

Gandhi: An Ambassador of Peace

Abstract

The word conflict is basically derived from *conflucyus* of Latin. In fact it appeared in the English vocabulary at the end of the fourteenth century or in the early years of the fifteenth century AD. The basic idea in the root of this word is disharmony, generally between two individual and groups of individuals who indulge in violence-based activities to serve their interest; for this, they continuously try to establish their superiority on others by different ways. Conflict by itself is neither good nor bad. It depends upon the parties, what will they do with conflict, if they will recognize each other and continuously will talk, then the conflict will be constrictive, but if they will not talking and patience, and positive attitude towards conflict then it will be destructive. This research will be discussed about conflict and explain Gandhian methods of conflict resolution, which make him an ambassador of peace.

Keywords: Gandhi, Peace, Conflict, Resolution, Ambassador.

Introduction

The word conflict is basically derived from *conflucyus* of Latin. In fact it appeared in the English vocabulary at the end of the fourteenth century or in the early years of the fifteenth century AD. The basic idea in the root of this word is disharmony, generally between two individual and groups of individuals who indulge in violence-based activities to serve their interest; for this, they continuously try to establish their superiority on others by different ways¹. Conflict occurs between people in all kinds of human relationships and in all social settings. Because of the wide range of potential differences among people, the absence of conflict usually signals the absence of meaningful interaction. Conflict by itself is neither good nor bad. However, the manner in which conflict is handled determines whether it is constructive or destructive. Therefore, it is essential to understand the basic processes of conflict so that we can work to maximize productive outcomes and minimize destructive ones.²

So, Mahatma Gandhi had once observed: "Perhaps never before has there been so much speculation about the future as there is today. Will our world always be one of violence? Will there always be poverty, starvation and misery? Will we have a firmer and wider belief in religion, or will the world be godless? If there is to be a great change in society, how will that change be wrought? By war or revolution? Or will it come peacefully? Different men give different answers to these questions, each man drawing the plan of tomorrow's world as he hope and wishes it to be. I answer not out of belief but out of communication, the world of tomorrow will be, must be, a society based on non-violence."³

The words 'conflict resolution' can mean different things to different people. Conflict resolution may, broadly, be seen as a problem-solving exercise that aims at the elimination of the sources of the conflict, not merely the management of the conflict or the settlement. Gandhi was a life-long practitioner of conducting major public conflicts and a profound conflict theorist.⁴ Gandhian framework is primarily egalitarian and not utilitarian. It is for the welfare of all and not merely for a few or maximum number of people. Gandhi's conflict resolution is holistic in nature while other prevalent methods prefer to resolve a conflict in a piecemeal fashion. Gandhi aims for the highest and the best⁵. After accepting the reality of conflicts in men's life, their source of emergence and continuous efforts, which human beings have been making through the ages for their resolution, now, we shall come to the subject in hand the Gandhian way to resolve conflicts. The Gandhian method as a way of conflict resolution has existed for over a century. It establishes superiority, particularly over those, whose fundamental way itself is based on violence.⁶

Because all the major problems in the world today are due to the violence accepting culture that pervades across the spectrum of nationality, religion race, caste, and gender etc.⁷ Gandhi did not set out to elaborate on the theory of conflict and peace. But one can infer his ideas on this topic



Krishan Kumar

Assistant Professor,
Deptt.of Political Science,
BPS Mahila Viswavidyala,
Khanpur Kalan,
Sonipat, Haryana

from the rich collection of his writings. This interference is easier than otherwise implied because his approach towards all problems individual, national or international was integral and interrelated. His entire philosophy forms a coherent whole and is based on a simple value system comprising of the truth and non –violence. Gandhi defies any classification so far any exclusive school of thought is concerned. Any search for an internally consistent and systematized body of Gandhian thought would prove elusive. He had no time and little patience with theoretical formulations.⁸

Scope of the study

The words 'conflict resolution' can mean very different meaning for different people. John Burton sees conflict resolution as a problem-solving exercise that aims at the elimination of the sources of the conflict, not merely the management of the conflict or the settlement (often through coercive power in a way that does not meet the needs of all parties) of the manifest dispute. In short, for Burton, conflicts may be managed and disputes may be settled without conflicts being solved without conflicts being resolved.⁹

"Who indeed can claim to know and understand the mind of the great, as pointed out by Bhavbhuti, is certainly a difficult task? We respond to his name, achievements and memory rather emotionally. It may be explained in term of his too closeness to us, both in respect of time and space. Too much of proximity usually stands in the way of an objective understanding. Emotion is helpful and good in its own sphere. But when it overpowers our intellect we lose our perspective and fall victims to a sort of optical illusion. We get ourselves bogged in total confusion¹⁰.

