

Mahatma Gandhi: The Relevance of His Ideas in 21st Century

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ABSTRACT

Gandhi, an influential leader from 20th century, had brought about a revolutionary non-violent way of conflict resolution. This paper will analyse Gandhian principles with a view on its relevance in 21st century globalised world and whether his teachings could have an actuality considering the growing tensions in today's modern world. Various important teachings of Gandhi imbining values like peace, truth and non-violence will be looked on. Also, an attempt at the adaptation of methods reflecting these values like mediation, arbitration etc will be made on cross-border conflicts and other civil matters across the world. Also, a preliminary analysis of the success of such application in today's world will be made.

Keywords: *Ghandhi Reflection, Craft Centered, Mother Tongue, Nonviolence.*

Introduction

Gandhi has been often termed as the prophet of the 21st century. His methods of non-violent approach to dispute resolution is an important area in peace research. He proposed ideas like Sarvodaya which can be achieved through truth and non-violence. He also brought about various ideologies focusing on empowering and making villages self-sufficient, women empowerment, sanitation etc. In today's modernized world, world problems are not just limited to internal conflicts and matters. Issues ranging from border management to nuclear issues are emerging around the world and poses a threat to the peaceful existence of humankind. Past examples have proved that war and violent ways to resolve such conflicts is not always a good idea. It will lead to bloodshed and a loss to human life and resources and slow down the process of our development. In this scenario, there is a need to look for alternative and innovative ways to settle disputes among countries. Gandhian peace teachings have a very high significance in this situation. His methods like satyagraha could be adopted in international cross-country conflicts among nations and super powers. There are various dynamics associated with his teachings which could be analysed and adopted according to the requisites of the situation. This paper looks to analyse his teachings and adapt it into this 21st century globalised world.

Gandhiji's contribution to education is unique. He was the first Indian who advocated a scheme of education based upon the essential values of Indian culture and civilization. As he criticized the colonial system of education as harmful to India. According to Gandhi, colonial system of education was: i) Based on foreign culture, which has almost destroyed the local culture; ii) This system of education has limited itself to educating mind, it has completely ignored the education of heart and hand; and iii) Right education is not possible through foreign language. The methods and techniques advocated by him and the environment he prescribed revolutionized Indian thinking and way of living. At heart he was devoted to idealism. He wanted to translate his ideals and values into practice. His philosophy of education is a harmonious blending of idealism, naturalism, and pragmatism. It may be noted that there is no inherent

conflict between the three philosophies. Idealism is the base of Gandhiji's philosophy whereas naturalism and pragmatism are the helpers in translating that philosophy into practice. Gandhiji advocated the ideals truth, non-violence and moral values to achieve the ultimate truth of self-realization. He is a devotee of naturalism when he speaks about the development of the child according to his nature and he becomes a pragmatist when he advocates learning and doing by experience. All this leads to integration, so essential to effective education and development of the total personality. As he criticized the colonial system of education as harmful to India. According to Gandhiji, colonial system of education was: i) Based on foreign culture, which has almost destroyed the local culture; ii) This system of education has limited itself to educating mind, it has completely ignored the education of heart and hand; and iii) Right education is not possible through foreign language. The methods and techniques advocated by him and the environment he prescribed revolutionized Indian thinking and way of living. At heart he was devoted to idealism. He wanted to translate his ideals and values into practice. His philosophy of education is a harmonious blending of idealism, naturalism, and pragmatism. It may be noted that there is no inherent conflict between the three philosophies. Idealism is the base of Gandhiji's philosophy whereas naturalism and pragmatism are the helpers in translating that philosophy into practice. Gandhiji advocated the ideals truth, non-violence and moral values to achieve the ultimate truth of selfrealization. He is a devotee of naturalism when he speaks about the development of the child according to his nature and he becomes a pragmatist when he advocates learning and doing by experience. All this leads to integration, so essential to effective education and development of the total personality. **MEANING OF EDUCATION** According to Gandhiji "literacy is neither the beginning nor the end of education. This is only a means through which man or woman can be educated". Gandhiji observes "by education I mean an all-round drawing out of the best in child and man- body, mind, and spirit. This is only a means through which man and woman can be educated." This is how Gandhiji summed up his idea of true education. **EDUCATION IS DEVELOPMENT:** "All round" implies harmonious development. 'Drawing out the best' recognizes a great potentiality coiled up in the child which can be realised and developed to its perfection through education.

