest against German economic connections to the South African apartheid system by occupying the German embassy in Pretoria. She continued to denounce the Chinese government's abuse of human rights in Tibet. Kelly addressed a number of global problems as a result, including human rights, the mistreatment of women, the environment, military structural brutality, nuclear concerns, and the wealth gap. She said, "To my mind, the purpose of politics and of political parties is to stand up for the weak, for those who have no lobby or other means of exerting influence." Her major concerns were the impoverished and the downtrodden.

Kelly shared Gandhi's commitment to active nonviolence, and her politics were founded on reality. For Kelly, practising non-violence meant "seeking opportunities for dialogue or taking actions that would liberate people from the violent system which prevented them from seeing the power of rightness of non-violence." Like Gandhi, Kelly's politics were a natural outgrowth of his profound spirituality. She thought that "political problems cannot be solved without addressing our spiritual ones." The truth is that Kelly "was drawn to Martin Luther King in part by his strong Christian faith." She then became interested in Catholic liberation theology, which paved the way for a more diverse and humanistic religion, a new "holy trinity of non-violence, personal responsibility, and truth." In Kelly's words, "The spiritual dimensions of non-violence as lived by Gandhi are to me most important." Gandhi, she asserted, was the source of her ecological values: "In one specific area of our political activity, Mahatma Gandhi has tremendously influenced us. We think that a way of life and a manufacturing process that depend on an abundant supply of raw resources also serve as the justification for the violent expropriation of raw materials from other nations. As part of a lifestyle and economy that is environmentally conscious, on the other hand, responsible raw material usage lowers the likelihood that violent policies will be implemented in our name. The pursuit of environmentally sound policies inside a society creates the circumstances for a decrease in tensions and improves our chances of bringing about global peace [9], [10].

She believed that her art was most strongly influenced by a respect for all living forms and an appreciation of their interdependence, according to David Hardiman. Kelly, in contrast to

Gandhi, ran for office and represented her party in the Parliament. Die Grünen was referred to by her as a "anti-party party." Kelly thought that parliamentary party effort would need to be supported with street activism. This meant that her party would "remain in constant opposition, on the presumption that any holding of office would inevitably lead to compromises with power and the violent apparatus of oppression controlled by the state."

Kelly made an effort to instill a culture of Gandhian-inspired civil disobedience at all levels of the political system. "All of us in Germany would benefit if we were to finally learn the liberating and constructive art of civil disobedience- not just in the extraparliamentary movement, but also within parliament and political parties," she wrote in her 1992 book *Nonviolence Speaks to Power*. If we become too rigid, strong, or haughty, civil disobedience must be practised in parliament or even inside our own party. Within the German Party, as well as in Petra Kelly's professional and private life, there were a number of contentious topics. She and her party had failed to satisfactorily address and reconcile these conflicts and inconsistencies. The first one was about her group. Within the Green Party, there was a group called Realos that wished to join the ruling coalition and advance green ideas. This group was headed by Joschka Fisher. The Realos concept was rejected by the opposing group, Fundis. Although Kelly gave the impression that she was above the two groups, "she was in practise more in tune with the Fundis than the Realos."

Another problem was the function of the leader inside the Green Party. Kelly had envisioned a gathering of individuals who were dedicated to nonviolence in speech, behaviour, and thinking. According to her, the foundation of her party was "based on human solidarity and democracy among its members and on the rejection of a performance and hierarchy-oriented approach governed by rivalry hostile to life." The members of the Green Party were meant to surrender their post inside the Parliament after two years, which would then be filled by another party member. The notion was that legislative effort was just as significant as civil society engagement. Members who leave their positions would continue working in activism-related fields. Furthermore, rather than from the top down, power in the party was to be distributed from the bottom up. When it was Kelly's time to go, she declined in part for private reasons. Additionally, she believed that being a member of the Bundestag gave her a strong platform to advance her political and other social concerns; people took her much more seriously; resigning would render all of that effort ineffective for both her and the party. Moreover, Kelly noticed that the mechanism of rotation did not prevent the consolidation of power in a few hands and it produced hazardous competition amongst the party members. However, Kelly received criticism for sacrificing her morals in order to further her political goals. She was marginalised inside her own party by 1986, and the lack of established power structures and methods for distributing authority caused a great deal of turmoil within the party.

Like Gandhi, Kelly understood the value of a free press and believed that a moral crusader like her could utilise the media to get important attention and support for her cause. One of the major flaws in both the parliamentary group and the party, she said in an open letter to the party in 1991, has been media relations. The party must have the guts to choose media spokespersons who are fiercely independent, brilliant, and brazen and who have a wealth of experience working with both local and global media. One aspect of the Green's public appearance has to alter immediately. We must work to improve the perception of our party because up to this point, we have come across as unrelentingly depressing and intolerable. We can no longer laugh or have a little energy and passion for life. It is really distressing to see this, especially during national party congresses. Despite Kelly's fame in the media, many members of her party were media snobs. The Green Party opted to pursue a "personality free

campaign" in the 1990 general elections for the parliament, which was the first time that voters from East and West Germany cast ballots simultaneously. As a result, Kelly's name was not on the list of candidates. In the meanwhile, Die Grunen was unable to join forces with the East German Green Party. Compared to the Green Party of the West, the East's Greens fared better in the polls. The two Green parties might have obtained around 40 seats in the Parliament if they had formed an agreement. Die Grunen, however, was unable to get any seats since that was not to occur.

Police discovered Petra Kelly and her lover Gert Bastian's decaying remains from a Bonn neighbourhood residence on October 19, 1992. Kelly had passed away on October 1 from a head wound caused by a single gunshot. She was shot, according to the forensic findings, while other people think the "nuclear mafia" was responsible for her death. Kelly's murderer's identity is still unknown, but her passing revealed a conflict and tension in her personal life that could not be reconciled. Kelly, in typical Gandhian fashion, refused to accept police protection in the face of many death threats. As David Hardiman correctly notes, "Kelly's death represented a profound failure for the principle of non-violence at the most personal of levels."

### CONCLUSION

In conclusion, Mahatma Gandhi's main objective in life was to provide people choices and peaceful resolutions to conflicts. He did more than just describe this alternate strategy; he actually put it into action in both his personal and professional life. Gandhi's approach of resolving disputes was heavily inspired by both Western and Indian traditions, fusing them into a distinctive and potent framework. His influence has continued long after his death because so many people, groups, and civilizations have made an effort to use his ideas to address a variety of problems at different echelons, from local to global. In conclusion, Gandhi's legacy as an advocate for nonviolence and nontraditional approaches to conflict resolution continues to influence and inspire movements for social justice, environmental sustainability, and human rights all across the globe. While his beliefs have been beneficial in many situations, they also provide obstacles and conundrums that leaders and activists must overcome in their quest to build a more fair and peaceful society. Gandhi's goal of giving people alternatives to violence is still a timeless and crucial aim for all of mankind.

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## CHAPTER 9

# GANDHI'S FASTS: A PATH TO SELF-PURIFICATION AND CONFLICT RESOLUTION

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### ABSTRACT:

The unique way that Mahatma Gandhi used fasting to purify himself and resolve conflicts is explored in this article. Gandhi's life is a great resource for research on fasting, demonstrating its enormous effects on both people and society. Instead of using force, his fasts were motivated by the desire of justice and personal cleansing. This essay examines the spiritual and ethical foundations of fasting in Gandhi's philosophy, highlighting its function in promoting awareness and peacefully resolving problems. We may better understand Gandhi's strong conviction in fasting as a "fiery weapon" for change by looking at particular examples of his fasts, such as those for communal unity and against repressive British laws. The article also discusses Gandhi's ideals and regulations for fasting, highlighting its moral and peaceful character. Finally, Mahatma Gandhi's unique style of fasting as a means of self-purification and dispute resolution reveals insightful information on the effectiveness of nonviolent resistance. Those looking for reasonable and peaceful solutions to the world's issues continue to find inspiration in his life and deeds. Gandhi's legacy serves as a reminder that, despite hardship, the way of nonviolence and self-sacrifice can bring about significant, long-lasting change. This chapter discuss comprehend Gandhi's stress on fasting as a technique of self-purification, the significance of fasting, how it may be used to resolve conflicts, and more.

### KEYWORDS:

Gandhi's Fasts, Self-Purification, Conflict Resolution.

### INTRODUCTION

Non-violent means of resolving disputes are very important, as was covered in the unit. One of them is fasting, if it is undertaken sincerely and not with the desire to force the adversary. Gandhi was an expert at keeping fasts. Despite criticism for being forceful and persuasive, his fasts had a profound impact on the collective psyche of the populace. He had skillfully and creatively perfected the art of fasting, which had an instant effect on a large number of people. He went on fasts for a variety of reasons, including community harmony, opposition to untouchability, opposition to oppressive British laws, opposition to Ashram prisoners violating the ethical code of behaviour, opposition to violent outbursts during the liberation movement, and more. Gandhi used fasting as a novel approach of resolving disputes. According to Gilbert Murray, "Mr. Gandhi stands out as an isolated and most impressive figure in a world where the rulers of nations are relying more and more on brute force and the nations are trusting their lives and hopes to systems which represent the very denial of law and brotherhood." A struggle between the unassisted human soul and the overpowering material force, which is won by the material force's units progressively abandoning their own flags and turning to the side of the soul. Gandhi's nonviolent moral weapons, which have more spiritual and moral superiority, had such force! Gandhiji's own life served as a singular archive of study on the fasting method. Any malice that he saw brewing within of himself



was quickly banished and replaced with love. Gandhiji's fasts were intended to help him purify himself or to raise people's awareness of the need for justice. Gandhi often admitted that traditional and religious influences influenced his ideas and practises. One such technique that he developed into a Satyagraha technique is fasting. It was a moral weapon he believed to be successful in preventing violence and that might be used as a tactic to get the other person to start working on a solution. To properly resolve conflicts, one must embrace this technique of self-suffering and self-purification [1], [2].

Fasting has significant religious implications. Fasting is encouraged by many faiths as a way to gain control over one's senses and resist being seduced by material things. Additionally, it promotes spiritual development. Fasting is a technique that may be used at the individual, group, and mass levels, as was previously mentioned in one of the earlier courses. Individually, fasting is used to express anger or disagreement; it is often used in families or small groups to awaken a loved one's conscience. When used by a group, it sends a message to make amends for the damage the guilty party or parties have caused. It indicates the urgency of the need to put the dispute to rest and is often used as a final option to get the other side to notice this urgency. Its character is less forceful. It resembles non-violent compulsion in several ways. Fasting is seen as a moral awakening to do the right thing or pursue a correct path, unless it is done as a "fast unto death." Additionally, some people consider it to be coercive. It's noteworthy to notice that John Bondurant claims that Satyagraha is a practise that uses compulsion in a constructive way. Due to the fact that it disallows the use of force and physical coercion, moral coercion has grown to be seen as a more acceptable method of resolving disputes.

During the course of our liberation movement, fasting as a method of dispute resolution or as a component of Satyagraha had enormous importance. The notion of Satyagraha as a non-violent weapon and the other approaches to conflict resolution have previously been introduced to the student in both the current and prior courses. Therefore, it would be essential to talk about fasting here and the significance Gandhi attributed to this strategy for bringing about widespread awareness. He describes it as a "fiery weapon" and a last-resort tool.