Sources of Conflict

Early reviews in the field of conflict resolution identified a large number of schemes for describing sources or types of conflict.

1. Economic conflict involves competing motives to attain scarce resources. Each party wants to get the most that it can, and the behavior and emotions of each party are directed toward maximizing its gain. Union and management conflict often has as one of its sources the incompatible goals of how to slice up the "economic pie"¹¹.
2. Value conflict involves incompatibility in ways of life, ideologies – the preferences, principles and practices that people believe in. International conflict (e.g., the Cold War) often has a strong value component, wherein each side asserts the rightness and superiority of its way of life and its political-economic system¹².
3. Power conflict occurs when each party wishes to maintain or maximize the amount of influence that it exerts in the relationship and the social setting. It is impossible for one party to be stronger without the other being weaker, at least in terms of direct influence over each other. Thus, a power struggle ensues which usually ends in a victory and defeat, or in a "stand-off" with a continuing state of tension¹³.

4. Miscommunication and misunderstanding can create conflict even where there are no basic incompatibilities. In addition, parties may have different perceptions as to what are the facts in a situation, and until they share information and clarify their perceptions, resolution is impossible. Whether the conflict has objective sources or is due only to Perceptual or communication problems, it is experienced as very real by the parties involved¹⁴.

So, in Hind Swaraj Gandhi had characterized modern civilization as a 'disease' and a 'nine days' wonder. Earlier in 1927 he had forewarned the 'civilized' west that "a time is coming when those who are in the mad rush today of multiplying their wants...will retrace their steps and say 'what have we done?' Barely two week before his death in January 1948, had Gandhi made the rather prophetic statement, "this (modern) civilization is such that one has only to be patient, and it will be self-destroyed?"¹⁵ Undoubtedly each and every person or we should say every citizen of the global family, ought to be committed to peace in today's human predicament, caused by conflicts due to Ideological Extremism, Religious Fundamentalism, Misguided Nationalism, Economic Injustice and Inequality, Violation of Human Rights, Suppression of Freedoms, Militarism of Power Politics, Population Explosion, Racial and Ethnic Discrimination, Egoism and uncontrolled human instincts etc. Gandhi recognized the potentiality of these various kinds of conflict as occasions to contemplate over the confirmed problems and also as opportunity to search peaceful means to resolve them, because of his positive attitude .He knew very well that the process of conflict resolution involved painstaking task of restructuring the present world by liberating human mind from dogmatism of various kinds such as economic and political barbarism, religious bigotry etc.¹⁶. Gandhi's approach had always been Holistic as human life is a synthetic whole, which cannot be divided into watertight compartments of social, religious, political life etc. ¹⁷ conflicts and their solutions by Gandhian way:

1. **Moral Crisis Solutions:** Non-violence Ashram, Anasakta Karma
2. **Religious Fundamentalism Solutions:** Sarva Dharma Sambhava, Tolerance, Respect towards all Religions
3. **Educational Reform Solutions:** Nai-Talim Adult Education
4. **Social Disturbance Solutions:** Removal of Untouchability, Communal Unity, Sarvodaya, Upliftment of Women, Prohibition, Service of Backward Classes, Village Sanitation
5. **Political Conflicts Solutions:** Swaraj, Decentralisation of Power. Democracy of Enlightened Majority
6. **Economic Problem Solutions:** Trusteeship, Swadeshi, Bread Labour, Khadi and Village Industries.

The most fundamental principle of his philosophy of peace is "Ahimsa" or non-violence which is law of love, life and creation as opposed to violence or Himsa, the cause of hatred, death and

destruction. According to Gandhi the universal human value of Ahimsa ought to be cultivated not merely at personal level, but at social, national and international level too if we wish to avoid personal, social, national and international conflicts. It is a very powerful means to avoid conflict, since it springs from inner realization of the equality of all.

