CONCLUSION
Of late, non-violent strategies, have a significant role to play in modern times, as a method of resolving international disputes or resisting aggressions.

The highly destructive nature of present day wars, which are far removed from the localised and limited conflicts of early wars, are threatening the existence of humanity. Moreover, no rules whether moral or legal are observed in modern warfare. The modern war includes highly sophisticated conventional, Atomic, Biological and Chemical weaponry besides use of lasers and space strike weapons the development of which has been in progress for a decade.

Enhancement of fire power and mobility brought about by accelerating advances in science and technology is tending to change the very nature of even conventional warfare including pushing up the race of armaments among the developed and developing countries. However, looking at the horrors of war, in the present age of conflict and competition, the problems of peace, security and development have acquired foremost importance.

Notwithstanding, most of the prevailing peaceful strategies such as collective security, Alliances, Deterrence and Disarmament have failed to halt the outbreak of wars and
ensure peace. Developed in an atmosphere of doubt, mistrust and cold war, and based on the system of offensive defence, these strategies make allowance for violence as a last resort. For example, there were 28 major conflicts still ranging on the globe at the end of 1988 and twelve of these were in Asia alone.

Consequently, in our search for peaceful methods of resolving international disputes, the Gandhian methods of resolving disputes has to be reconsidered seriously which demands radical break in habitual reliance by governments on violence to achieve world order. It can be practised at all levels, individual as well as collective, as an instrument of social, political and economic action.

The non-violent strategies have the potentialities of waging a moral war. Gandhi developed certain strategies such as non-cooperation, civil-disobedience, Dharma, fasting which were used with varying efforts for fighting imperialism and racial discrimination. He hoped that human civilization would develop on the lines of progressing 'Ahimsa' and diminishing 'Himsa'. He was sure that the adoption of non-violent strategies would eliminate the motive for a pre-emptive attack by neighbours. This will remove distrust between nations which is the root cause of all wars. It
accounts for Gandhi's reliance on unilateral disarmament which is a voluntary exercise in good faith. It is argued that preparation for defence in any form is dangerous to the cause of peace. Instead, unilateral disarmament may create a will for general disarmament as it will remove distrust between nations. To Gandhi, such an attitude can be more dynamic, positive and far reaching and may even draw reciprocity from the opponents rather than waiting to follow suit.

However, there is no limit to the non-violent techniques. Having full faith in non-violence, humanity can develop new effective measures for fighting aggression or resolving international disputes. Methods such as economic embargo/sanctions which are becoming important instruments for deterring aggression, because of increasing economic inter-dependence of nations, falls in this category. Any sanction that reduces or cuts-off the foreign assistance can lead to serious economic dislocations for the aggressor which may restrict any further scope of hostility.

Further, mobilisation of public opinion and emergence of peace movements has raised the validity and efficacy of the non-violent strategies. Though very much
in practice but efforts are there to develop such methods in the light of new conditions and circumstances.

Lastly, notwithstanding, the non-violent strategies, Gandhi had even suggested three-tier approach for resisting aggression which include action before, during and after the armed attack. Starting with persuasion, mediation or arbitration in the first phase, and mobilizing world public opinion, during the second phase with equally effective determination to fight the enemy with non-violent resistance, Gandhi even thought of the idea of having a world federation outside the purview of United Nations which would help faster in the settlement of conflicts. Non-cooperation, civil-disobedience and all other non-violent methods can make aggression a futile attempt.

It is true that it is difficult to use the Gandhian technique of placing the human walls against the guns of the aggressor, for this may not work in a war where intercontinental missiles are used. But an aggressor will not gain anything if the people in the occupied territory refuse to cooperate with the former. Refusal to use arms does not mean surrender of will.

For instance, none had appreciated that mighty authoritarian and repressive regimes of most of the East
European countries branded as the Soviet bloc, propped up by weaponry and arsenals would be one day dislodged from power by means of purely non-violent action. It was only a simple demonstration by unarmed slogan shouting citizens, white-collar and blue-collar workers, women, youth and children that had shaken and frightened the established ruling cliques to their marrow-bones. It is the people's consciousness and their voluntary and enlightened participation in the struggle and upsurge that is of primary importance. Arms quite often play a secondary role. 1989 Nobel Peace Prize awarded to His Holiness, the Dalai Lama XIV, for his non-violent approach is in a way a tribute to the Mahatma and his 'Ahimsa' or non-violence.

The adherents of non-violence can use the mass-media in carrying the people of aggressor country with them in opposing the policies of aggression. In fact, new methods have to be discovered and developed in meeting aggression through non-violent means. This requires consistent research and experiment and total commitment to non-violence. The situation is now in favour of non-violent strategies as deterrence is losing its credibility because of the proliferation of nuclear and other weapons of mass destruction.