The Catholic philosopher Jacques Maritain refers to Satyagraha as a weapon of spiritual combat. It is a non-violent direct action that is intended to purify the individual. Gandhi emphasised that the outcome of such action should not only result in one's own purification but also in the paralysis of the government, which is still suppressing the uneducated and underprivileged people. The two most prevalent methods of self-purification used during Satyagraha in India have been fasting and public prayers. They may be excellent morale boosters as well. Additionally, fasting is a kind of self-denial and deliberate pain. These show that a satyagrahi is ready to suffer for a just cause and is also ready to battle all the way to the bitter end with their moral weapon. These, in a sense, send the word to the adversary that they have no animosity towards them. The satyagrahis work to elevate the problem by highlighting the ethos of self-sacrifice and suffering. It no longer involves wrangling. The problem is on finding a fair resolution to the disagreement. Thus the degree of combat is enhanced. The adversary is compelled to perform at a higher, less brutal level. Gandhi purposefully went on intermittent fasts in order to pressure his opponents into starting to work on the problem's solution.

Gandhi saw fasting as a noble tradition in Hinduism, according to Raghavan Iyer, as long as it is done fully willingly and without any kind of pressure over other people. However, dying on a fast is more of a Gandhian strategy than a conventional one. Gandhi's fasts were often seen as coercive in nature, given that his opponents were compelled to take action in order to

preserve a human life. Most of his opponents saw his fasts as a kind of "blackmail." Gandhi said that "a particular device like fasting has its own well-defined limits," which Iyer accurately describes. When fasts are used to achieve a selfish goal, they are coercive. A person who considers the goal of another's fast to be selfish should forcefully refuse to surrender to it, despite the fact that the boundary between a selfish and an unselfish objective is sometimes quite thin. According to Gandhi, fasting is a potent technique of cleansing and plays a significant role in the lives of human families.

### **Dr. Gandhi on fasting**

According to Gandhi, "a fast should be marked by perfect truth and nonviolence, and should be undertaken only upon the prompting of one's inner voice and not in blind imitation of someone." Fasting should never be done for personal gain; instead, it should always be done for the benefit of everyone. Never engage in a fast for anything that is motivated by animosity towards someone. Gandhi said that one of the most effective ways to master your senses is by fasting. If our senses can't be controlled, he advises, we should fast. Impure urges will likely disappear during a fast, but fasting by itself does not provide the desired outcome. We need more, not less. Our natural longing for sense items will diminish if we perceive God. If someone has seen God, whether they eat or not is irrelevant to them. Gandhi started experimenting with fasting for the sake of self-control. As he admits in his Autobiography, it was solely for health-related reasons. His description of its origins is fascinating: "Being born into a Vaishnava household and having a mother who was used to observing all kind of severe vows, I had followed the Ekadashi and other fasts while in India, but in doing so, I had only emulated my mother and attempted to please my parents. At the time, I had little concept of or faith in the benefits of fasting [3], [4]."

During his time in South Africa, Gandhi adopted this practise for self-purification and inspired others, including Christians, Parsis, and Hindus, particularly during the Ramadan days. I emphasised to them that it was always a good idea to cooperate with others in any subject of self-denial, the man remarked. Gandhi adds that it had a significant effect since "all were convinced of the value of fasting" and a sense of camaraderie developed among them. Gandhi acknowledges that it had a favourable effect on him physically and ethically. He was confident that fasting might assist control animal urges, but only if it was done with self-control in mind. As a result of fasting, several of my friends have discovered that their enthusiasm for animals and palates have been awakened. That is to say, unless a constant need for self-control is present, fasting is useless. Therefore, fasting and other forms of self-control are one way to practise self-control, but they are not the only one. If physical fasting is not accompanied by mental fasting, it will always result in hypocrisy and failure. He said that fasting for personal benefit "is nothing short of intimidation" and reaffirmed this point. Gandhi advised against letting untrained people manage fasting since it is a spiritual tool or weapon.

## **DISCUSSION**

According to Gandhi, fasting for the benefit of loved ones is a forceful and obvious display of love, and as a result, it has an impact on the people for whose benefit it is carried out. Those whose love encompasses all of existence cannot help but influence all of creation by a great act of love. Gandhi often underlined the ethical aspect of fasting. The argument that fasting is unnatural or an act of violence against one's own body fails if the need of it is acknowledged. Fasting for the purpose of restoring lost health is neither abnormal nor illegal self-torture, just as fasting for the purpose of purging oneself or others is not. Gandhi's response to the critics and sceptics who questioned his frequent fasting periods was that they did not need to be

persuaded by prior accounts or his justifications. Let them familiarise themselves with the guidelines and research around fasting for purification before putting it to the test for themselves. Fasting does not appeal to those who were raised in a world of glittering materialism, which is another reason why people shouldn't dismiss it out of hand as one of the most effective means of cleansing and penance.

### **Fasting as a Mediation Tool**

Gandhi opposed using fasting as a form of compulsion since it seldom results in conversion. Gandhi had noted that actions taken under the duress of a fast have been reversed once the fast has ended. A catastrophe of the greatest kind would result from such an event. Fasting cannot be characterised as coercion if it helps an adversary adopt a positive mentality since it allows one to analyse the logic of the situation and search for elements of fairness. Furthermore, and perhaps most crucially, a fast cannot be utilised as a way of dispute settlement if the adversary is a dictator or not sympathetic. It should not be undertaken to extract rights but to strive for a reform. It can only be used successfully when there is a chance that a person's heart could change. Gandhi also opposed anybody starting a fast at random and reaffirmed that it should only be done by those who can do it with the utmost restraint and nonviolence. He discouraged the workforce from fasting with him during his fast in the Ahmedabad Textile Mills case.

The Rowlatt Satyagraha, according to Bondurant, is the genuine Gandhian Satyagraha. The training in non-violent action and self-purification via fasting were used to prepare the satyagrahis. However, given the outcomes, one may argue that this step of planning should have been intensified and broadened. It should be emphasised that Gandhi subsequently utilised fasting as a kind of penance for the outbreak of violence; nevertheless, using fasting as a form of compulsion was not a part of the campaign. Gandhi was opposed to caving in to coercion while fasting. Instead, he desired an opponent's sincere conversion or change of heart. Gandhi was unambiguous about his use of fasts to advance the cause of a solution. He believed that Satyagraha's nonviolent component established "the goal of converting rather than coercing the opponent." It is not intended for the conversion to occur only via an appeal to reason, but rather through tapas, or self-suffering. In this situation, a quotation from Iyer's book is appropriate. Gandhi said, "If my fast is to be interpreted as pressure, I can only say that such moral pressure should be welcomed by all concerned," when he was informed that "moral pressure" was associated with his Rajkot fast.

He believed that moral pressure was appropriate as long as it elicited a moral reaction, or provided the conversion was sincere. Gandhi continued to defend his fasts by saying, "In my opinion, the overall outcome of my numerous fasts was unquestionably beneficial." They always heightened the consciousness of those who were interested in fasts and sought their impact. I'm not aware of any injustice being carried out as a result of such fasts. There was never any consideration of using coercion against anybody. In fact, I believe the term "coercion" is an inaccurate description of the impact that the criticised fasts exercised. Coercion is the use of harmful force to compel someone to act in a way that the force user wants them to. The force used during the in question fasts was against me. Without a doubt, the power used to influence oneself cannot be compared to the force used to affect the party being influenced. I'm not coercing a buddy who has done something wrong in the traditional meaning of the term if I fast to bring his conscience to light.

Gandhi set down a number of requirements for fasting. Instead of pressuring the opponent into settling disputes, the requirements were designed to be accepted in the good spirit of self-purification and voluntary suffering. Fasts are a component of the Satyagraha method and are

carried out in a particular way. The terms and circumstances of fasting are succinctly outlined in R.R. Diwakar's book on the "Saga of Satyagraha."

1. Fasts may be short-lived or end in death. They must adhere to a certain approach even when they are constrained and are guarding against the mistakes of friends, wards, relatives, or coworkers.
2. Fasting shouldn't be done out of wrath or a fit of rage, and it shouldn't be done for attention or as a kind of punishment. The fast should not be chaotic either.
3. During the fast, the body shouldn't be treated forcefully. Violence shouldn't be used against it. It should be handled delicately and with the intention of cleaning it.
4. It is important to let the individual know why they are fasting. Yet even in this case, fasting should be the last resort.
5. The majority of your time during the fast should be spent in prayer, reflection, meditation, and other mental-enhancement activities.
6. Fasting is a powerful tool and a difficult struggle, thus one must be extremely selective about their motivations before engaging in it. There shouldn't be any impurities at all.
7. One should not go into it without first studying how to fast and walking the road of ahimsa. To fast, one must earn it.

To get the desired effects, a satyagrahi must adhere rigorously to the fasting rules. The last phase in the process of reaching the proper aims is to fast till death. A fast to the point of death should only be undertaken as a last option, when all previous attempts at dispute settlement have failed, when there is no prospect of resolution and only in the most dire circumstances. The action should be performed with the conviction that this final option will prove the validity of the position being defended. It shouldn't be used until absolutely necessary, nor should it be treated carelessly. Violence must never be used during the fast, otherwise the goal will be defeated. The distinction between the proper usage and misuse of the fasting technique is sometimes too subtle to be felt. It is essential to proceed with the greatest care in this situation [5], [6].

Gandhi often underlined that one must do extensive research before considering using fasting as a form of dispute resolution. Only a friend, a follower, or a coworker may be used as a target for fasting since these people are quick to understand their error and make amends. Additionally, fasting shouldn't force the opponent to concede under the strain or responsibility of saving the injured party's life. The likelihood of realisation should be taken into account. This is the worst kind of coercion, according to Gandhi, and goes against the core values of satyagraha. In the event of mass fasting, it should make the government more aware of the injustices they have caused and promote reconciliation. Outside assistance should never be sought since the adversaries would think it was ineffective, which would weaken one's sacrifice. 'The volunteers nourished and supported with outside assistance, look to the opponent more like mercenaries than like satyagrahis who are willing to sacrifice their everything for their convictions,' Gandhi noted. Such a battle is a test of physical might, not spiritual strength. Passive resistance may be the nonviolent assertion of your rights with outside assistance, but it is not satyagraha. Fasting should not be done with the intention of demeaning or taming opponents. This was accurately represented in Gandhi's staunch adherence to the Satyagraha technique, which he used. Conflict resolution techniques must always and under all circumstances be nonviolent. Gandhi's legendary fasts are evidence of this and were mostly effective.

## **Gandhi's Brilliant Fasts**

### **Against The Community Award in A Hurry**

The British government introduced the communal award in 1932, which acknowledged the oppressed classes as a minority community and gave them their own electorate. Gandhi had been vocally expressing his opposition to this distinct representation of the underprivileged groups and was against it. He objected to their being labelled as minorities and separated from the majority. Gandhi proclaimed his intention to fast till death beginning on September 20, 1932, because the British government failed to acknowledge his position. One of the most important advocates for the rights of the untouchables, Dr. B.R. Ambedkar, was convinced by prominent Congress leaders to drop his call for separate electorates. A plan of primary and secondary elections for a small number of seats was proposed as a way to give the oppressed classes the ability to choose their leaders. The subject of when the system of primary and secondary elections will be abolished was asked next. No agreement between Gandhi and Dr. Ambedkar was reached at this period. After lengthy conversations between the Congressmen and Ambedkar, it was determined that the timing of the problem would be postponed until a later time and until it would be settled by a mutual agreement. In the meanwhile, Gandhi's health was rapidly declining as a result of the fasting. Gandhi's use of fasting as a weapon stirred up tremendous popular sentiment.