Gandhi believed in the technique of Satyagraha, because he had faith in the goodness of human nature. The moral and humanistic grandeur of Satyagraha as method of resolving conflict and securing justice has been appreciated by several thinkers, politicians and social workers. Satyagrahi while resisting injustice shows respect for his opponent by making moral appeals to him and expecting him to be responsive. Satyagrahi aims at conversion of the opponent's heart by making him aware of his ill will or inhuman behavior through self-suffering". Satyagraha aims at winning over opponent by love and gentle persuading and by arousing in him a sense of justice rather than forcing him to surrender out of fear. So, Gandhi's Philosophy of peace endorses the truism that Gandhi is one of the very relevant precursors of conflict-resolution movement with his comprehensible philosophy of peace based on the psychology of human nature, awareness of social realities and knowledge of economic and political systems and situations

Objectives of the Study

The Objectives of the study is to investigate the following:

1. To understand conflict and its impact on Indian society.
2. What are the obstacles in the way of peace?
3. What are the causes of conflict?
4. How the conflict can be resolve in a Gandhian way.
5. What is the relevance of techniques in the present day society?
6. What was the legacy of Gandhi which provided successors to make better strategy about conflict resolution?

Hypotheses

1. Conflict is a part of human nature.
2. Power is mostly used for conflict resolution.
3. Satyagraha and Ahimsa are not used in the present day society.

Review of Litreture

As stated earlier, conflict resolution a Gandhian perspective have become a topic of numerous academic discourses and writings, not due to an old thoughts, but recently due to its rise in international world order. Since then, there are a number of books and articles have been written on Gandhi's way on conflict resolution.

Joan Valerie Bondurant's, "*Conquest of Violence: The Gandhian Philosophy of Conflict*" highlights When Mahatma Gandhi died in 1948 by an assassin's bullet, the most potent legacy he left to the world was the technique of satyagraha (literally, holding on to the Truth). His "experiments with Truth" were far from complete at the time of his death, but he had developed a new technique for effecting social and political change through the constructive conduct

of conflict: Gandhiansatyagraha had become eminently more than "passive resistance" or "civil disobedience" By relating what Gandhi said to what he did and by examining instances of satyagraha led by others, this book abstracts from the Indian experiments those essential elements that constitute the Gandhian technique. It explores, in terms familiar to the Western reader, its distinguishing characteristics and its far-reaching implications for social and political philosophy.¹⁸

Jai Narain Sharma's, "*Satyagraha Gandhi's Approach to Conflict Resolution*", in this book highlighted that in times such as ours when conflict is the order of the day and the potential of technology offers more to fear than to hope, social, political theory face their gravest challenge. Theoretical political systems have grown increasingly suspect and intellectual formulations tend less to challenge than repel. The low standard, that are approved of and followed in conflict resolution tend progressively to lower our moral standards. Why is this so? It is because humanity so far been trying to solve conflicts by means through which they can never be solved. Evil cannot be cured by evil, nor hate conquered by hate. 'Satan cannot be exercised by Satan'. There is a great demand for solutions to the problems of conflict – not for theoretically systems of end-structure and aimed at ultimately eliminating conflict when it arises: ways which are constructive and not destructive. Such a demand must be met by a theory of process and of means and not of further concern for structure, for patterns and for ends.¹⁹

K.L.Shridharni's, "*War without Violence*" is an authentic work on Satyagraha. Shridaharni wrote it during the freedom struggle in the 40's when Mahatma Gandhi was alive. He has also discussed several points with Mahatma on Satyagraha for the students of non-violence, conflict resolution. It is magnum opus rather a classic work.²⁰

Ramjee Singh, S. Sundaram's, "*Gandhi and the World Order*", in this book discusses about the Gandhian principles which are capable to mitigate the greatest challenge of the modern age. Gandhi's philosophy becomes pertinent in the present world due to complexity of human nature. Unity of mankind, service of man, application of moral principles considered valid for individual to group life and inter-state relation.Gandhi and the world Order an intellectual response to solve the contemporary dilemmas and conflicts arising out due to failure of developmental paradigms and failure of leadership. Even the welfare state is not responding as it was expected.²¹