It is development of human personality in terms of physical, intellectual and spiritual aspects. Education should take care of the whole child, the human personality. It should be the function of education to bring about a harmonious development of all the aspects of human personality so that it can grow to its highest stature and serve the society at its best.

According to Gandhiji literacy itself is no education. Literacy is just a means of education. He emphasized the development of head, heart and hand (3 H). According to Gandhiji "true education is that which draws out and stimulates the spiritual, intellectual and physical faculties of the children. Gandhiji has divided educational aims into two categories as under: □ Immediate aims of education. □

1. Vocational aim: Gandhiji wished that each child should, through his education, be able to learn a productive craft to meet his future needs of life by adopting some industry or business. Hence, he advocated education for self-reliance and capacity to earn one's livelihood as the main aim of education. In his words, "Education ought to be for them (children) a kind of insurance against unemployment.
2. Cultural aim: He advocated that vocational education and cultural advancement should go side by side. He considered the cultural aspect of education as more essential than its academic aspect. Culture is the main foundation and an essential part of education. In the words of Gandhiji "I attach more importance to cultural factor of education than its literacy factor. Culture is primary and basic thing which the girls should receive from school.

3. Character building aim: Like Herbart, Gandhiji also believed that one of the essential aims of education is the moral development or character development. According to Gandhiji, the end of all knowledge should be the building up of character. Character building implies cultivation of moral values such as courage, strength of mind, righteousness, self-restraint and service of humanity. He believes that education will automatically develop an ability in the child to distinguish between good and bad.
4. Total development aim: Gandhiji once wrote, "The real education is that which fully develops the body, mind and soul of children." He further observed, "Man is neither mere intellect, nor the gross animals' body, nor heart or soul alone. A proper and harmonious contribution of all the three is required for the making of the whole man and constitutes the true economics of education.
5. Liberation aim: According to Gandhiji education should liberate body, mind and soul. By liberation he meant two kinds of liberation. One was the liberation all kinds of economic, social, political and mental slavery. The second was, the liberation of the soul from worldly pursuits and devote itself to higher forms of spiritual living. Education should provide this spiritual freedom for self-growth and realization of the self.
6. Dignity of labour: Gandhiji wanted that education should develop students in such a manner that they become self-dependent. Gandhiji says that after seven years of education from the seven years of age to fourteen years, the child should be able to earn and should not hesitate to do manual works. The students must learn the dignity of labour. They should not feel shy while doing some work with their hands.
7. Training for leadership: Gandhiji believed that for successful democracy, good leaders are needed. Education should develop leadership qualities in students. That way only the students will be able to shoulder the responsibilities in a satisfactory manner.

Review of Literature

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By which Of course, the emphasis on learning through craft may be retained, but perhaps modified to suit the times. His educational thoughts are based on eternal principles of truth, love, self-sacrifice, character building non-violence, so, will never lose their relevance. The requirement is to adapt his thoughts according to the present scenario. When Environmental consciousness, moral values, intrapersonal skills, community and society oriented awareness are all inculcated in young minds through education, then only development of the country in true sense can be possible.

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Saxena, S. (2003), "Principles of Education", Meerat, Surya Publication. Gandhiji's philosophy to life is based upon the philosophy of Idealism. He advocated the ideals of truth, non-violence and moral values to achieve the ultimate truth of self-realization. He is child according to his nature and he becomes a pragmatist when he advocates learning by doing and learning by experience. All these lead to an integration, so essential to effective education and development of the total personality

Tandan, S. (2016), "Teachers in the Making", New Delhi, Classical Publishing Company. socially constructive, economically productive and responsible future citizens which can prove helpful in solving the problem of unemployment by making youth self-employed by giving them skill training. Gandhiji believed that education should develop all the capacities of the child so that he becomes a complete human being

(Saxena, 2003). Mahatma Gandhi is a spirit of profound wisdom and captivating humility, armed with only an iron will and inflexible resolve and a frail man who confronted the brutality of military strength with the dignity of a simple human being. He believed in God implicitly. According to him, though individuals have different bodies, yet the same soul pervades in all of us. In short, Gandhiji experienced and realized Unity in Diversity. His philosophy of life has four elements namely- (1) Truth, (2) Non-Violence (3) Fearlessness and (4) Satyagraha

Need and Importance

Education, like family, marriage, religion, law and politics is one of the important institutions of society which play pivotal role in maintaining and developing social system (Tandon, 2016). Gandhiji's contribution to education is unique in this sense that he made the first attempt to develop an indigenous scheme of education in British India. With the advent of British colonial rule in India, an alien system of imperial education was introduced which was in contradiction with the age-old, unique and all-inclusive holistic educational system of India. It has not only caused irreparable damage to Indian education system in the long run, but also created numbers of all kinds of differences, class-consciousness, ever increasing crave for western materialistic life style, etc. Most of Gandhiji's important writings on education have been compiled and edited by Bharatan Kumarappa in two books, Basic Education (1951) and Towards New Education (1953). These writings are mostly miscellaneous consisting of letters, speeches, extracts from books, and soon, but together they may be taken to constitute a coherent philosophy of education according to Gandhiji.

