

CHAPTER—1
INTRODUCTION

INTRODUCTION

Conflict resolution is the distinctive field in the peace research area. It emerged as a distinctive discipline in social science in the late 1950's. It is a problem solving method in order to restore peace and harmony to situations where it has been disturbed. Conflict resolution theory is more applicable in international, regional, group and personal level issues. Many institutions and research centers are established by peace scientists in domestic and international level. Lot of seminars and workshops are conducted in various parts of the world.

The last century human beings were faced with many problems such as racism, proliferation of nuclear weapons, increased armament industry, illiteracy, unemployment, poverty etc. There existed a belief that peace could never be attained without an equal division of power and an equal distribution of the resources that sustains power. This concept which was especially concerned with justice and an analysis of structural violence brought about a new development in peace research area¹. International level peace education emphasized that a set of constructive cooperative links between nations must be set up,

reinforcing the potential strength coming from recognition of their common interests and dissipating the competitions and antagonism that is imposed by exploitative division. Each nation needs to become aware of the ways in which they are commonly manipulated and find points on which cooperative efforts could result in moving relationship at a greater symmetry and equity².

Mahatma Gandhi was the one of the greatest leader in the last millennium. Mahatma Gandhi is the maker of modern independent India as a Republic. He rejuvenated Indian politics and spirituality; he is the pioneer of modern non-violence. He expressed his innovative knowledge in various fields. Gandhian concepts of satyagraha is the most effective solution in various problems that existed in our society. Gandhi formed satyagraha in the basis of spiritual and moral values.

Gandhian concept of satyagraha is a method of conflict resolution based on nonviolent resistance directed against injustice, corruption and unjust laws of the society and state. It provide for peaceful resistance to social and political authority. Resistance on individual or massive basis, focused to change the society and politics.

Gandhi was a creative thinker and also a man of action. He tried to himself the solution of actual problems which confronted him. As

soon as he had an idea or plan, he tried to put it into practice and induced others to follow him. The guidance he gave was practical. As a practical reformer, he gave more example than on precept or preaching. He has rightly said that “my life is my message”. Gandhi struggled for the freedom of the masses and fought against racial discrimination, imperialism, injustice of all kinds and exploitation. Besides he was the man who emancipated the masses from political, social and economic bondage.

The life of the Mahatma Gandhi was guided by certain fundamental principles like truth, non-violence, ends and means, and human goodness. It was integrated and coordinated and made harmonious whole. His teachings and reforms also reflect this integration and coordination. All through his life there is a basic unity and purpose. Gandhi’s idea was new and revolutionary. Gandhi expressed his innovative knowledge in various fields. Much of his knowledge was the result of direct contact with life and practical experiences it offered.

The major focuses of Gandhian satyagraha to end the British rule in India, to extinguish violence and tensions between Hindus and Muslims. Gandhi launched his historical nonviolent struggle in South

Africa in the year 1890's because the Indian immigrants there suffered from many political, economic and social disabilities. He had, therefore, to search for a method and technique of resistance which would remove these disabilities.

The most peculiar nature of satyagraha with its consistent emphasis on non-violence in thought and action is clearly seen when contrasted with the major political upheavals of contemporary world with their equally consistent record of violence, brutality and terror. Gandhi's role in decolonisation process which brought about India's independence is no less decisive but more important as it is a careful scrutiny of the complex of ideas and method known as Gandhian satyagraha which as it careful is of major relevance to contemporary world. This may help in providing some guidelines of dealing with contemporary world problems.

Gandhi applied his method of non-violent resistance not only against foreign rule, but against social evils such as racial discrimination and untouchability. Indeed, he claimed that nonviolence lay at the root of all his activities, and his mission in life was not merely the freedom of India but the brotherhood of man. His satyagraha was designed not only for India, but for the whole world, it

could transform the relation between individual, as well as between communities and nations. Some of the Gandhian followers have pointed out that Gandhi wanted freedom for India not only for the sake of his country, but for the good of humanity and for its service. As an individual sacrifices for the nation when necessary, a nation must be prepared to sacrifice itself for humanity.

A 'satyagrahi' must deeply respect human feelings and sympathetically make distinction between the evil and evil doer. The evildoer's freedom must not be destroyed through any method or circumstance. A satyagrahi must never give into secrecy as much as to untruth, hatred and even malice. A satyagrahi must not be sectarian as his aim is sarvodaya. Gandhian nonviolence should not only aim at peace but also at justice, liberation, equality etc.

Gandhian satyagraha and his concept of conflict resolution is more relevant in recent times, this study is mainly focus on international, social and religious conflicts. Gandhian point of view says violence cannot solve any issues at international, social and religious levels. Tit for tat is not the proper way of Gandhian satyagraha. It makes endless cycle of violence. Using violence, people try to solve the dispute by targeting and conquering the

opponent. Violence deliberately harms the opponent in order to challenge the opponent's defeat or destruction. Destruction is the key element of violence, it occurs in destruction of people's bodies, destruction of people's psyches, destruction of property. But nonviolence helps create the conditions of meaningful conflict resolution. It does not inflict pain to any party. The object of nonviolence is to use methods of self sacrifice that are designed to melt the hardest of hearts in the opponent and it also converts him.