Ashu Pasricha's,"Peace Studies the Discipline and Dimensions", in this book the writer provides a comprehensive introduction to a wide ranging panorama of the ideas, theories and assumptions on which the study of peace is based. Can we stop war and live in peace? What are the causes deep rooted in society and obstacles to peace which time and again have given rise to conflicts? Can we not remove these causes and obstacles? A man is no doubt imbued with the instinct of fighting, but he has also the instinct for peaceful living. If the

social environment is such as to give greater scope for his fighting instinct there will be conflicts/Wars, if the social environment is such as to give greater scope for the instinct of peaceful living, mankind will be more prone to live peacefully. These are the things writer emphasized in her work²²

Paul Wilkinson's, "*International Relations*", a very short introduction, an attempt to elaborate the chronological development of international relation it includes not only relations between states but also between states and non-state organization such as churches, humanitarian relief organizations and multinational corporations, and between states and intergovernmental organizations (IGOs), such as the UN and the EU. The book explains also political thinker's thoughts such as Niccolo Machiavelli, President George W. Bush, Ayatollah Khomeini, prince Otto in Bismarck, Vladimir Itrich Lenin and Pape John Paul II. The writer discuss also about terrorism also a result of danger conflict when a conflict in so complies then come in way of terrorism²³.

Parmeshwari Dayal's, "*Gandhian Theory of Social Reconstruction*", explains Human Society, and today is in a state of flux reflected by the threats to the peace and stability of society and the conditions of mass poverty, starvation, exploitation and widespread violence. The ecological imbalance and environmental pollution endangering the health and personal life of the people also threaten the human civilized life. The state of flux in further confounded by the new revelations of fraud and deceptions in one corporation after another and in one country after other sending shock waves around the globe. The faith of the people in corporate economic appears to be shaken even the leaders of capitalism declare that corporate scandals are threatening to undermine capitalism itself. Gandhian theory of social reconstruction is a response to such challenges that confront humanity. Gandhi has left behind a large legacy in the form of his writings written extensively on numerous issues concerning humanity that have been compiled almost in one hundred volumes. Gandhian theory of social reconstruction gives solutions by Satyagraha, Ahimsa, Non-violence and Non-corporation and truth etc.²⁴

Ashu Pasricha's, "*Gandhi in Twenty-First Century*", is an edited volume which highlights different issues relating to Gandhi by writers as we have hailed Gandhi as Prophet, Crusader and Liberator but he has been seldom properly and critically understood. No doubt, he has been eulogized, romanticized and even mythologized but hardly conceptualized and rationalized. One of the writer highlighted that Gandhi has been remembered in history because of his campaigns for seeking ultimate truth and by using the weapons of truth, love and non-violence to win autonomy for India. Gandhi said that "no one is competent to offer Satyagraha unless he has a living faith in God. And the Bhagvad Gita, to which he would always turn for inspiration, is the allegorical description, not of a Satyagraha campaign, but of the quest of the human soul for union with the supreme-master."²⁵

Schellenberg, James A.'s, "*Conflict Resolution Theory, Research and Practice*", is a scholarly work in the study of conflict has expanded greatly in recent decades, as has the work of professionals who apply their efforts to the area of conflict resolution²⁶

Deutsch Morton, Peter T. Coleman and Eric C. Marcus's, "*The Handbook of Conflict Resolution Theory and Practice*", is an edited work. This handbook is a classic. It helps connect the research of academia to the practical realities of peacemaking and peacebuilding like no other. It is both comprehensive and deeply informed on topics vital to the field like power, gender, cooperation, emotion, and trust.²⁷

Methodology

The historical and analytical methods are used, while conducting this research. It is mainly based on secondary sources such as books, research articles, journals, newspapers and internet etc. The primary sources reflected in the form of British Government documents, debates, official speeches and statements. As well as used the written data by Mahatma Gandhi.

Conclusion

In the conclusion I explain some biggest conflicts in the present time, such as moral conflicts, religious conflicts, educational conflicts, social conflicts, political conflicts, economic conflicts and so on. But these could be solve by Gandhi's methods, such as non-violence, anaskta karma, sarva dharma sambhava, tolerance, nai-talim, adult educaton, removal of untouchability, communal unity, sarvodaya, upliftment of women, prohibition, service of backward classes, village sanitation, swaraj, decentralisation of power. Democracy of enlightene majority and their Gandhian solutions. trusteeship, swadeshi, bread labour, khadi and village industries and so on.