His philosophy of education is a harmonious blending of Idealism, Naturalism and Pragmatism. Idealism is the base of Gandhiji's philosophy whereas Naturalism and Pragmatism are the helpers in translating that philosophy into practice. Therefore, he is known as practical- idealist. His nation was "...education for life, education through life, and education throughout life." This definition of Mahatma Gandhi would comprise everything that can be conceived under education. In the present paper an attempt has been made to discuss about the Gandhi's Educational thought which were influenced by his philosophy of life. Education system proposed by Mahatma Gandhi is called as "Basic Education". He mainly aims at the education in mother tongue and asked for activity centered education to make the children skilled and independent. Gandhiji wanted to construct small, self-reliant communities with its ideal citizens being all industrious, self-respecting and generous individuals living in a small co-operative and community. He wished that some local craft should be made as medium of education for children so that they develop their mind, body and soul in a harmonious way and also meet the needs of their future life. Such Gandhian Educational thoughts are relevant for development and providing solutions of the current problems like unemployment, poverty, corruption and many others. An attempt has been made in this paper to discuss the Gandhi's educational thoughts His philosophy of education is a harmonious blending of Idealism, Naturalism and Pragmatism. Idealism is the base of Gandhiji's philosophy whereas Naturalism and Pragmatism are the helpers in translating that philosophy into practice. Therefore, he is known as practical- idealist. His nation was "...education for life, education through life, and education throughout life." This definition of Mahatma Gandhi would comprise everything that can be conceived under education. In the present paper an attempt has been made to discuss about the Gandhi's Educational thought which were influenced by his philosophy of life.

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bodies, yet the same soul pervades in all of us. In short, Gandhiji experienced and realized Unity in Diversity. His philosophy of life has four elements namely- (1) Truth, (2) Non-Violence (3) Fearlessness and (4) Satyagraha (Saxena, 2003).

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Gandhiji was not an academic philosopher but on the basis of his own experiences he is one of those philosophers who believed in self-sacrifice. In his philosophy there is very clear indication of his love for individual and national freedom. He had a multidimensional personality with clear vision and definite approach to problems which were present in the country. Gandhiji philosophy of non-violence has great relevance in current scenario. According to him non-violence does not mean meek submission to the will of the evil doer. It is the soul force or truth force. (Vijayalakshmi, 2016). The purpose of his Satyagrah is to fight against injustice. Satyagrah should have the moral face to achieve change of heart by self-suffering of the adherence of truth and non-violence. Such philosophy of life helped him in developing his philosophy of Ed

Statement of the Problem

The problem und **Mahatma Gandhi: The Relevance of his ideas in 21st century**".

Objectives of the Study

The following objectives were formulated for the present study:

1. Mahatma Ghandhi: The relevance of his ideas in 21st century.
2. To study the relevance of his educational philosophy to the contemporary society.

Methodology

Philosophical method, according to Passmore (1967) is not exclusively employed by philosophers only. Every man utilizes philosophical method in his thinking on philosophical problems. However, the philosophical method is mainly utilized by the philosophers. The philosophical method is not absolutely different from scientific method because every method has its own procedure to investigate truth. There seems to be as many philosophical methods as there are different philosophies. Philosophical method is multi - sided. Though the philosophers have sometimes emphasized on this or that method exclusively, yet all the methods have been found to be useful in philosophical thinking. A researcher in the area of educational philosophy aims at analysis of the meaning and nature of different kinds of educational practices. The researcher identifies appropriate norms and standards.

Mohandas Karamchand Gandhi, one of the greatest personalities of 20th century had a huge and profound influence on world population with regard to many issues. He had an interest in everything and anything that concerns individuals and society. He had a set of principles and values to which he adhered to. These include his believing in the power of truth, non-violence, satyagraha, Sarvodaya etc. He also promoted a positive reform in the education system, decentralization of democracy, women empowerment etc.