Gandhi preached the gospel of nonviolence for his true followers and workers. When from Gandhian point of view, a person claims to be nonviolent; he is expected not to get angry at one who has injured him. This form of nonviolence is completely innocent. Complete nonviolence is complete absence of ill will. The nonviolent satyagraha could transcend the regional boundaries and take such a shape which might engulf and involve the whole country. India's freedom struggle movements which had deep involvements of the masses were the Non-cooperation movement in 1920-22, the Civil disobedience movement in 1930-34 and Quit India Movement in 1942.

Nonviolence can be looked at from negative and positive aspects. Negatively it means noninjuring or nonkilling of any living

beings. Gandhian nonviolence is not a negative concept. It is a positive force. Gandhian concept of nonviolence is method of action and way of life. It is active state of love; it does not harm any living beings psychologically or physically. It involves removal of ill-will, anger, hatred and jealousy from the heart. The anger, hatred and spirit of revenge are incompatible with nonviolence or Ahimsa, since the latter is more powerful and dangerous

Gandhi criticized the use any form of violence like riots, terror and war. His criticism was based on both moral and practical consideration. Lot of terrorism and other forms of violence had happened in Gandhi's times. But Gandhi was not away from his nonviolent philosophy³. Gandhi sought the solution of conflicts on a moral or ideological plane. Gandhi held that rules of morality that guide individuals in their social conduct must also guide groups and nations in their mutual inter course.

Gandhi's satyagraha have been used to resolve a variety of problems. After Gandhi's successful nonviolent struggle against Britisher's in many parts of the world followed Gandhism. Bahuguna a frail man from the mountains of Himalaya could follow Gandhi's footsteps to stop the destruction of forests by mobilizing the people for

the Chipko Movement. Vinoba Bhava, a disciple of Gandhi could secure thousands of acres of land for the landless through voluntary donation. Aryaratne in Sri Lanka could launch sarvodaya social order, based on mutual help and self-reliance. Fukuoka in Japan could experiment with natural agriculture and Martin Luther King Jr: in the United State could win civil rights for minorities⁴.

The relevance of Gandhism and conflict resolution is increasing day to day in every quarter of our society. Gandhian concept of conflict resolution provides remedy to the various conflicts and tensions existing in contemporary world. There is a need to conduct more studies and research in this field.

In this study Gandhian concept of conflict resolution data will be collected from many of university libraries, department libraries, various journals and websites. The theme will also be discussed with many academicians, researchers and peace activists. The need for evolving non-violent ways of conflict resolution has become more urgent now than with expansion in the number and variety of conflicts. This study emphasizes that Gandhian concept of conflict resolution is the suitable way to resolve all kinds of conflicts especially international, social and religious forms.

Relevance of the study

Conflict resolution is very much relevant in the present world. In recent times we have been facing lot of challenges in various parts of the world. Every country faces a lot of internal and external threat. Army or police or any other structural agencies are not able to resolve this crisis. In the twenty-first century, serious problems like proliferation of nuclear weapons, ethnic conflict, religious conflict, terrorism, and ecological destructive form a threat to human survivals. Gandhian concept of conflict resolution is a peaceful method with a nonviolent outlook.

Objective

1. To study the theories of conflict and different types of conflict.
2. To study the foundations of conflict resolution theory and to study the various problems solving approaches like conflict management, conflict resolution and conflict transformations.
3. To study the different types of third party interventions.
4. To study the various sources of influence on Mahatma Gandhi's life.
5. To study the Gandhian satyagraha and its several forms.

6. To study the Gandhian concept of conflict resolution and conflict transformations.
7. To study the analysis of Gandhian concept of conflict resolution and its application at international, social and religious levels.

Hypothesis of the study

1. Gandhian satyagraha is the process of win-win approaches of conflict resolution.
2. The recent emphasis as conflict transformation is influenced by Gandhian ideas. Gandhian satyagraha anticipated many ideas of modern conflict transformation.
3. Gandhian concept of conflict resolution is the only method to resolve the conflict at international, social and religious level.

Method of the study

The study carried out largely in a descriptive and analytical mode using primarily secondary literature.

Chapterisation

In the basis of study, this thesis has been divided into six chapters. First chapter is brief introduction about the thesis. The relevance of the study, hypothesis, objectives, methodology and chapterisations are included in this chapter. The second chapter deals with 'theories of conflict'. Conflict theory, various approaches and forms of conflicts are discussed in this chapter.

Third chapter deals with 'origin and development of conflict resolution'. This chapters analysis the foundations of conflict resolution and also discusses various type of problem solving methods like conflict management, conflict resolution and conflict transformations. Third party intervention is more relevant in the field of conflict resolution. The different type of third party interventions like mediations, arbitration, adjudication and problem solving workshops are mentions in this chapter.

Fourth chapter deals with 'Gandhian concept of conflict resolution'. This chapter traces various sources of influence in Gandhi's life, especially religious and western source of influence. The second part of this chapter discuss is Gandhian satyagraha and its

several forms. The last part of this chapter explains conflict resolution and conflict transformation from Gandhian perspective.

Fifth chapter deals with 'Analysis of Gandhian concept of conflict resolution'. This chapter discusses with applications of Gandhian concept of conflict resolution is at international, social and religious levels. The last chapter is concluding chapter.

References

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- 4 R.P Mishra and TR. Lakshmanan., Gandhian Model of
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