The caste Hindus and the Depressed Classes attempted to unite via a number of public gatherings conducted in various locations. The Depressed Classes were strongly urged to abandon their desire for a distinct electorate. The Poona summit was held after that, and the Poona Pact was signed. As a result, the British also fully endorsed the Pact, and Gandhi finally ended his fast on September 26. It is important to remember that via his fast, Gandhi changed Dr. Ambedkar's mindset in addition to convincing the British to recognise the Poona Pact as proof of the unity of the Indian people. Gandhi's position on the Communal Award was immediately rejected by Ambedkar. This incident shows that Ambedkar was very hesitant to alter his stance throughout the negotiations, that Gandhi clearly presented Ambedkar with the choice of accepting his terms or taking responsibility for his death, and that the latter made each concession with Gandhi's steadily declining health. Dr. Ambedkar and Gandhi eventually discovered how similar their ideologies are, but the Poona Pact was struck under moral duress because of Gandhi's fasting. However, it avoided greater Hindu community division, which was urgently needed [7], [8].

### **Fasting for Muslim-Hindu Unity**

Here, we don't discuss any one particular instance of Gandhi's fast for Hindu-Muslim harmony, but rather a handful that he engaged in during the course of the liberation war. Gandhi was able to unite all Indians while they were in South Africa, but when he returned to India, the problem of Hindu-Muslim unity was a significant obstacle for him. In one incident in 1924, the harmony between Hindus and Muslims in Delhi's area was seriously affected. Gandhi made a great deal of effort throughout his life to maintain harmony and goodwill between the two cultures. Gandhi had much anguish as a result of the tension as several riots produced chaos among the populace. He made the decision to fast for twenty-one days as atonement on September 17. His statement that "my penance is the prayer of a bleeding heart for forgiveness of sins unwillingly committed" was made in response. He said, "To desecrate temples or mosques, to disparage one another's religion, to speak carelessly, to speak lies, to break the heads of innocent men, is the denial of God." Gandhi started his fast on September 18 despite attempts to persuade him not to do so. He remained steadfast in his decision. As a

result, the leaders of both communities addressed their respective groups and decided to end the fast and suffering that their groups had unintentionally inflicted upon Gandhi.

Gandhi urged people to unite in their hearts rather than only show off their affinity for one another in order to placate him. They stated their sincere desire to put an end to the unimaginable anguish as Gandhi's health worsened. Where political reasons that were evident and convincing had completely failed, the religious sentiments stirred up by Mr. Gandhi's speeches quickly triumphed, according to *The Statesman of Calcutta*. The far more difficult challenge is persuading the millions to exercise tolerance. Another example is his visit to Noakhali during the independence period, when he made the decision to ease the suffering of the residents who had been adversely impacted by the riots there. Gandhi made the decision to help the oppressed people when other prominent leaders were celebrating the country's freedom. He even moved quickly to unite the people, and as a consequence, they vowed to stop attacking one another's communities in the future. Gandhi began his fast to "enthroned God in the hearts of all men," which must be done if peace is to rule because only then can the opposing wills of mankind be brought under the ultimate authority of the one Will of God. This is how Most Rev. Foss Westcott best characterised Gandhi's fast.

#### **Timeline of a few of Gandhi's fasts**

1. 1913, Phoenix: penitential fast for a week for moral lapse of two inmates at Settlement.
2. 1918, Ahmedabad: during the mill workers' strike, settlement reached after three days fast.
3. 1919, Sabarmati: fast against violence by people at Nadiad.
4. 1921, Bombay: five days fast following rioting and bloodshed on occasion of Prince of Wales' visit.
5. 1922, Bardoli: Fast against violence in Chauri Chaura incident.
6. 1924, Delhi: 21 days fast against Hindu-Muslim riots in Kohat.
7. 1932, Yervada prison: Fast against Communal award.
8. 1933, Yervada Prison: self-purificatory fast for better treatment towards untouchables.
9. 1939, Rajkot: against Rajkot ruler for breaking solemn pact with people.
10. 1943, Aga Khan Palace: 3 weeks fast in detention as appeal from the Government of God for justice.
11. 1948, Delhi: against riots that sprang out because of the division of India. A formal guarantee from each of the concerned villages promising not to inflame tension once again was required to end the fast, which was an indefinite fast intended to awaken all communities to their sense of responsibility [9], [10]. This was Gandhi's last fast, and the successful breaking of the fast was greeted with congratulations from all over the globe.

#### **CONCLUSION**

An important part of Mahatma Gandhi's legacy is his use of fasting as a potent method of self-purification and conflict resolution. His actions served as an example of a dedication to the truth, nonviolence, and the pursuit of justice by nonviolent means. Gandhi's fasts were not coercive measures, but rather examples of moral fortitude and an intense feeling of sacrifice for a just cause. Gandhi used fasting to purify his own soul while also arousing people's consciences and the collective conscience of society. He was prepared to experience self-inflicted pain so that others might think twice about what they were doing and change their minds. Gandhi's fasts acted as a catalyst for a moral awakening that compelled his opponents to engage in discussion and look for nonviolent ways to resolve disputes. Gandhi's rules and

principles for fasting emphasized its ethical element by highlighting the value of nonviolence, restraint, and sincerity. Fasting was used to appeal to the inherent goodness in people and communities rather than as a form of coercion.

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## CHAPTER 10

### ART OF NONVIOLENT RESISTANCE: STRIKES, HARTALS AND GANDHI'S MORAL FORCE

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#### ABSTRACT:

The meaning, techniques, ethics, and circumstances of strikes and hartals as a non-violent dispute resolution strategy were covered in this unit. Strike, as opposed to fasting, elicits a strong reaction and also contains elements of compulsion. Due to this quality, it is regarded as one of the quickest methods for resolving disputes. Gandhi, though, was not a fan of its potential uses generate a sense of animosity between the aggressor and the defender in the fight. But if used properly and with the correct motivation, it would provide fruitful outcomes. But for a strike or hartal to be effective, it is appropriate to stick to non-violence for higher benefits and accomplishing the intended aims. Gandhi was praised by C.E.M. Joad as the embodiment of moral force, and he said that he "announced a method for the settlement of disputes which may not only supersede the method of force, but which, as men grow more adept at the art of destruction, must supersede it if civilization is to survive." As a result, he proved to the whole world the superior effectiveness of nonviolent conflict resolution. The idea of strikes and hartals as non-violent forms of protest and conflict settlement is examined in this course. Strikes, which are characterised by their potential to stop work, are a way for the disgruntled populace to put pressure on the government and request fair and acceptable concessions. This paper explores the subtleties of strikes, their moral foundations, and their historical efficacy. Examining Gandhi's satyagraha philosophy, which includes direct action, purification, and constructive approaches, it emphasises the significance of strikes as a kind of satyagraha. The need of maintaining nonviolence during strikes is emphasised, and the conditions necessary for a successful strike are listed. Case studies that highlight the effectiveness and drawbacks of strikes as a weapon for change include the Ahmedabad Mill Strike and the Rowlatt Satyagraha. These events provide practical illustrations of the concepts covered in this course.

#### KEYWORDS:

Strikes, Hartals, Non-Cooperation, Gandhi's Moral.

#### INTRODUCTION

The main purpose of a strike is to stop all activities as a sign of protest against the current instability. It is a non-violent weapon that exerts some degree of compulsion on the opponent and is used by the unhappy populace against the authorities. It is a strategy used to get the authorities to grant the rightful and reasonable requests. A strike is a kind of protest against a known injustice and one that aims to make the oppressor/offender feel guilty and wrongdoing. Strike and hartal are phrases used to describe different forms of non-cooperation. According to Iyer, a hartal is a "traditional form of protest in India, a temporary strike with advance notice as to its duration, the closing down of shops and businesses, and occasionally the halting of administrative work." But it has been used as a non-violent strategy to oppose the oppressive British authority. Gandhi used satyagraha as a strategy in



his campaigns against racial inequality in India's liberation movement as well as those in South Africa. Three primary streams of satyagraha are distinguished by R.R. Diwakar. First, Satyagraha is constructive when good deeds are done and there is selfless service to society. Second, there are purificatory methods like hartal, fasting, and prayer. And third, when there is direct action and a deliberate violation of the law, Satyagraha takes on an aggressive form, where repression and suffering are likely to result in a person's death in an effort to drive out the evil.

Even while non-cooperation, strike/hartal, and fasting are considered to be parts of satyagraha, the tactics vary from one to the next and are claimed to include some kind of compulsion. Gandhi defined Satyagraha as "a movement intended to replace methods of violence" in response to the query of what it is during his testimony before the "Evidence Before Disorders Inquiry Committee" on January 9, 1920. It is a fully truth-based movement. It is, in my opinion, a political extension of domestic law, and based on my personal experience, I have come to the conclusion that only that movement will be able to rid India of the threat of violence spreading across the country to avenge perceived or actual grievances. He said that "hartal may sometimes be satyagrahic or may not be," making a clear contrast between the two. In this instance, civil disobedience as such had nothing to do with the hartal. Hartal had two purposes: first, it was meant to shock the public as well as the government, and second, it was meant to punish those who must show disobedience. Other than through some such startling incident, I had no other way to comprehend the Indian mentality. The hartal is a good barometer for how far I might push my philosophy [1], [2].

A true Satyagraha movement, according to Bondurant, is always dynamic and productive, forceful and synthesising. It is essential to be persistent in seeking out the facts of the matter and in investigating fresh, innovative ideas. Additionally, Bondurant believed that tactics like strike fall short of the requirements for a movement to be considered satyagraha. They are especially useful at a certain phase of satyagraha. By allowing "the usage of different instruments to be utilised either simultaneously or separately," Satyagraha may be understood. One such tool used by the working force to hold the employer to a set level of treatment is the strike. It is most often interpreted in a political movement as pressuring the government to meet certain objectives. In this context, the use of the striking method is referred to as satyagraha. As was already indicated, it entails stopping all activity and offering the government as much non-cooperation as possible. Therefore, the satyagraha method is to use the weapon of striking to attack these vantage spots. A hartal is a brief work stoppage that typically lasts for 24 hours. This is a way to protest. If the harm is extremely severe and the reason is sufficiently terrible, it is protracted. In 1920, there were reportedly 200 strikes in India, while there were at least 400 in 1921.

Picketing is a strategy for amplifying the strike's message and increasing its impact, albeit it is not the sole reason to engage in picketing. It is a broad call to stop supporting businesses and organisations. For instance, during the battle for independence, some of the stores importing products made in Britain were picketed; in 1942, administrative staff, police stations and public transit were also targeted. One of the earliest forms of protest is the dharna, or sit-in protest, which is also a kind of strike. By bringing the public's focus to the issue at hand, it forces the offender or offended party to reach a compromise or resolution. Dharna draws large crowds and has a significant impact on public opinion, whether it is successful or unsuccessful. Gandhi often forbade his followers from participating in dharnas because he opposed them since they included coercion. It is crucial to remember that a strike should only be considered as a last option if all other means of dispute settlement have failed. They are enlisted by Thomas Weber as follows: Moral appeals to the employers' consciences

to grant legitimate requests, and Should these fail, the parties may choose to engage in voluntary arbitration, with the arbitrator's ruling binding on all parties.

### DISCUSSION

Gandhi attempted to find a peaceful solution to the issue during the Ahmedabad Mill Workers' Strike by appealing to the employers' common sense to embrace the arbitration concept. Strikes become unavoidable when disagreements get out of hand and need a quick resolution. Strikes that are conducted peacefully may be completely successful, whereas violent strikes not only encourage violence but also its instigation. In the end, it would result in a loss of confidence between the opposing parties, making it even more difficult to settle the disagreement. Tolerance must be maintained by the strikers so that the targeted party does not yield to their pressure.