He was a staunch believer of truth. In fact, the very naming of his autobiography, "My Experiments with Truth" reflects his life-long observance and experimentation with truth. Another important philosophy he promoted was that of Non- violence. His full political strategy was based on this. He was completely

against the use of violence in achieving one's goal. This is an important principle put forward by Gandhi as it helped avoiding bloodshed in various pursuits. This was based on the superiority of the soul over the physical body. Violence arises from ignorance or untruth, truth conversely arises out of non-violence.

For Gandhi, truth was equal to God. Ahimsa (Non-violence) constitutes the core value of Gandhian Philosophy. Mahatma Gandhi's five pillars of nonviolence¹: respect, understanding, acceptance, appreciation and compassion are basic to our existence. These are simple habits and if we all start trying to nurture these, we could make a difference in the world. Truth, non-violence, freedom, equality, full-employment, bread labour, trusteeship, decentralization, swadesh, service and co-operation are perceived as cardinal principles of Gandhi. His ultimate aim was the welfare of all of the individuals. R.K. Sen² talked about the economic theory of Gandhi and level of living. His economic theory is a part of his teachings related to truth and non-violence. He also discussed that Gandhi's economic theory depends on the development of the inner traits. Gandhi also proposed various constructive programmes in a community like removal of untouchability, promotion of khadi and village products, sanitation and hygiene, women empowerment, promotion of education and literacy, and a lot more.

Sarvodaya is a Sanskrit word; means of this word is 'welfare of all' or 'rising of all'. The world Sarvodaya is the effective solution of all social conflicts. It is a dynamic philosophy. Sarvodaya seeks to build a new society on the foundation of old spiritual and moral values of India and attempts to meet the challenges of the contemporary problems. It aims at the transformation of one's mind from ego-centric to altruistic in nature. In a Sarvodaya society, there is no space for inequality, untouchability etc. Socialism is another basic philosophical entity of Gandhianism. Although Gandhian view of socialism is not radical in its approach but it aspires for a classless society with no poverty, no hunger, no unemployment and education and health for all.

G. Pontara observed rejection of violence in conflict resolution³. He stated that Gandhi denies the alleged necessity of using violence by showing to the world that non-violent methods of solving group conflicts work, and actually work in a far better and more sure way than violent ones. In this article, he quoted the conclusive statements like Gandhi often argues as though he rejected violence because of its consequences and as though his whole ethical inception were, nevertheless his non-violent ethics of conflict resolution is fundamentally deontological. A serious study of Gandhi offers, as a lens, a critical intervention into changing moral concepts within the historical field of Enlightenment, the shaping beliefs behind a hazardous opportunity for making progress towards human development as freedom, and a heightened sense of the responsibility of conserving and transmitting a humanist and democratic heritage that can be sustained exclusively by unrelenting struggle but never taken for granted⁴.

The straightforward truth is that as opposed to reducing in pertinence, Mahatma Gandhi has really become even more appropriate in the 21st century. He has proved that there is always an alternative way to resolving conflicts which will ensure peace in a long run.

Satyagraha: The Gandhian Approach to Conflict Resolution

The term Satyagraha was first coined by Gandhi in South Africa to express the tendency of the Indian minds and methods of meeting violence, injustice or of thwarting unjust laws of racial discrimination practiced by the white minority there. It is essentially a method which involves breaching of law, but without violence and harming of the agents of the law. The purpose is to undermine the system so as to give rise to reforms and positive changes. Satyagraha is a relentless search for truth and determination to reach truth not by inflicting of suffering on the opponent, by on one's self. Non-violence is the core

principle of Satyagraha. from reacting out of fear in the mindless reflex action"⁵. Violence have the tendency to be self-perpetuating through the cycle of revenge. A conflict resolution through satyagraha is more likely to be attained as it leaves "no aftermath of resentment, bitterness, or revenge, no necessity for further threats of force"⁶.

In conflict situations, success through peaceful activity can be accomplished in three separate manners: (1) settlement, where the adversary doesn't trust in the progressions made however all things considered, accepts that it is ideal to give in on a few or all points to pick up harmony or to cut misfortunes; (2) peaceful pressure, where the rival need to proceed with the battle but can't on the grounds that they have lost the power of influence and methods for control; and (3) transformation, where the rival has changed his attitude positively deep down to the extent that they need to achieve their goal by the peaceful dissident⁷. Although preferable to coercion based on physical force or threat, the first two modes of nonviolent conflict resolution are based on power that respective parties can exert on each other. Powerlessness of one party to a conflict means by necessity that a truly productive outcome will rarely be arrived at. Conversion, on the other hand, operates outside the framework of the interplay between power and powerlessness - the touching of the conscience involves a totally different dynamic.

