

**CHAPTER 6**

**CONCLUSION**

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Satyagraha is primarily and an essentially a new way of life, it is based on morality. Infact, Gandhi conceived and practiced satyagraha as a weapon for solving conflicts. The ultimate aim of Gandhian satyagraha is to seek truth in the nonviolent manner. Gandhi's truth was not a matter of ritual but a sustaining force of his public life. Gandhi had a multidimensional frame of personality, but was a reformer, a spiritualist, a politician, a practical economist and devoted nature care physician.

Gandhi was a captain of peace and harmony. He was a man of extreme compassion. He was soft from heart, but he controlled his emotions and passions. He was every time stood for oppressed and suppressed class people. Gandhian concept of conflict resolution is comprehensive and universal. It can be practiced by single individual or by a group; minority group can offer it against majority group and vice versa.

The first findings of this study is that Gandhian concept of conflict resolution is 'win-win' approaches both parties are win by the method of Gandhian satyagraha. Then normally parties are engaged in a conflict, their interests are opposite. The possible outcome of

conflict resolution is seen to be 'win-lose'. One party is winning and other party is losing in this attempt. But violent conflict resolution is entirely different; both parties are losing in this attempt. Gandhian concept of conflict resolution is neither party is losing; both parties are by 'win' by this method. Gandhian satyagraha is not destructive, it is a constructive method. He hate only evil, not evil doer.

Another finding of this study is that Gandhian Satyagraha influenced the modern theory of conflict transformation. Satyagraha anticipated the many ideas of conflict transformations. Gandhian satyagraha have more transformational contend than any other problem solving methods. The focus of Gandhian satyagraha is not only the prevention or resolution of conflict, but also it transforms the relationship between the each party, then these process violent relations are transforms into nonviolent relations. Many of internal and external elements are influences the process of conflict transformations. Self purification and constructive programmes are helps to both internal and external transformation of the parties.

The major findings of this study is that Gandhian concept of conflict resolution is applicable in international, social and religions conflicts. Gandhi's satyagraha is the most effective method in

international conflict resolution, it is based on morality and non-violence. It never advocated physical force. Increased armament industry and acquisition of nuclear weapons are the great threat of human survivals. Every nation spent more time and money for military purposes. It is hampering the development of present and future generations. International level Gandhi ever time raised his voice for nonviolent conflict resolutions. It aims not only the cessation of war and it must remove anger, hate, passion, fear and lust for power. Gandhian satyagraha implies fostering of greater understandings, cooperation, dialogue and mutual trust among people and nations.

Disarmament and non-violent world Government are the suggestion of Mahatma Gandhi for world peace. Each nation must be disarms themselves, it will reduce competition for arms race and strengthening the effort of world peace. All nations should stop war, stop expenditure on armaments, and it must be inculcate international-mindness. Gandhian concept of World Government have important role in international level to maintain peace and harmony. This World Government, all nations are fully independent. The nature of that independent will correspond to the extent of non-violence assimilated by the nations concerned. Is expected to replace war by its own power

and it arbitrate between nations who might have difference among themselves.

Resolution of social conflicts was the key focus for the India's liberation movement, led by Gandhi. He evolved several programmes for the upliftment of depressed class people. Social conflicts are made vast disturbance in early Indian society. India survived it was only by Gandhian satyagraha. In the wake of Indian freedom struggle, he conducted several agitations against social conflicts. Non-cooperation, non-payment of taxes, boycott of schools and offices, economic boycott, picketing are key measures of social conflict resolution. Ignorance of the people was the main reason behind every social conflict. Constructive programme was key element in Gandhi's satyagraha. Gandhi's constructive programme evolved several methods for the development of poor and lower class people. It deals mainly with problem of communal unity, the removal of untouchability, basic education for all classes of people, establishment of rural industries, education in health and hygiene and work towards economic equality. Economic disparity is another issue of social conflict. Gandhian trusteeship is the only solution of economic disparity. Trusteeship governing the economic structure in the non-

violent social order. The real meaning of non-violent economy is without exploitation and equal distribution of wealth.

Religious intolerance is the great challenges in growth of any community or nation. Religious conflict evolved in a new form of terrorism, recent times it escalating all parts of the world. Violence is hindrance of religious peace; non-violence is the only solution of any form of religious conflicts. Religious harmony among various religions is necessary need for peaceful society. Gandhi wanted all religious groups to be tolerant of one another and cultivate true spirit of religion. He preached, negotiated and fasted for religious unity. 'Sarvdharma Samabhava', 'Hindu-Muslim unity' and 'inter religious dialogue' is suggested by Gandhi for religious conflict resolutions. Sarvadharm Samabhabava means reverence of all religions; in this concept all religions are equal. Religions are true path to reach the God. The theme Hindu-Muslim unity was very important in Gandhi's priorities. No other leader has devoted so much time and attention for Hindu-Muslim unity as Gandhi. Then Gandhi's point of view 'Swaraj' is impossible without Hindu-Muslim unity. Lack of knowledge about religious teaching is the main cause of religious conflict. Inter-religious dialogue is more relevant in such occasions. It building

mutual trust and awareness among various religions is necessary for religious conflict resolution.

Gandhian concept of 'Shanti Sena' had crucial role in the field of conflict resolution, especially at international, social and religious conflicts. It is a peace keeping force and also with it is a non-violent army. They do not have possess any armed weapons, their weapons are love and friendliness. An army becomes active only during the period of war or disturbance occurs, but Shanti Sena is active both the situations of war and peace. During normal times, Shanti Sena remains engaged in the constructive works. After India's independence many of Gandhian followers organized Shanti Sena and they are actively engaged for peace building and constructive programme.

Gandhian satyagraha is the active form of prevention and resolution of conflict. A satyagrahi try to convert the opponent, not to use coercion or compulsion, he is neither to retaliate nor to submit will of the opposite party. Negotiation, persuasion, conversion, self-suffering and non-violent direct action are the basic steps of Gandhian concept of conflict resolution. Non-cooperation, civil disobedience and fasting are the final armoury of his direct action. All these methods are helps both parties to understand their respective position

of opponents. And this mutual understandings ultimately leads to conflict resolution, it will resolved the fundamental difference and cause of conflict. It only leads to the discovery an alternative which both the satyagrahi and his opponent can accept.

This study suggests including Gandhian literature in academic curricula in schools, colleges and university levels. Today Gandhian teachings in academic curricula is more essential. It will certainly strengthening the morality of students and younger generations also. This study made another suggestion is to form Shanti Sena or peace keeping army in various sections of our society. Government and non Government organizations have active role in the formations of Shanti Sena.

In the modern context, non-violence has become more relevant. Recently United Nations announced October 2<sup>nd</sup> as international day for non-violence; it is the great recognition of ‘Gandhism’ at international level. There is no alternative to non-violence for the establishment of peace in the modern world. Gandhian concept of conflict resolution transforms the individual and society and it enters into new socio-economic and political order which is non-exploitative and non-oppressive. Gandhi was one of the great political figureheads,

and most likely the foremost pacifists, of the last century. Many thinkers considered Gandhi the only truly great political genius of our time.