#### **Gandhi's The Morals of Striking**

Gandhi successfully utilised strike as a non-violent form of protest, but he counselled his followers to uphold moral principles. He established the following guidelines for a successful strike:

1. Not to ever use violence
2. Not to harass blacklegs
3. Never to rely on charity, and
4. To maintain your resolve no matter how long the strike lasted and to continue working for a living through any other lawful means.

The employees readily comprehended Gandhi's ideals, embraced them, and 'pledged themselves at a public assembly not to resume work until either their proposals were approved or the mill-owners agreed to take the case to arbitration'. The employees upheld their commitment and obligation to uphold peace and self-respect in accordance with Gandhi's moral precepts. They carried their flag, which said "Ek Tek," as they peacefully marched through the city's streets every day. Gandhi said that "strikes are an inherent right of the working men but must be considered a crime immediately the capitalists accept the principle of arbitration" Gandhi favoured providing individuals on strike ample labour; in particular, spinning and hand-weaving offer sufficient incentives and revenue to exist. Labourers may try to improve their living circumstances in different ways rather than leading a typical existence. In order to demand their legal rights and even a courteous attitude from their employers while keeping in mind their contributions to the business, there should be more understanding. There is reason for the workers to go on strike if these requirements are not met. Therefore, for the time being, strikes should only be called for the purpose of directly improving the condition of workers, and after they have developed a sense of patriotism, for the control of pricing for their manufactured goods [3], [4].

Strikes that are organised on the basis of lies or in support of unreasonable demands defeat the fundamental point of nonviolent forms of protest or reasonable demands. They are also said to include aspects of coercion, however this might be justified on the basis that they are resolving long-standing issues. Gandhi never backed protests like this that lacked moral backing. He believed they would obstruct his path to realising himself and the truth. Gandhi also believed that repeated calls for hartals or strikes would amount to misuse of them and render them ineffective. If these tactics are misused and brought to the level of cheap gimmicks, the government would stop responding to similar instances and reforming itself, defeating the exact objective of addressing the ineffective administration. It would invalidate

them. Hartals are intended to be a protest against the unusual; hence, it would be inappropriate to call for them often.

### **Asian Strikes**

Gandhi makes reference to the No More War passage in the Young India issue of November 18th, 1926, which is a publication of the British Pacifists. Gandhi gave the excerpt to the readers as a service. A. The prerequisites in favour of this path were written by Fenner Brockway.

1. A strike against social injustices that endanger human life may be just as pacifistic as one against war.
2. If "constitutional" measures could be employed to put a stop to these wrongs, then the same may be said of war. Our "Constitutional" apparatus is insufficient. The voters from two years earlier weren't thinking about wage cuts or war.
3. A general strike against war may be compared to a strike against pay cutbacks in that both are attempts to "coerce" the country or the government. In actuality, neither has any prospect of success until the majority of the country is in favour of it.
4. A strike is not comparable to an economic blockade. The strikers themselves would suffer first if there was a risk of going hungry. In actuality, the T.U.C. was ready to assist in preserving life and health during the recent general strike. The government turned down assistance.
5. The spirit from which a strike emanates will determine whether it is peaceful or not. A strike against wage reductions motivated by hatred of the employers or of government officials or by anti-social feelings would not be a pacifist act, nor would a strike against war in which the motivation was hatred of government officials rather than hatred of war and which symbolised a spirit that could turn into civil war. However, when motivated by a desire to protest against the evil itself, both actions are pacifistic.
6. Although it is acknowledged that a non-pacifist spirit occasionally manifested itself in the words and even less frequently in the deeds of strikers, I can confidently assert that the Great Strike's overriding motivation was self-sacrificing moral protest, not anti-social force or personal animosity. This was what gave it spiritual strength; there was the key to the wonderful self-discipline of the medium [5], [6].

Gandhi added the commendable need that a "pacific strike must be limited to those who are labouring under the grievance to be redressed" to these already excellent requirements. Gandhi warned that although hartals and strikes are powerful tools, it is very easy to abuse them. He said that workers must unite into powerful labour organisations and that a strike should only be called with their approval. Strikes should not be called off without first discussing them with management or the owners. When management chooses arbitration and guarantees that there is room for dispute resolution, it is even more crucial to avoid striking. The panchayat concept, whereby both sides accept the verdict, is significant in this situation.

### **Conditions and Conduct During Strikes**

Gandhi listed the following prerequisites for a strike's success. A strike is deemed successful if all of the requirements listed below are met.

1. 1.The strike must have a justifiable purpose.
2. 2.The strikers should be able to agree on almost everything.
3. 3.Violence shouldn't be used against those who don't strike back.

4. 4.Strikers should be able to support themselves throughout the strike without relying on Union finances, thus they should busy themselves with a temporary job that is helpful and productive.
5. 5.Even when the aforementioned requirements weren't met, strikes have nonetheless been successful, but it just serves to highlight how weak and guilty-feeling the workers were. By imitating poor examples, we often commit awful errors. The safest course of action is to abide by the circumstances that we know and understand to be necessary for success rather than copying instances of which we seldom have comprehensive information.

The workers should adhere to a few common rules when there are management issues. Thomas Weber encapsulated them in the following manner:

1. 1.Workers or their leaders shouldn't make excessive expectations; instead, they should thoroughly weigh the advantages and disadvantages of the situation before coming up with their requests. If the opposing side is successful in persuading them that they are mistaken, they should always be prepared for correction.
2. 2.Strikes should not be used as a final option until all peaceful and legal avenues of discussion, mediation, and arbitration have been explored. Strikes are the industrial workers' absolute last choice. Workers should be ready for any reasonable settlement or an arbitration referral even while on strike.
3. 3.The condition precedent for achieving justice via any such mass conflict is the maintenance of peaceful and nonviolent conduct, even in the face of provocation. Workers should not harm anyone's property or person while they are on strike. They shouldn't have any animosity against their bosses or officers since they are battling the evil inside the employers, not the bosses themselves.
4. 4.The employees should have self-respect, thus they shouldn't depend on the money donated by supporters to carry out the strike successfully. During this time, a striking worker should find other labour to support themselves and their family, and no task should be seen as beneath their dignity. As a result, labour cannot "prolong a strike indefinitely, so long as it looks to pecuniary support from public subscriptions or alms or depends on the resources of its union, and no strike can absolutely succeed which cannot be indefinitely prolonged" and "there is nothing more detrimental to...morale and self-respect than enforced idleness."
5. 5.Satyagraha may take the form of a strike. Therefore, strikers must not yield to excessive force or suffering. Once they've made a decision, they stick to it firmly, even if it means suffering privations like famine.
6. 6.The workers should put their confidence in God, be honest, brave, just, and free from animosity or malice towards anybody while they are on strike. They should also be ready for volunteer service.

While Gandhi was outspoken about these circumstances and advocated for workers' true right to strike, he also emphasised the workers' obligations and the need for moral behaviour.

The employees should be honest and give up their addictions if they want their working circumstances to improve and the bosses' goodwill. They need to be diligent, devoted, effective, and polite. Obey the boss's instructions and treat everyone with respect, even your coworkers. The weapon of non-violence, which enables panch to be requested for justice in any unresolved situation, is more significant than the strike. During this time, if there is a problem with panch, the employees shouldn't extend their strike.

Rude union members who refuse to come back to work should no longer be considered union members. Employees shouldn't use coercion to comply with requests. If a worker makes unreasonable demands, the employer would gain rather than the worker, then no strike would be justified. A hartal should forbid any direct actions that are harmful in nature, even if they may be undertaken in a sincere religious attitude [7], [8].

### **Compassionate Attacks**

Gandhi considered humanitarian or political strikes that show compassion for people in need to be sympathetic strikes. He described it as an unusual endeavour and used the Assam-Bengal Railway and the steamboat strikes as an example. It is important to weigh the benefits and drawbacks of such strikes as well as the resulting hardships. In this regard, he said, "Labourers were not prepared for a charitable strike." In my view, India's workers and craftsmen still lack the level of national awareness required for a successful sympathy strike. Gandhi blames his lack of propensity for participating in these fasts to our ignorance of the desires and ambitions of these classes and our own failure to enlighten them of the country's political climate. It's critical to avoid using them for any kind of gain. He said that the ideal kind of assistance is to "teach them self-help, to give them an understanding of their own duties and rights, and to put them in a position to secure redress of their own just grievances." They are not prepared for political, national, or humanitarian duty until that point. Second, Gandhi disallowed the concept of embarrassing the administration, as he did in past strikes. In order to be effective, sympathetic actions must be self-purifying and provide the wrongdoer the chance to see his error and make amends. The difficulty and loss experienced by the sympathisers are what give the strike its value. Despite the pressure and temptations that are put on them, these strikes should continue. When carrying out these strikes, the sense of patriotism and community is essential.

### **A Case Study**

The Ahmedabad Mill Strike of 1918 and the protest against the Rowlatt Act, two case studies that have been extensively discussed in some of the prior courses, are used to evaluate the student in this instance.

#### **Strike at Ahmedabad Mills**

An argument over the awarding of a bonus between Ahmedabad's textile mill owners and the work force eventually turned to the topic of allowances. When Gandhi was asked to help, he thought it was proper for the problem to be resolved by arbitration. Although it was first agreed upon, the matter continued to worsen and the employees went on strike, which greatly upset the mill owners. A lockout was proclaimed on February 22nd, 1918, despite Gandhi's efforts to persuade both sides to come to an agreement. The workmen started a regular walkout on February 26 due to a salary dispute. During this period, the workers followed an ethical code of behaviour. They agreed to practise strict non-violence, refrain from stirring up problems, refrain from engaging in any bad conduct, protect the mill's property at all costs, and refrain from working until their demand for fair pay was satisfied. Gandhi and his coworkers and allies assisted the workforce by educating them about the need of maintaining cleanliness, as well as by holding regular meetings to discuss problem-solving techniques. Even though the employees' morale was strong, the mill owners sought to stop them from extending their strike.

Gandhi made the choice to fast until the issue was resolved at this point. As a result, the mill owners labelled the fast as a coercive measure. Gandhi, however, believed that the fast was the only way he could maintain the employees' high morale. In this context, he stated:

"Instead of five to ten thousand blooming faces full of the lustre of iron determination, I saw but a thousand or two who seemed worn out and dejected I am one of those who believe that one has to keep one's word no matter what." I will not allow the slightest suggestion that you should break the sacred oath you made. I'm not going to touch my food and I'm not going to go in a vehicle until you all receive your 35% rise or you're all totally failed in your goal. The dispute was finally settled via arbitration, and the management chose to give the employees a 35% rise. Gandhi was notable for his non-violence and lack of animosity towards mill owners and employees. According to his secretary Mahadev Desai, the strike was carried out with the least amount of animosity on both sides and the cleanest methods possible. Additionally, the outcome benefited both sides [2], [9].

### Rowlatt Satyagraha

The Rowlatt Bill, which was created to enhance the government's power in the management of crime and sedition, was the result of the suggestion made by the Sedition Committee, which Sir Rowlatt presided over in 1918. It gave the powers of preventive detention, i.e., the arrest and confinement of those suspected of acts threatening public safety, and to ask such people to refrain from any specified act. The Rowlatt Act "was formed to enable an archaic offences to be tried expeditiously before a strong court, consisting of three High Court Judges, with no right to appeal." In essence, it gave the government emergency powers to handle any circumstance deemed subversive. Gandhi travelled the whole nation aggressively opposing its implementation. It was the most oppressive, in his opinion. On April 6, 1919, Gandhi proposed the Hartal as a means of protest against the Rowlatt Act. There is little question that the reaction was broad.