Involving violence in an issue has the potential to deviate from an original issue and create further problems while non-violent methods will provide a platform to discuss and resolve the issue at hand without bloodshed. Gandhi, therefore, propagates to "Hate the sin and not the sinner"⁸. According to this, Gandhi spreads the idea of encouraging one's opponent to see their full potential to bring in a reformative change in them so as to resolve the conflict in hand.

Many regard this method of conflict resolution which is based on moral appeals as a non-successful technique in political scenario. However, Gandhi was a staunch believer that nobody was outside the limits of such moral appeal whatever be the scenario. This leads to a lot of confusion in modern times as it is difficult to identify which all crisis can be averted through this technique and there is no guarantee or method to determine the rate of success of adoption of this method. Satyagraha played a huge role in Indian Independence movement. It was a novel method in achieving our demands without violence whose ultimate aim was the realisation of truth. Many a times, the colonial Government had to give in to the demands of the Satyagrahis. However, it cannot be said that it will successful all the time as the scenario varies vastly with respect to the Indian one. Therefore, there is an ambiguity in its application. But, it can be said that there is nothing wrong in trying out this method first in case of a resistance in some situations as it will bring out the stance of the opponent and its motive which will give shape to the rest of the movement. Satyagraha, in its application, not only aims to resolve the conflict at hand, but also helps to develop a mutual understanding between the stakeholders which is highly essential to their smooth functioning in the future.

The basic precepts, rules and principles of conflict resolution through Satyagraha can be outlined in the following ten points:

1. Violence is invited from opponents if they are humiliated or provoked. "It is never the intention of a satyagrahi to embarrass the wrong-doer. The appeal is never to his fear; it is, must be always his heart."⁹
2. A satyagrahi would not adopt violent techniques if they understood the essential points of their proposed case and truth behind it. The sincere undertaking of a conflict along Gandhian lines requires an affirmative answer to the question: "Is my motive when starting this new direct action unmixed - is it just to realize the goal of the campaign, and not also to wish to injure the opponent or due to other deviant motive?"¹⁰

3. Making the opponent understand the viewpoint of the Satyagrahi is an important step as it will likely discourage them from opting violent methods. ...an essential ingredient of non-violent persuasion is the honest and straight-forward dissemination of information.... the withholding of information, the making of unsubstantiated charges... the packaging of an issue, and appeals to greed, prejudice and hatred cannot under any circumstances be reconciled with the philosophy of nonviolence.¹¹
4. Co-operation among the opponents should be established by analysing the common issues and characteristics between them. These common interests can be used to establish a platform for discussion and negotiation.
5. The opponents should not be judged harder than the self. There should be a self-introspection of our aim and issues at hand.
6. Trust begets trust. A satyagrahi trusts their opponent to bring in a positive reformation which will help in resolving the issue without violence.
7. There should be a willingness to compromise without giving in to bad methods.
8. Opponents are more likely to resort to violence if they believe that the Satyagrahi has no just cause.
9. One of the ways to convince the opponent of one's sincerity is to make adequate just sacrifices for the cause.
10. Manipulation or taking advantage of one's opponent should be avoided. In a pure fight the fighters would never go beyond the objective fixed when the fight began even if they received an accession to their strength in the course of the fighting, and on the other hand they could not give up their objective if they found their strength dwindling away¹².

Gandhi was successful in adopting these techniques in many of his struggles and protests against various issues in both South Africa and India.

Global Challenges and Conflicts Around the World

There are many issues around the world that transcend regional differences and affect large number of our population. Some of them are food security and starvation around the world, Child Health and Primary Education, the need for gender equality, Environmental issues and climate change, Water scarcity and Ocean conservation, ensuring human rights etc. There are many reasons behind this- racism, nuclear proliferation, boundary disputes, population growth, etc. The tackling of these issues require a joint movement and hard work from each and every individual from around the globe. Gandhi himself played a very important role in ensuring sustainability. The practices he adopted in his ashram is an apt portrayal of developing a holistic environment of living and survival. However, there are many other issues which threaten the peaceful co-existence of humankind. In a 21st century globalised world with very advanced technologies ranging from a mobile game to a nuclear bomb, there is a need for resolving the conflicts arising between nations and superpowers lest the consequence could be life-threatening to a large population.