References

1. Ackerman Peter and Jack Duvall, *A Century of Non-violent Conflict* (New York: Palgrave), 2000.
2. Ahluwalia, B. K., *Facets of Gandhi* (New Delhi: Laxshmi Book Store), 1968.
3. Allinson, R.E., *Global Disasters: Inquiries into Management Ethics* (London: Prentice Hall), 1993.
4. Andrews, C. F., *Mahatma Gandhi Idea* (London: George Allen and Unwin), 1929.
5. Aram, M., *The Future of Mankind* (Coimbatore: Shanti Ashram), 1989.
6. Ashe, Geoffrey, *Gandhi: A Study in Revolution* (London: Heineman), 1968.
7. Athalye, D. V., *The Life of Mahatma Gandhi* (Poona: Aryabhushan Press), 1923.
8. Azar, E. E., Burton, J. W. (eds.), *International Conflict Resolution: Theory and Practice* (Brighton: Wheatshof), 1986.
9. Bakshi, S. R., *Gandhi and Ideology of Non-Violence* (New Delhi: Criterion Publications), 1986.
10. Benudhar, Pradhan, *The Socialist Thought of Mahatma Gandhi*, Vol. II.

11. Bercvitch, Jacob, *Resolving International Conflicts: Theory and Practice of Mediation* (Boulder: Lynne Rienner), 1996.
12. Bercvitch, Jacob, *Social Conflicts and Third Parties: Strategies of Conflict Resolution* (Colorado: Westview Press), 1984.
13. Biswas, S. C. (ed.), *Gandhi: Theory and Practice, Social Impact and Contemporary Relevance* (Shimla: IIAS), 1969.
14. Bloch, Ivan, *The Future War in Seven Volumes* (Boston: Boston Press), 1914.
15. Bondurant, Johan, V., *Conquest of Violence: The Gandhian Philosophy of Conflicts* (New Jersey: Princeton University Press), 1988.
16. Bondurant, Joan Valerie, *Conquest of Violence: The Gandhian Philosophy of Conflict* (Oxford: Oxford University Press), 1959.
17. Bose, Anima (ed.), *Peace and Conflict Resolution in World Community* (New Delhi: Vikas Publishers), 1991.
18. Bose, Nirmal Kumar, *My Days With Gandhi* (New Delhi: Orient Longman Limited), 1974.
19. Bose, Nirmal Kumar, *Selections From Gandhi* (Ahmedabad: Navajivan Publishing House), 1974.
20. Boulding, K. E., *Conflict and Defence: A General Theory* (New York: Harper Bros.), 1962.
21. Burton, John, W., *International Relations: A General Theory* (Cambridge: Cambridge University Press), 1965.
22. Chaddha, Yogesh, *Rediscovering Gandhi* (London: Century Books Ltd.), 1997.
23. Chand, P. R., *Gandhiji and World leaders* (New Delhi: Dhawan Press), 1982.
24. Coser, Lewis, *The Functions of Social Conflict* (New York: Free Press of Glencoe Inc.), 1956.
25. Dasgupta, K. Ajit, *Gandhian Economic Thought* (New York: Routledge), 1996.
26. Datta, Dhirenda Mohan, *The Philosophy of Mahatma Gandhi* (Madison: University of Wisconsin Press), 1953.
27. Dayal, Parmeshwari, *Gandhian Theory of Social Reconstruction* (New Delhi: Atlantic), 2013.
28. Diwan, Romesh and Mark Lutz, *Essays in Gandhian Economics* (New Delhi: Gandhi Peace Foundation), 1985.
29. Diwakar, R. R., *Is Not Gandhi The Answer* (Bombay: Bhartiya Vidya Bhawan), 1966.
30. Dube, M. P. (ed.), *Practical Idealism and Strategies of Inclusion* (New Delhi: Pentagon Press), 2011.
31. Easwaran, Ekanath, *Gandhi the Man* (Bombay: Jaico Publishing House), 1997.
32. Erikson, Eric, *Gandhi's Truth: On the Origin of Militant Non-violence* (New York: Norton & Co.), 1989.
33. Fischer, Louis (ed.), *The Essential Gandhi* (London: Routledge), 1993.
34. Gandhi, M. K., *An Autobiography or The Story of My Experiments With Truth* (Ahmedabad: Navajivan Publishing House), 2000.