The commencement of the Rowlatt Satyagraha was mentioned by Gandhi in his Autobiography as follows:

"The thought occurred to me last night that we should call upon the people to undertake a countrywide hartal. Our battle is a holy one, and because satyagraha is a process of self-purification, it seems appropriate that it begin with an act of self-purification. Therefore, let everyone in India stop working on that day and observe it as a day of prayer and fasting. The length of the fast should be 24 hours since Muslims are not permitted to fast for more than one day. Although it is quite impossible to predict how each province would react to our request, I am very certain that Bombay, Madras, Bihar, and Sindh will. Even if all these locations respect the hartal properly, I believe we should have every cause to be content. As a result, almost the whole nation went on an unprecedented strike. People didn't go to work, banks weren't open, public transit stopped running, and other government agencies were closed. The remarkable lack of activity demonstrated the efficacy of non-violent solutions everywhere. This movement was considered "sedition" by the British government. Unfortunately, Gandhi's arrest incensed the people, which erupted into widespread violence even before the goals both short-term and long-term were achieved. Gandhi recognised that he had made a "Himalayan Miscalculation" and that the public was still unprepared for a nonviolent revolution. In this instance, the hartal was a failure since it resulted in widespread violence rather than the repeal of the Act. As restitution for the violence the people had perpetrated, he promptly put a halt to the movement and started a three-day fast. This example shows that a movement's goals may not always materialise as intended. However, it amply illustrated Gandhi's capacity for strong leadership, his willingness to abandon a nonviolent campaign in the face of violence, and his opposition to using violence to resolve disputes.

## CONCLUSION

Finally, hartals and strikes are effective non-violent tools in the toolbox of civic opposition. They provide a tool of expressing opposition against repressive rulers and demanding justice on behalf of the marginalised and downtrodden. Strikes' effectiveness, however, depends on their commitment to moral standards, nonviolence, and meticulous organisation. Gandhi's satyagraha philosophy, which emphasises the value of truth, nonviolence, and perseverance, offers helpful insights on the moral conduct of strikes. Case studies like the Rowlatt Satyagraha and the Ahmedabad Mill Strike show the potential benefits and drawbacks of strikes as a form of protest and conflict settlement. Strikes have the capacity to effect significant change and force oppressors to address genuine concerns when they are carried out with discipline and moral clarity. Strikes ultimately represent the moral force that Gandhi and other nonviolence proponents felt might overcome the divisive power of violence in settling problems. Strikes continue to be a monument to the power of non-violence to change history and build a more fair and equitable society, even if they may not always succeed in their stated objectives. Strikes may continue to be a strong force for societal change by adhering to a commitment to nonviolence, moral behaviour, and unyielding persistence.

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## CHAPTER 11

### GANDHI'S LEGACY OF NONVIOLENT CONFLICT RESOLUTION: EXPLORING DIALOGUE AND NEGOTIATION

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#### ABSTRACT:

The Satyagraha ideology, promoted by Mahatma Gandhi, is a well-known technique of settling conflicts and calls for the use of peaceful means. It emphasises the value of engaging in peaceful communication and negotiation as opposed to using force. In this essay, the value of dialogue and compromise is examined as crucial conflict-resolution and Satyagraha techniques. We explore the function of conversation and negotiation in fostering knowledge, trust, and nonviolence by drawing on historical instances of Gandhi's use of these strategies throughout India's war for independence. We also look at how these concepts might be used to resolve conflicts today, highlighting their capacity to reduce cultural, social, and political barriers in a world where conflict comes in many different forms. The non-violent approaches to dispute resolution include dialogue and negotiation. They support peaceful dispute resolution and constructive comprehension of one's own and others' points of view. Both approaches support one's goals while also allowing us to understand the issues of others. The resolutions attempt to achieve amicable benefits by an integrated approach, better knowledge of other people's cultures and beliefs, as well as a constructive attitude. It would also aid in establishing cordial links between parties or states in order to promote a more beneficial and peaceful global order. Understand the technique and levels of discussion Examine the negotiation process of resolving issues Analyse their applicability in the modern day after reading this unit.

#### KEYWORDS:

Conflict, Conflict Resolution, Negotiation, Nonviolent, Satyagraha.

#### INTRODUCTION

The non-violent philosophy of Satyagraha is well-known in the field of conflict resolution. It places a strong emphasis on nonviolent approaches and urges people to use techniques that let disputing parties talk peacefully about the problem at hand rather than resorting to violence to solve it. In this situation, conversation and negotiation both have important roles to play. These two communication techniques aim to significantly lessen conflict or perhaps decrease it altogether and bring the disputing parties together for negotiation. We have previously investigated the effectiveness of several dispute resolution techniques, including arbitration, adjudication, reconciliation, mediation, and reconciliation. Gandhi used all of these strategies often over the years of the independence movement since he detested using violence against his adversaries in words, deeds, and thoughts. Gandhi was a strong proponent of conflict theory and a lifetime practitioner of managing significant public confrontations, according to Weber. In other words, it may be claimed that Gandhi should not be seen as apart from conflict resolution theory, but rather from inside it.



## Dialogue

Essentially, a dialogue is a discourse between two or more parties. It is a contact between individuals with various viewpoints and objectives who are aiming to learn from one another, according to the Encyclopaedia of Evaluation. There are many different methods to participate in it, including conversation, debate, discussion, criticism, instruction, and others. Additionally, it assumes mutual respect, honesty, openness, and the capacity for critical thought. New insights may be gained via discussion since it focuses on investigating one's own and other people's points of view. There is less agreement on the topic of whether communication should lead to mutual profound understanding or consensus, regardless of similarities or differences. A dialogue is a conversation between two or more people that usually takes place face-to-face. It may now take on several other forms thanks to modern technology, including online collaboration, online conferencing, and online forums for sharing opinions.

A significant component of many evaluation systems, such as the democratic deliberative, empowering, participatory, and critical approaches to assessment, according to the encyclopaedia, is conversation. The goal of dialogue in assessment is to increase inclusion and comprehension of stakeholders' interests. It is also seen as a crucial phase in identifying problems and openings inside a plan, group, or society that may eventually result in a higher standard of living. In addition to fostering trust, it aids in settling long-standing difficult matters and helps allay concerns. Inquiry, exploration, and discovery of others' perspectives are all made possible via dialogue in a positive and non-violent way [1], [2]. The ability to recognise, involve, be sensitive, prepare to represent one's interests, and comprehend the goals and intents of the opposing parties are all made possible via dialogue. It should also exhibit a level of receptivity and openness that is necessary for both parties. It is essential to the success or failure of the organisation, as Gergen and his colleagues noted. According to David Bohm, it is "a productive endeavour in which new insight and meaning are creatively coproduced."

Both literary and philosophical genres include dialogue. The dialogue gives us a glimpse into the author's thinking process as they record the exchanges of words between the real or imagined characters, allowing us to gain understanding of the problem at hand. There is dialogue in the philosophical subgenre as well. It provides us with a sense of a certain time, era, age, group of people, way of thinking, works of art, literature, and social mores of the era. This describes the mindset of the time and its inhabitants. It is believed that dialogue began in Greece, and historians often credit Plato with introducing it as a way for a methodical application that brought this art form to its pinnacle of perfection. In essence, he is the "master of dialogue," as the saying goes. It should be noticed that conversation predominates in most of Plato's texts. He used it to portray Socrates and other characters having a discussion, which is well-known as the Socratic method of instruction.

This became well-known as philosophical discourse. The principal character in Plato's dialogues remained Socrates. Others, like Xenophon, Aristotle, Cicero, and intellectuals from Hellenistic Schools are thought to have drawn inspiration from this structure for their own dialogue-based works. It was used as a philosophical framework by Thomas Aquinas and Augustine. Distinguished academics have had various perspectives on discussion. The second Vatican Council preferred dialogue with other religions, contemporary society, and political authorities; Paulo Freire, a distinguished educator, used it as a type of classroom pedagogy; and Mikhail Bakhtin, a Russian philosopher, sees dialogue as something that enables to create a new understanding of the situation that demands change. Martin Buber sees dialogue as an effective means of ongoing communication. Appreciative inquiry, dialogic

communication, transformational conversation, and dialogical scripting are some of the organisational techniques that Bakhtin defined as "dialogism" in 1981.

In order for communication to take place, there has to be adequate room established for the participants to converse openly. The process of dialogue makes it easier for the parties to do more than simply chat; it also enables them to learn about or empathy with the other side, which helps them see that the other party is also impacted and looking for a meaningful solution. Learning from one another is the goal of a discussion. The proper language, communication techniques, and abilities must be used. In a discussion, it's important to listen carefully, respect other people's opinions, and refrain from passing judgement. If a discussion is to be effective, it must be careful when it comes to assumptions, insights, and other conscious or unconscious views. It's not necessary for every conversation to have a happy ending. The procedure must go smoothly without the parties succumbing to resentment, dissatisfaction, or impatience. It may often be ruined by ineffective communication, rigidity, and mutual mistrust, as well as by the unjustified use of authority, outside pressure, and other annoying situations [3], [4].

## **DISCUSSION**

Asymmetrical power relations between the parties might lead to conversation at times. This raises concerns about the dominant party obtaining the upper hand and the weaker party being subordinated. Therefore, it is essential to foster an environment of shared trust and democratic participation. Another issue might be the unwillingness of the discussion participants to give up their hard positions and accept the viewpoints of others. Instead of fostering an atmosphere of greater understanding and trust, this results in a biased atmosphere. The capacity of the participants to consider and respect the opinions of others, the facilitation and sharing of information, and the democratic and participatory approach all play a key role in the success of the event. Without dialogue's constructive contribution, resolving a disagreement is impossible to envision. Gergen emphasises its ongoing importance and momentum.

When the people participating in the discussion get together with their own preconceived notions and repressed disagreements, the first crisis in the process of dialogue occurs. In addition to coming to an agreement and obtaining a settlement, the parties must observe and be willing to be observed. According to Peter Senge, it is a highly important phase. The members gradually come to the realisation that they do have the choice to suspend their viewpoint and choose a flexible approach. Members examine the causes of the disagreement as they reflect deeply on the whole process. Usually, this idea propels the conversation onward. Senge also points out that the situation may go the other way, with members choosing to cling on to their preconceived conceptions and biases and becoming even more rigid and divergent. Due to the "reasoning they use to support their positions, moving to skillful discussion," this is also likely to result in discussion. Other conversation phases, according to Senge, include instability, inquiry, and eventually creativity, which may lead to a breakthrough in conflict resolution.

### **Negotiation**

According to Wikipedia, negotiation is "a dialogue aimed at resolving disputes, producing an agreement on courses of action, bartering for individual or collective advantage, or crafting outcomes to satisfy various interests." "Negotiation is the process by which macropolitical actors interact in order to effect a number of goals that can only, or most effectively, be realised by joint agreement," claims the Dictionary of International Relations. It is described as "the process of joint decision making in social interactions dealing with conflict resolution,

or handling collaborative future interaction" in the Encyclopaedia of Law and Society. The reason why negotiation is the most popular form of dispute/conflict resolution is because it "allows the parties involved to resolve their differences without any third-party intervention, to manage the decision-making process, and to control the outcome." In contrast to mediation, the disagreement is resolved bilaterally during negotiation, meaning that the two parties are the ones who make the decisions, according to Thomas Weber. The parties to a negotiation may decide on a shared goal and work towards achieving it jointly as well as a complementary goal in an exchange of various goods, which they may provide to one another.

Through negotiation, the parties may communicate positively and work to better their circumstances. Due to the lack of an adequate or procedural framework, the parties often come to better agreements outside of the system over what each party is ready to provide and accept in exchange for. The parties must understand how important it is to maintain their reliance. The most informal and adaptable technique for resolving disputes is negotiation, according to conventional wisdom. The advantage of negotiations over other dispute resolution techniques is that they are more likely to result in a lasting resolution of the conflict and reduce reliance on "experts," making the parties independent and allowing them to control crucial decisions that must be made about their own lives.

Aside from resolving labor-management problems, negotiations take place at the interpersonal, interstate, and intergovernmental levels. In the setting of various social ties and interdependencies, some social theorists define negotiation as "any interpersonal communication that seeks to present the self." Informal negotiations may occur between people or within organisations like families, businesses, tribes, religious organisations, or countries. By exposing one side to the perspectives of the other, negotiations provide a chance for learning. The decision is "the culmination of an interactive process of information exchange." When an agreement between the parties is established, "the position of each has been subtly changed not only by terms offered, but by its experience with the other and exposure to the other's persuasion" This avoids personal, and over time and on a broader scale, societal and national stagnation.

There are several negotiating strategies, including Distributive and Cooperative strategies. Early conceptions of negotiation were primarily concerned with the distributive method, in which one side is competing against the other to win. These placed a focus on examining the tactics used by the parties to increase their share of the resources in contention, to reduce losses, and to establish dominance. The cooperative approach places more focus on fostering a collaborative environment than one that is competitive and individualistic. It was created in the 1980s, during the Cold War, and emphasised on teamwork. As "collaborative problem solvers and principled negotiators," the parties define themselves. The phrase "integrative bargaining" was created to represent "cooperative, collaborative, win-win, or problem solving," and it holds that the parties' objectives should not be mutually exclusive but should instead be those that both parties can agree upon [5], [6].

The advocacy technique is using a competent negotiator's skills to promote a certain party and get the best results. The negotiator advances cautiously so that a beneficial result does not cause the opposing side to withdraw from talks on the results. The positive interchange of ideas, knowledge, and interests that results from the creative method further inspires original solutions to solve problems. The flow of information, comprehending and finding answers, as well as the development of new negotiating techniques, all contribute to a creative approach. In "Bargaining for Advantage," Shell R.G. outlined five important negotiating styles or responses: accommodating, avoiding, cooperating, competing, and compromise.

Three fundamental components comprise a negotiation: The terms "process" and "behaviour" relate to how the parties negotiate as well as the context, parties, strategies, sequences, and phases. "Substance" refers to the agenda, issues and interests, possibilities, and agreements. This is supplemented by other components including strategy, tools, and tactics. The first includes objectives and the intended result; the second, the necessary steps, the parties' roles, and the preparation; and the third, the words, actions, and reactions. Recent additions include 'persuasion and influence' elements, which have a significant impact on how the people involved fare. In the negotiating process, there are two standards at play: the parties aim to promote agreement and persuade the other party to reciprocate.

In their article "Getting to YES," Roger Fisher and William Ury recommended that the discussions be based on the following four principles:

1. Distinguish the individuals from the issue. They encouraged negotiators to depersonalise, save face, preserve the connection, and be gentle on the individuals and harsh on the issue.
2. Pay attention to your hobbies rather than your status. The antifoundational premise of the principled negotiation method is that positions in negotiation conceal the real interests or movers, which include needs, wants, worries, and concerns. Later methods distinguished between various forms of interests, with some emphasising wants and values as the key to comprehending interests.
3. Create possibilities for mutual benefit. Parties are better able to brainstorm and come up with original solutions when there is a collaborative, respectful environment. Other academics said that in order to increase the size of the pie, the parties should work through their differences, resist jumping to conclusions or fixating on one answer, develop alternatives, and build "bridge solutions" to the issues they face.
4. Insist on adopting impartial standards. The negotiation will be governed by the parties' own agreement and will include selecting one of the possibilities. They may choose for a standard of justice, effectiveness, science, or even law and prevent the struggle for domination.

Negotiations may have both good and bad impacts. Prior to talking about this, it's crucial to remember that emotions are a big part in negotiation. The advantages include gaining self-assurance, employing a cooperative strategy, reducing contentious and aggressive behaviour, improving integrative gains, a propensity to uphold agreements, a flexible attitude, respecting and tolerating others, placing trust and confidence in the other party, and a commitment to move the negotiations along in a constructive manner. As a result, the other party's judgement and commitment are clouded, unjustifiable hatred grows, and there is less collaboration, anger, mistrust, a dogmatic attitude, and a limited focus on the concerns. These may taint the discussions, cause the parties to reject one another's ideas, and ultimately result in the talks failing. It's critical to remember that compromise is a crucial aspect of talks in this situation. For the sake of all parties concerned, an agreement must be reached. When the objectives are significantly more modest, goal assessment may be required for this; the parties to the discussion often find that the resolution of such goals is adequate.

**Before beginning talks, the parties should keep in mind the following tactics:**

Determine the aims and objectives of the process and construct a mutually acceptable plan of the negotiation's agenda, processes, and setting. Identify the shared difficulties. Find a mutually recognised description for the problems. Decide on the order in which the issues should be discussed; keep awareness of the concerns, fears, and positions that lie beneath the interests of self and the other since their interrelation is a pathway to the solution; evaluate

and prioritise one's goals and potential payoffs, including identifying one's best alternative to a negotiated agreement; Determine the area of potential agreement between the least and most advantageous solutions, identify the other's emphasised issues, pinpoint potential package points, develop and gather evidence to support one's position and foresee potential counterarguments from the other side, and try to learn about the other party's interests, options, personal negotiating style, and negotiation strategy [7], [8].

The knowledge of the relevant cultural differences is the most crucial element. Language, values, nonverbal behaviour, reasoning, and decision-making processes are the contributing variables. Uncertainty about these will probably lead to miscommunication and a lack of trust. Even management ideals may sometimes result in misunderstandings. For instance, the qualities that Americans value most objectivity, competition, egalitarianism, and punctuality are likely to be underappreciated by others. Negotiators' perceptions have a major role in whether talks succeed or fail. The history of the traditional relationships between the nations is one of the most crucial factors. While parties with historically antagonistic connections are more likely to be inflexible and stubborn to provide concessions or even break promises, parties with historically favourable and friendly relations are more likely to be accommodating and willing to grant concessions. Even if all sides are equally represented, multilateral talks may end up being more difficult than bilateral ones. Negotiations are considered to involve a fine line between hostility and amity. Force should be used sparingly or not at all during negotiations since it encourages cooperation between the parties. Kenneth Boulding made the argument that all parties involved must understand that the costs of continuing a disagreement outweigh the costs of lowering expectations. The responsibility for finding cooperative solutions is on the parties involved.

### **Gandhi's Approaches**

During the war for independence, Gandhi's nonviolent techniques had a significant impact on the populace. The impact on the country's ruling British government was similarly remarkable. Gandhi was prepared to look into the causes of any issue, petition, bargain, arbitrate, mediate, and participate in discussion if needed. Before beginning his large-scale Satyagraha actions or his personal projects like fasting, he investigated every angle. Most of the instances Gandhi took up for conflict resolution with the government turned out to be successful, with the exception of the non-cooperation campaign when the masses became violent, albeit there are critiques about the aspects of compulsion. Most of the incidents, including the Ahmedabad Labour Strike, the Champaran Movement, the Bardoli Satyagraha, the Gandhi-Irwin Pact, and the Poona Pact signed by Gandhi and Ambedkar, included dialogue and talks. To minimise redundancy, the specifics of the aforementioned situations are not detailed here since they have previously been covered in earlier Courses and Units. Gandhi's widely reported instances of nonviolent resistance and the extensive writings on his methods, according to Weber, "at least set the tone for the later development and phenomenal growth of conflict resolution literature in the guise of modern problem-solving and win-win approaches leading to integrative conflict resolution."

Gandhi understood the distinction between evil and the evildoer. As a result, he cautioned his satyagrahis to despise the sin that the parties participating in the dispute are doing rather than making the error of hating them as the opposite side in the struggle. Thus, Gandhi's Satyagraha is essential for managing conflict in addition to being intended to end it. Gandhi took a nonviolent attitude to dispute, was prepared to make sacrifices and endure self-suffering, and acted in a way that was consistent with his ideals and did not exacerbate the conflict. He also established the goals and the code of behaviour in conflicts. Gandhi maintained that rather than using force to force his opponents to change, he should use

Satyagraha, the rule of love, and ahimsa. Gandhi stressed on the principle of the correct means and objectives, hence a non-violent resolution to the issue is required. To him, realising the ultimate truth was the ultimate objective [9], [10].

### **Dialogue and negotiation's relevance**

As in the 19th and 20th centuries, battles of many kinds have been taking place in the modern globe. Years of strife and the Cold War have given way to a multipolar world where terrorism, poverty, emigration, ethnic conflict, and environmental issues are serious threats. Conflicts are often resolved via military force and other methods that harm people both directly and indirectly. Multiculturalism is gaining popularity as a result of human migration to various regions of the globe. This may sometimes result in conflicts between cultural ideals, perceptions, and mistrust. In this situation, answers are being sought, but not by peaceful means. Dialogue is a key component for the coexistence of many cultures and people. As a result, forums fostering interfaith or interreligious interaction have emerged. Although there isn't yet any observable proof of their efficacy, they seem promising. The same is true for disagreements over borders, territories, or economies. The solutions seem to remain intractable until there is a significant shift in the parties' perspectives and tactics. Non-violent techniques must be used immediately if we are to forward the interests of humanity and promote global peace and order. To paraphrase Kenneth Boulding, managing an exacerbated disagreement is far more expensive. The most effective answers may be achieved by using non-violent, cost-free ways.

### **CONCLUSION**

In conclusion, the Satyagraha ideology of nonviolence, as personified by Mahatma Gandhi, emphasizes the ongoing significance of negotiation and conversation in conflict resolution. Gandhi's nonviolent, truth-based, and principled approach to conflict settlement serves as a model for contemporary conflict resolution theory. Gandhi promoted resolving disputes with empathy, understanding, and self-sacrifice by emphasising the distinction between the evil and the evildoer. His effective use of negotiation and discussion in diverse historical circumstances illustrates how they may reduce conflict, build trust, and produce peaceful outcomes. Even while communication or talks are taking place, they are tainted by a long history of mistrust and discord. The ability to comprehend the opposition and have productive one-on-one conversations is dwindling. There is little room for communication or negotiation because of the increasing number of violent episodes that are escalating already-existing problems.

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## CHAPTER 12

### PEACEFUL CONFLICT RESOLUTION: GANDHI'S VISION OF MEDIATION, RECONCILIATION AND THE SHANTI SENA

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#### ABSTRACT:

When conflicting ideas clash within a society, it is an unavoidable part of human interactions. To prosper and keep the peace, communities must, nevertheless, find ways to settle disputes. Conflict need not necessarily be harmful; it may spur progress and encourage harmony. The debate, reevaluation, and reorganisation of social standards are all sparked by conflict. This article examines the ideas of mediation, rapprochement, and conflict resolution with a focus on the principles and methods of Mahatma Gandhi. Gandhi emphasised ahimsa (nonviolence) and satyagraha (truth-seeking) as the cornerstones of conflict resolution. He also proposed the idea of the Shanti Sena, a peace battalion that mediates and settles conflicts. The essay also touches on the significance of reconciliation in restoring peace and trust among communities after a war. Recognising the truth, extending forgiveness, and making plans for future harmony are all part of reconciliation. This article's conclusion emphasises the role that peaceful conflict resolution techniques have in promoting society growth and change. The information in this unit will assist you in comprehending Gandhi's perspective on conflict and conflict resolution, the idea of mediation and its value in conflict resolution, the characteristics and facets of reconciliation, the practise of peaceful conflict resolution through satyagraha and the Shanti Sena, as well as Gandhi's methods and applications of mediation and reconciliation.