35. Gandhi, M. K., *Constructive Programme* (Ahmedabad: Navajivan Publishing House), 1970.
36. Gandhi, M. K., *Economic and Industrial Life and Relations* (Ahmedabad: Navajivan Publishing House), 1957.
37. Gandhi, M. K., *Ethical Religion: Neethi Dharma*, Tr. By A Rama Iyer from Hindi (Madras: S. Ganesan), 1930.
38. Gandhi, M. K., *Hind Swaraj or Indian Home Rule* (Ahmedabad: Navajivan Publishing House), 1957.
39. Gandhi, M. K., *India of My Dreams* (ed. by R. K. Prabhu) (Bombay: Asia Publishing House), 1947.
40. Gandhi, M. K., *My Socialism*, compiled by R.K Prabhu (Ahmedabad: Navajivan Publishing House), 1949.
41. Gandhi, M. K., *My Picture of Free India* (ed.) by A.T.Hingorani (Bombay: Bhartiya Vidhya Bhawan), 1965.
42. Gandhi, M. K., *Service Before Self*, ed. Anand T. Hingorani (Bombay: Bhartiya Vidya Bhawan), 1971.
43. Ganguli, B. N., *Gandhi's Social Philosophy* (Delhi: Vikas Publishing House), 1973.
44. Iyer, Raghavan, N., *The Moral and Political Thought of Mahatma Gandhi* (Oxford: Oxford University Press), 1987.
45. Iyer, Raghavan, N., *The Essential Writings of Mahatma Gandhi* (Oxford: Oxford University Press), 1991.
46. Kriesberg, Louis, *Constructive Conflicts: From Escalation to Resolution* (New York: Rowman & Littlefield Publishers Inc.), 1998.
47. Lindley, Mark, *Gandhi and the World Today* (1998) (Kerala: Centre for Gandhian Studies), 1999.
48. Morton, Deutsch and Peter T. Coleman (eds.), *The Handbook of Conflict Resolution Theory and Practice* (San Francisco: Jossey-Bass Publishers), 2014.
49. Pasricha, Ashu, *Peace Studies The Discipline and Dimensions* (New Delhi, Abhijeet Publications), 2003.
50. Pasricha, Ashu (ed.), *Gandhi in Twenty-First Century* (New Delhi: Deep and Deep Publications), 2011.
51. Pyare Lal, *Mahatma Gandhi: The Last Phase*, Vol. 2 (Ahmedabad: Navajivan Publishing House), 1958.
52. Pyare Lal, *Towards New Horizons* (Ahmedabad: Navajivan Publishing House), 1959.
53. Rachels, James, *The Elements of Moral Philosophy* (New York: McGraw-Hill), 1993.
54. Rao, U. S. Mohan, *The Message of Mahatma Gandhi* (New Delhi: Publications Division, Government of India), 1968.
55. Rolland, Romain, *Mahatma Gandhi* (Delhi: Rupa & Co.), 2002.
56. Ruskin, John, *Unto The Last. A Paraphrase by M K Gandhi* (Ahmedabad: Navajivan Publishing House), 1989.
57. Schellenberg, James A., *Conflict Resolution Theory, Research and Practice* (New York: State University of New York Press), 1996.

58. Sharma, Jai, Narayan, *Alternative Economics: Economics of Mahatma Gandhi and Globalization* (New Delhi: Deep and Deep Publishers), 2010.
59. Sharma, Jai Narain, *Satyagraha Gandhi's Approach to Conflict Resolution Revisiting Gandhi* (New Delhi: Concept Publishing Company), 2008.
60. Shridharni, K. L. *War Without Violence* (Bombay, Bharatiya Vidya Bhawan), 1962.
61. Singh, Ramjee and S. Sundaram (eds.), *Gandhi and the World Order* (New Delhi, APH Publishing Corporation), 1996.
62. Tendulkar, D.G., *Mahatma: Life of Mohandas Karamchand Gandhi* (New Delhi: V. K. Jhaveri), 1951-54.
63. Touval, S. and I. W. Zartman (eds.), *International Meditation in Theory and Practice* (Colorado: Westview Press), 1985.
64. Wilkinson, Paul, *International Relations* (London: Oxford University), 2012.

Articles

65. Bergstrom, Lars, "What is a Conflict of Interests", *Journal of Peace Research*, 1970.
66. Bernard, Jessie, "Parties and Issues in Conflict", *Journal of Conflict Resolution*, June 1957.
67. Das, Bella, "Conflict Resolution Through Peace Education: A Gandhian Perspective," *Gandhi and Conflict Resolution: Nai Talim for Mitigating Gender Divide*, in Ravinder Kumar, (ed.), *Resolving Conflicts: The Gandhian Way*, Meerut: World Peace Movement Trust, 2011.
68. Emanuel, J. de Kadt, "Conflicts and Power in Society", *International Social Science Journal*, Vol. XVII, No. 3, 1965.
69. Fisher, Ron, "Sources of Conflict and Methods of Conflict Resolution", *International Peace and Conflict Resolution School of International Service, The American University*, 2002.
70. Galtung, Johan, "Conflict as a Way of Life", in J. Galtung, *Essays in Peace Research* (Copenhagen: Ejler), 1969.
71. Kumar, Ravinder, "The Gandhian Way: A Universal Method of Resolving Conflicts", *Global Peace (An International Journal of Philosophy, Peace, Education, Culture and Civilization)*, Special Issue, February 2012.
72. Shankar, Rath, Biraja, "Concept of Conflict: A Gandhian Perspective", *Journal of Gandhian Studies*.
73. Sharma, Jai Narain, "Understanding Gandhi", in M. P. Dube (ed.), *Practical Idealism and Strategies of Inclusion* (New Delhi: Pentagon Press), 2011.
74. Sharma, Preeti and Sanjeeve Kumar H.M., "Gandhi and Conflict Resolution: Nai Talim for Mitigating Gender Divide", in Ravinder Kumar, (ed.), *Resolving Conflicts: The Gandhian Way*, Meerut: World Peace Movement Trust, 2011.
75. Weber, Thomas, "Gandhian Philosophy, Conflict Resolution Theory and Practical Approaches to Negotiation", *Journal of Peace Research*, 2001, 38 (4): 498.

Article on Website

76. Chhaya Rai, "Gandhi Role and Relevance in Conflict Resolution", [Online: web] Accessed 18 Sept. 2014, URL: <http://www.mkgandhi.org/nonviolence/role%20in%20relevance.htm>: 1-2.

Periodicals and Journals

78. *Gandhi Jyoti, A Journal of Gandhian Thought*, Bhagalpur: Bhagalpur University
79. *Gandhi Marg*, New Delhi: Gandhi Peace Foundation
80. *Gandhian Perspectives*, Varanasi: Gandhian Institute of Studies
81. *Harijan, A Journal of Applied Gandhism 1933-55*, New York: Garland and Publishing Inc., 1973.
82. *India Quarterly, A Journal of International Affairs*, New Delhi: Indian Council of World Affairs
83. *India Today*, New Delhi: Living Media Press
84. *International Affairs*, London: The Royal Institute of International Affairs
85. *International Studies*, New Delhi: Jawaharlal Nehru University
86. *Journal of Economic Studies*, Bradford: MCB Publications Limited Management and Economics
87. *Journal of Gandhian Studies*, Chandigarh: Indian Society of Gandhian Studies
88. *Journal of Gandhi Smriti and Darshan Samiti*, New Delhi: Gandhi Smriti and Darshan Samiti
89. *Journal of Peace and Gandhian Studies*, A Quarterly of Gandhi Media Centre, Delhi.
90. *Mainstream*, New Delhi: Perspective Publications
91. *Man and Development*, Chandigarh: Centre for Research in Rural and Industrial Development
92. *Modern Review, A Monthly Review and Miscellany*, Calcutta: The Modern Review Office, 1935.
93. *The Indian Annual Register, 1919 to 1947*, Calcutta: The Annual Register Office.
94. *Young India, 1919-1931*, Ahmedabad: Navajivan Publishing House