#### KEYWORDS:

Conflict Resolution, Mediation, Peaceful, Reconciliation, Shanti Sena.

#### INTRODUCTION

Conflict is a natural component of human contact, but how we deal with it and find a solution is what determines our civilizations' advancement. The nonviolent, truth-seeking, and founding of the Shanti Sena ideologies of Mahatma Gandhi provide important insights into peaceful dispute resolution. Gandhi's strategy places a strong emphasis on the need of personal change, peacemaking, and the search for the truth. These ideas support society development and advancement in addition to being useful instruments for resolving disputes. Any scenario, occurrence, or viewpoint in interpersonal or other relationships when there are several positions and they are in opposition to one another is considered a conflict. Conflict arises when these divergent perspectives are forced to coexist inside the same social structure. Conflict, then, is the process through which opposing perspectives are rearranged in an effort to reconcile differences and try cohabitation.

Every community has faced conflict at some point or another, yet it is essential that such a dispute be resolved if a society is to recover, thrive, and continue to exist peacefully in the future. It's important to recognise that conflict need not always be negative or harmful; rather, it may be a positive development that aids in a society's rebirth and teaches peaceful coexistence. Conflict adds energy to a situation, allowing for discussion, reevaluation, and the



potential for rearranging domestic or international ties. Every civilization experiences social and political upheaval when internal and external circumstances call for it. It is a necessary component in the process of societal evolution and transformation. In their conflict theory, Lewis Coser and Ralf Dahrendarf argue that conflict may be utilised to ease societal tensions and sustain interpersonal ties. They see conflict as a normal byproduct of societal change since some groups stand to gain more from it than others. It is preferable to resolve conflicts via confrontation than to let them fester. Such dispute resolution is especially notable in pluralistic, open societies because it gives individuals a platform to question the existing institutions and norms [1], [2].

Armed resistance or nonviolent protest may be used to resolve conflicts. Whatever their nature, disagreements should be resolved peacefully and as soon as possible, although some are more difficult to resolve than others. Long-running disputes are difficult to resolve due to a number of variables, including the complicated and conflicting concerns they include, differing viewpoints on potential solutions, the diverse approaches used by the primary players, and a general lack of concerted interests in support of a resolution. Some confrontations and disputes must be tolerated since not all conflicts can be satisfactorily resolved in one way or another. Even while some disputes are challenging to settle, they must nonetheless be kept under control so that they don't jeopardise individual lives or society as a whole.

In this lesson, we'll examine the idea of mediation and reconciliation as conflict-resolution techniques, as well as Gandhi's use of these strategies. Both reconciliation and mediation are crucial for conflict resolution, although they are used at various phases of the dispute. An ongoing issue may be resolved by mediation, which is a means of peaceful settlement. On the other side, reconciliation is a process of accepting the truth that emerged from the dispute and preparing oneself for future cohabitation with other groups. Reconciliation is a process that often takes place after a dispute has ended to help a community heal the scars and move on with life; mediation is typically prominent during a disagreement when parties attempt to find a way out of an impasse.

### **Gandhi Regarding Conflict, Violence, And Conflict Resolution**

Gandhi's views on violence and conflict seem to be conflicted at first glance, but more investigation reveals that he had carefully thought out his views on both. While he steadfastly supported nonviolent resistance as a method of resolving conflict, he did think that there could be instances in which violence must be avoided in public life. He was not opposed to using violence if there was no other option but to use violence; but, he did feel that violence feeds on counter-violence and generates the violent consequence that does no one any good. It was preferable to fight a fair war, resort to bloodshed, or employ force to protect one's people than to be seen as weak and unable to protect one's subjects. Gandhi regards war as justifiable or right if it prevents the extermination of one's race in this situation. When Gandhi was attacked and killed in 1908, his eldest son, Harilal Gandhi, questioned his father about the proper course of action to be followed. When asked whether he should have fled and witnessed his father's death or used physical force to defend Gandhi, the father responded, "It was his duty to defend me even by using violence." Gandhi, however, believed that individuals who wanted to succeed in it had to use satyagraha at every level. It needed to be put into action by using it in regular circumstances as well as in a wider social and political environment. He said, "He who seeks to apply it only in the political and social sphere and fails to apply in the domestic sphere will not succeed." Gandhi's aversion to war and advocacy for nonviolence are not radical or unqualified positions. Ahimsa, honesty, and moral conviction are the foundations of the Gandhian conception of conflict and the

satyagraha technique for resolving it. Gandhi's approach to conflict settlement is known as satyagraha. He believed that timidity, fear, rage, and hate all contribute to conflict. One must first settle personal disputes before attempting to eradicate conflict from society. Social conflict cannot be resolved until the person is content with himself and is able to clearly identify his social objectives. The person must work towards emancipating both himself and their adversaries. The intention was to eradicate evil, not the evildoer. A satyagrahi's goal is to "convert, not coerce, the wrong doer," never to disgrace them for their actions. He views mediation as a spiritual process propelled by non-violence and reflection towards the ultimate realisation of truth rather than just a procedural intervention by a third party. Gandhi is more interested in the "processes of conflict and its resolution than the substance" or "types of conflict." Gandhi aims to use satyagraha as a method of resolving disputes on all levels individual, social, political, and international.

Gandhi was steadfast in his belief that compulsion of any type should be avoided when it came to the methods of resolving the issue. Some contend that Gandhi's nonviolent activism and fasting were coercive in nature, bringing the opposition to heel. Gandhi himself agrees that he let the mill owners to continue with their justifications so that his fast should not be seen as a pressure technique, yet this is how his choice to go on a fast during the Ahmedabad mill workers' strike discussed later in this unit was interpreted. Although Case claims that "satyagraha is explicitly nonviolent and implicitly coercive," Gandhi saw it as a tool for discovering the truth and choosing the best path of action rather than a tool for compulsion. Every strategy used to resolve a dispute had to be non-coercive, non-violent, and lead to the recognition of the truth [3], [4].

### **The Mediation Concept**

The use of a third party in the discussions in addition to the parties that are directly involved characterises mediation as a technique and approach to peaceful dispute resolution. Mediation is used to further discussions when parties to the issue are unwilling to communicate with one another or when negotiations fail to produce a common ground. Without deciding the merits of a matter on either side, the mediator serves as an impartial third party to encourage resolution. One or more of these mediators must be unbiased and well-respected by all the parties involved. The person mediating seizes control of the negotiating process and serves as a conduit for communication between the opposing parties.

The procedure entails actually communicating thoughts and solutions to the parties involved once a mediator has been selected. The parties are not required to agree to the solutions put out by the mediating party, however. Mediation is a peaceful procedure free of force because of the parties' willingness to cooperate and their voluntary acceptance of a solution. There are two requirements that must be met for mediation to be effective. First and foremost, the mediator has to have knowledge of the issue at hand and be able to provide a picture of objectivity and impartiality. If not, the mediator will very certainly alienate one or both parties. When one of the parties is unwilling to accept the compromise option, such unhappiness often functions as a barrier to effective mediation. Second, the mediator must be acceptable to both parties and both sides must be willing to use mediation. For a problem to be successfully resolved via mediation, both parties involved must agree to participate and have faith in the mediator. Any lack of confidence, trust, or impartiality might endanger the mediation process.

## **DISCUSSION**

Gandhi made an effort to use mediation wherever it was necessary to practise nonviolence. He persevered with his attempts repeatedly even if he wasn't always effective. He was certain

that nonviolence never led to loss and that satyagraha's failure to produce the intended results was due to imperfect satyagraha practise. Gandhi's twenty years in South Africa was the first time his attempts at mediation became evident. As a lawyer, he was required to settle disagreements by compelling testimony in court, but he quickly discovered that it was feasible and preferable to reach private agreements in order to avoid the hostility and defeat that come with litigation. His first mediation case was Sheth Tyeb Haji Khan Mohammed and Dada Abdullah Sheth. There are several occasions when he was effective in bringing people together.

In the early years of Gandhi's political career, there were two incidents of conflict in India when it is said that Gandhi used mediation to resolve a dispute between two sides. The first was a dispute between farmers in Champaran in 1917, while the second was a dispute between mill workers and owners in Ahmedabad in 1918. Gandhi employed strike, fasting, and mediation as tactics of conflict resolution for the first time during the strike by the mill employees in Ahmedabad. Gandhi thought the mill employees' cause was compelling when he first learned of the agitation among the workforce at the textile factory. However, since the principal mill owner was a buddy, his situation was difficult. The mill owners were encouraged by him to have the case arbitrated, but they declined. Then, he recommended the workers to go on strike since, in his opinion, they had every right to do so in light of the mill owners' refusal to budge. Labourers' use of strikes as a nonviolent method of protest when they had no other way to demand their rights. Gandhi personally took part in the strike, regularly attended the meetings, and obtained a promise from the mill employees that they would not go back to work until either their demands were satisfied or the mill owners consented to use arbitration.

After a successful fortnight-long continuation of the strike, the employees began to feel uneasy and to exhibit symptoms of discontent and resentment. It was challenging to keep the demonstration calm and direct the employees' efforts into productive and profitable involvement. Gandhi comments on the difficulties and worry experienced by the mediator throughout this whole process of becoming a part of the dispute in the following way: "The mill-hands had accepted the promise at my advice. They had said it to me repeatedly, so the concept that they may suddenly retract it was incomprehensible to me. Who can explain what was behind this feeling? Was it pride, or was it my ardent love for the workers and the truth? Gandhi made the decision to prolong his fast 'until the workers unite and continue the strike till a solution is found, or unless they leave the mills entirely' in an effort to revive the waning strike.

Gandhi's quandary about going on strike was there once again since he "enjoyed very close and cordial relations with the mill owners" and his fast may have influenced their stance and decision about the conflict. On the surface, the fast looked to be against the millowners, but Gandhi was confident that this was the only appropriate course of action to persuade the employees to maintain the agreed-upon nonviolent protest since he was a satyagrahi, or truth seeker. In his confession, he acknowledged that his "fast was undertaken not on account of a lapse of the mill owners, but on account of that of the labourers," in which he had a part. I could only beg the mill owners; forcing them to fast would be compulsion. But I felt as if I couldn't help it. Gandhi's friendly interactions with both sides of the conflict, a nonviolent strike combined with the conviction that the mill workers' demand was reasonable, and the ultimate choice to fast in order to prevent the strikers from turning violent and unruly all contributed to the development of a climate of goodwill and understanding that paved the way for the settlement of the dispute. when just three days of fasting, the strike was called off when the mill owners decided to submit the matter to arbitration.

What this incident teaches us is that Gandhi might have chosen to litigate the matter, but instead he chose to start a type of nonviolent protest as a way to end the disagreement. Second, despite the fact that he knew one of the mill owners, he chose to back the workers' cause because he was persuaded that they had legitimate concerns. Thirdly, Gandhi thought that the mill owners' change of heart and ascent from their position in this situation was made possible because the way of satyagraha and non-violence affected their hearts. Both parties wanted to end the dispute, so they started looking for ways to do it [5], [6].