Endnotes

1. Ravinder Kumar (Feb. 2012), "The Gandhian Way: A Universal Method of Resolving Conflicts", *Global Peace (An International Journal of Philosophy, Peace, Education, Culture and Civilization)*, Special Issue, Meerut: 2.
2. Ron Fisher, "Sources of Conflict and Methods of Conflict Resolution", *International Peace and Conflict Resolution School of International Service, The American University*, 2000: 1.
3. Parmeshwari Dayal (2013), *Gandhian Theory of Social Reconstruction*, New Delhi: Atlantic: xix.
4. Preeti Sharma and Sanjeeve Kumar H.M. (2011), "Gandhi and Conflict Resolution: Nai Talim for Mitigating Gender Divide", in Ravinder Kumar, (ed.), *Resolving Conflicts: The Gandhian Way*, Meerut: World Peace Movement Trust, p. 110.
5. Bella Das (2011), "Conflict Resolution Through Peace Education: A Gandhian Perspective,"

- Gandhi and Conflict Resolution: NaiTalim for Mitigating Gender Divide*", in Ravinder Kumar, (ed.), *Resolving Conflicts: The Gandhian Way*, op. cit., p. 47
6. Ravinderkumar (Feb.2012), "The Gandhian Way: A Universal Method of Resolving Conflicts", *Global Peace(An International Journal of Philosophy, peace, Education, Culture and Civilization)*, Special Issue, Meerut:5 .
 7. Ibid.
 8. Biraja Shankar Rath, "Concept of Conflict: A Gandhian Perspective", *Journal of Gandhian Studies*, 2 (1&2): 165-66.
 9. Thomas Weber (July2001)," Gandhian Philosophy, Conflict Resolution Theory and Practical Approaches to Negotiation", *Journal of Peace Research*, 38 (4): 498.
 10. Jai Narain Sharma (2011), "Understanding Gandhi", in M. P. Dube (ed.), *Practical Idealism and Strategies of Inclusion*, New Delhi: Pentagon Press, p. 153
 11. Ron Fisher (2002), "Sources of Conflict and Methods of Conflict Resolution", *International Peace and Conflict Resolution School of International Service, The American University*: 1-2.
 12. Ibid.
 13. Ron Fisher (2002), "Sources of Conflict and Methods of Conflict Resolution", *International Peace and Conflict Resolution School of International Service, The American University*: 1-2.
 14. Ibid.
 15. Biraja Shankar Rath, "Concept of Conflict: A Gandhian Perspective", *Journal of Gandhian Studies*, op. cit.
 16. Chhaya Rai, "Gandhi Role and Relevance in Conflict Resolution", [Online: web] Accessed 18 Sept.2014, URL: <http://www.mkgandhi.org/nonviolence/role%20in%20relevance.htm>: 1-2.
 17. Ibid: 2-3.
 18. Joan Valerie Bondurant (1959), *Conquest of Violence: The Gandhian Philosophy of Conflict*, Oxford, Oxford University Press.
 19. Jai Narain Sharma (2008), *Satyagraha Gandhi's Approach to Conflict Resolution Revisiting Gandhi*, New Delhi, Concept Publishing Company.
 20. Shridharni, K. L. (1962), *War Without Violence*, Bombay, Bharatiya Vidya Bhawan.
 21. Ramjee Singh and S. Sundaram (1996), eds., *Gandhi and the World Order*, New Delhi, APH Publishing Corporation.
 22. Ashu Pasricha (2003), *Peace Studies The Discipline and Dimensions*, New Delhi, Abhijeet Publications.
 23. Paul Wilkinson (2012), *International Relations*, London: Oxford University.
 24. Parmeshwari Dayal (2013), *Gandhian Theory of Social Reconstruction*, New Delhi: Atlantic.
 25. Ashu Pasricha (2011), ed., *Gandhi in Twenty-First Century*, New Delhi, Deep and Deep Publications.
 26. Schellenberg, James A. (1996), *Conflict Resolution Theory, Research and Practice*, New York: State University of New York Press.
 27. Deutsch Morton and Peter T. Coleman (2014) (eds.), *The Handbook of Conflict Resolution Theory and Practice*, San Francisco, Jossey-Bass Publication