### **Reconciliation**

The idea of reconciliation is a step in the process of restoring peace after a conflict has ended or after its intensity has been reduced to acceptable levels. There are two phases to every dispute. The first is the conflict management process, which is carried out via techniques like negotiation, mediation, discourse, arbitration, etc. Once the disagreement has been settled, reconciliation is the second step. Reconciliation is a difficult process since it is essential to establishing lasting peace. Reconciliation is the cornerstone of effective conflict resolution in the short term, and it also serves as the ultimate building block for long-lasting peace by preparing the opposing communities to live in harmony in the future.

Building a network of harmonious linkages between the communities and changing their sociopsychological and emotional perspectives of one another are requirements for reconciliation. When communities have experienced war for a long time and there is a widespread lack of trust in the opposing group's intentions, this becomes a difficult assignment. To overcome the trust gap and redouble efforts towards cohabitation, it takes an enormous leap of faith and confidence to discover emotional resonance in one another. In the absence of sincere community reconciliation, effective peace accords have often failed to maintain negotiated solutions or achieve sustainable peace. This is the case because although the leaders and political representatives of the warring sides negotiate the peace accords or plans for conflict resolution, reconciliation relies on the participation of the general public and how they see the opposing community. It is improbable that a dispute will be effectively resolved without affecting a change in that public view when there is a discrepancy between that perception and the political calculations of the leaders participating in discussions for its settlement. There is no guarantee that such structures and mechanisms will necessarily result in a change in the general public's perception and orientation towards one another. However, structural mechanisms for reconciliation are occasionally woven into peace agreements by way of creating interdependencies, linkages, affinities, and other channels of interaction. Therefore, reconciliation is an essential and unavoidable process to preserve that negotiated peace, regardless of how effectively the peace has been reached. Former US Secretary of State James Baker is credited as saying that achieving sustainable peace requires both national and international reconciliation.

By definition, reconciliation is a progressive, mutual, and voluntary process. It must require acknowledging, forgiving, and respecting the other group's sociopolitical viewpoint. Reconciliation requires the transformation of a group from an enemy to a genuine participant and stakeholder in peace, despite the fact that it is very difficult to accept such a radical change in one's view. Four components must be present for intra-social reconciliation to take place: respect, justice, peace, and truth. Justice "requires rectification, restitution, compensation and social restructuring," while peace entails creating a "common future, cooperation, coordination, well-being, harmony...and security for all the parties," according to Kriesberg. Truth entails "open revelation of the past, including admission, acknowledgement and transparency." The South African Commission was given the name

Truth and Reconciliation Commission under the influence of this idea of reconciliation and Gandhi's emphasis on its spiritual component.

The capacity of everyone to integrate into the local cultural matrix, traditional, emotional bonds shared by a community, and the perspectives of the community's leaders and members are just a few of the numerous variables that affect social reconciliation. When different mindsets are forced to cohabit, the social group that serves as a storehouse of unified identity and cultural values becomes dissolved. In order to live in difficult environments, traditional ideals are surrendered out of sheer need and despair. In addition, recovering one's emotional stability and feeling of self-worth might be difficult for those who have seen conflict over an extended period of time. They often experience feelings of powerlessness and roiling rage at having to put up with conflict. When a whole community exhibits the same feelings of rage, helplessness, and retaliation and continues to experience emotional instability and a profound sense of loss, the issue is exacerbated. Conflict resolution participants must be aware of, recognise, and, to the degree feasible, address these complaints. A quarrel is seldom one-sided, thus for it to be resolved, everyone engaged in it has to forgive and heal.

Typically, a Western-Christian religious-cultural background is used to understand reconciliation. Gandhi's Satyagraha, in contrast, is an Eastern expression of reconciliation, according to Da Silva. Nonviolent conduct, which is a manifestation of forgiving and reaching out to the other, is sustained and driven by [satyagraha]. Since we cannot be aggressive and promote reconciliation at the same time, forgiving implies nonviolence. The four components of forgiveness—moral judgement, forbearance, empathy, and relationship repair—and reconciliation via nonviolence have many similarities. Ahimsa's foundational belief in human interdependence plays a significant role in the restorative justice-based reconciliation process that aims to bring the offender, the victim, and the community together.

Gandhi spent a significant amount of his time and energy promoting Hindu-Muslim understanding throughout the 1940s, up to his death in 1948, in which the Shanti Sena also played a significant part. According to his renowned adage, "[a] bullet destroys the enemy; non-violence converts the enemy into a friend," he has the power to soften the heart of even the most ardent supporter. His last months were spent working to reduce animosity between Hindus and Muslims in the cities of Noakhali, Bihar, and Calcutta, which had seen some of the worst riots since the nation was divided. In an attempt to calm the tense communities, he toured from village to hamlet, accepting the hospitality of Muslim families and giving evening addresses. An event that happened on August 31, 1947, when a group of rowdy protesters showed up at his home and assaulted him. Gandhi just avoided the hit. It helped him see that his attempts to settle the conflict had not totally been effective. On the next morning, he began a three-day fast that would end in death. That fast restored calm to the neighbourhood and compelled hooligans, community leaders, and leaders of violent mobs to unite behind Gandhi and make a formal commitment to prevent racial animosity in the neighbourhood. Following it, there were widespread racial unrest in other regions of the nation, but Bengal remained mainly calm. Gandhi was willing to pardon and excuse people who had murdered others, even those who had blood on their hands, provided they admitted guilt and showed genuine remorse [7], [8].

### **Shanti Sena Concept**

Gandhi made an effort to create alternate mechanisms for resolving disputes in order to keep the concept of satyagraha alive. One such organisation dedicated to nonviolence is Shanti Sena. Gandhi's concept of the Shanti Sena is crucial in this context because it may be used as

a tool for both reconciling a community divided by conflict and for nonviolent opposition. The Transvaal Peace March in October 1913 and the founding of Tolstoy Farm in South Africa to rehabilitate the satyagrahi families in 1910 are two examples of the early efforts with the development of the Shanti Sena philosophy. His attempts to resolve the problems facing the farmers in Champaran and the mill workers in Ahmedabad are comparable in India. During the 1921 riots, a group of volunteers had the notion to form the Shanti Sena, but they were unable to carry it out at the time. It was organised in 1947, a very late year.

He had the opinion that, just as there is an army to fight wars, there must also be devoted warriors of nonviolence and peace to keep the social fabric interwoven. The term "Shanti Sena," which refers to a group of volunteers who practise non-violence and are soldiers striving to address societal disputes amicably, has been variably rendered as "peace brigade," "peace army," "shanti dal," and "soldiers of peace."

The core principles of satyagraha, which the Shanti Sainiks were required to uphold as necessary satyagrahis, were: "faith in human goodness, truth, nonviolence, creative self-suffering, means and ends, rejection of coercion, and fearlessness." While these are the ideas that Shanti Sainiks must hold dear, there are additional guidelines that they should aspire to abide by. The five guiding principles are the pursuit of truth, the elimination of institutional violence, nonviolent ethics and values, and self-realization leading to inner peace. Gandhi thought that while it is impossible to uphold all of these guiding principles, one should try to uphold as many of them as one can while trying to acquire and mimic them all. Perfection must be pursued and accomplished under Gandhi's philosophy and approach, but failure to achieve perfection need not result in abandoning an endeavour entirely. Shanti Sena cannot always be made up of "perfectly nonviolent people," he said. It will be composed of those who really try to uphold nonviolence.

The first guiding principle of seeking the truth has already been covered in the section on God is the Truth. The second principle, which opposes and forbids direct violence, advocates using peaceful means of resolving disputes, such as discussion, mediation, discourse, arbitration, and others. A Shanti Sainik must be able to use these techniques effectively as well as strive to foresee the causes of conflict, such as institutional violence. Structural violence is defined as the predominance of inequality, exploitation, injustice, or any kind of discrimination, such as the untouchability system, which serves as a breeding ground for violence. The Shanti Sena has a responsibility to dismantle these violent institutions in order to promote social cohesiveness. Even in the midst of conflict, the fourth rule of nonviolent ethics and ideals must be upheld. A Shanti Sainik must only engage in nonviolent resistance; he must abstain from violent retaliation and must choose death over the lives of others.

Shanti Sena was primarily intended to settle social disputes like riots between communities and caste problems inside a nation, however he did foresee a greater role for it as a replacement for the police and ultimately even the army. Shanti Sena did play a significant role in putting out the fires of communal strife in the wake of the partition and the riots that followed in Noakhali, Calcutta, and other areas of Bengal in 1947, even though the latter half of his ideal was impossible to accomplish during his lifetime or beyond. As a result, Shanti Sena intended to serve as a healer in the process of rapprochement and cohabitation after acts of violence as well as a neutral peace mediator during a dispute. Even when adhering to the promised concept of non-violence, it was a helpful notion at every level of the dispute resolution process.

Gandhi's supporters failed to put into proper perspective this setting and the original Shanti Sena mission throughout the post-independence era. This lack of focus may be explained by

two factors. First off, just a few months after successfully calming communal unrest in Noakhali, where the Shanti Sena had been a key player in bringing about peace, Gandhi was slain. Gandhi's ability to provide it with the direction and vision it needed to play a bigger part in both domestic and foreign affairs was stolen from it. Second, there were divergent viewpoints among Gandhians on the Shanti Sena's function in the years after independence. While one group, under the leadership of Jayaprakash Narayan, believed that it should take the place of the army and confront China's armed forces through nonviolent resistance, Vinoba Bhave held a more moderate view, believing that it should work to rebuild rural areas and create a society free from internecine conflict. As a result of being split between these two opposing viewpoints, Shanti Sena disintegrated.

Every culture sees, hears, or experiences conflict, but it has to be controlled to the point where a community may live in peace. Not all fights are negative. In truth, some disputes provide society's divisions a voice and a chance to find a solution. It is a necessary component in the process of societal evolution and transformation. If conflict is a widespread phenomenon, strategies and tools for peacefully resolving it must be developed. Gandhi advocated for nonviolent conflict resolution in India via satyagraha, ahimsa, the Shanti Sena, and spiritual and social reconciliation through repentance and forgiveness. One such method of peaceful settlement is mediation, in which a third party steps in to try to resolve a conflict while limiting the aggressive conduct of the disputants. For an effective and long-lasting settlement of a disagreement, Gandhi thought that ideals like honesty, non-violence, non-cooperation, satyagraha, forgiveness, and inner cleansing serve as mediating powers [9], [10].

An environment favourable for reconciliation and the determination of all parties to the dispute to start again is created by the peaceful conclusion of the conflict. Since it is seen as a win for everyone rather than just one side in the fight, it offers a stronger hope for peace than a military victory. Gandhi believed that true reconciliation and the moral and spiritual aspects of conflict resolution were more significant than exterior institutions of peace. Shanti Sena was an effort to create a framework for resolving disputes in order to put his philosophy of non-violence and peace into practise. After dealing with historical truths, a feeling of fairness for everyone, and a sincere attempt at reconciliation, the success of a conflict resolution depends on the ability to maintain the collaboration of all parties.

## CONCLUSION

Gandhi's involvement in a number of legal issues serves as an example of how mediation may be used to resolve problems. The crucial second stage, on the other hand, is reconciliation, which fosters enduring peace through reestablishing trust and altering the perspectives of opposing parties. Even though it might be difficult, the importance of reconciliation in maintaining peaceful cohabitation cannot be stressed. Gandhi's ideas continue to motivate people and communities to look for peaceful solutions and advance understanding in a world that is often scarred by violence. Adopting Gandhi's ideas on mediation and reconciliation might help build peaceful communities where disputes are opportunities for development rather than causes of conflict.

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