Conflicts around the world serve as a mirror for global trends. They highlight various issues within the international system which the world is obsessed with and which the world, at times, ignores. China exhibits the patience of a nation confident in its gathering influence, but in no hurry to fully exercise it. It chooses its battles, focusing on self-identified priorities: domestic control and suppression of potential dissent (as in Hong Kong, or the mass detention of Muslims in Xinjiang); the South and East China Seas; the brewing technological tug of war with the U.S.¹³

Moscow seems to be opportunistic abroad as it looks to turn any crisis to its favour when the opportunity arrives. Depicting itself as a more genuine and more solid accomplice than Western forces, it backs a few partners with direct military help while sending in private temporary workers to Libya and sub-Saharan Africa to flag its developing impact.

To these forces, strife avoidance conveys insufficient worth and value. They survey emergencies as far as how they may progress or hurt their inclinations, how they could advance or undermine those of their adversaries. Europe could be a stabilizer, yet at accurately the second when it needs to fill the gap, it is battling with local disturbance, friction among its pioneers, and a particular distraction with psychological oppression and relocation that regularly slants strategy. The outcomes of these geopolitical patterns can be savage. Misrepresented confidence in outside help can twist nearby entertainers' computations, pushing them toward inflexible positions and urging them to court perils against which they accept they are safe. In Libya, an emergency dangers hazardous metastasis as Russia mediates for the benefit of a renegade general walking on the capital, the U.S. sends tangled messages, Turkey takes steps to act the hero, and Europe – a short distance away – shows weakness in the midst of inward cracks¹⁴. In Venezuela¹⁵, the administration's persistence, fuelled by confidence that Russia and China will pad its financial defeat, conflicts with the restriction's absence of authenticity, controlled by U.S. recommendations it will expel President Nicolás Maduro. In Syria, a country hugely affected by war and politics, the U.S promised help to the Kurds but they were disappointed. In this conflict, countries like Russia stood with the ally and Turkey took advantage of the conflict. Syrian war¹⁶ can be seen a situation in which not just the initial stakeholders had a part, but the whole world especially the major powers took sides which led to wide ramifications not just in Syria but all around the world. Saudi Arabia, initially supported by U.S but later because of its unresponsiveness had to seek a settlement in Yemen and slight misunderstanding with Iran. There is also the issue of Taliban and U.S troops in Afghanistan. Although there were attempts at diplomacy and negotiation, it didn't give rise to a solution as the parties involved refuse to co-operate and consider and analyse various issues. One of 21st century's worst humanitarian crisis came up in Yemen¹⁷ and even though the Stockholm Agreement¹⁸ helped a bit, there were still a wide array of issues that had to be taken care of. East Africa's most populous country, Ethiopia¹⁹ is facing a huge ethnic conflict, killing hundreds and displacing millions. Burkina Faso is the latest country to fall victim to the instability plaguing Africa's Sahel region. Islamic militants have been carrying out an insurgency since 2016²⁰. Violence has spread, affecting much of the north and east, displacing about half a million people and threatening to destabilise regions further afield, including the south west. The violence in the country could significantly affect the upcoming elections scheduled to happen in November 2020, lessening their credibility. There have been reports of cruelty by even the state soldiers. The turmoil will eventually spread to unaffected parts if immediate actions are not taken. After Libya spread into two parallel administrations following the election in 2014, there has been a threat of violence in the country ever since. Not just the participating countries, but the world word is at an alert because of the tensions between U.S and North Korea. Both countries have been showcasing their militant and nuclear capabilities. Although there were attempts at negotiation, it can't be clearly said that they were a success. Another conflicted area is the country of Venezuela. The UN estimates that 7 million Venezuelans need humanitarian aid, many of them in border areas patrolled by armed groups, including Colombian guerrillas²¹. There also exists a tiff between Russia and Ukraine which needs to be solved for the stability of the masses of both the countries.

Gandhian Methods of Conflict Resolution and Its Implications in 21st Century

Gandhi is always supported in modern concept of alternative dispute resolution. Gandhi advocated the important of adopting non-violent methods like Satyagraha to resolve disputes and conflicts. Thomas Weber wrote that “the first step of Satyagrahi is to send confront the aggressors and talk to them if possible, tell them that they are wrong in their actions”²². Second is during the time of armed attack, Gandhi was of the opinion that the non-violent side should fight without any aggression and manipulation. His aim was to weaken the moral defense of the opponent. Third stage is involving methods like non-cooperation and civil disobedience after the aggressor invades the other party. This would involve refusal to take part in the administrative functions and silently opposing thus creating a sense of obligation from the aggressor. Conflict transformation is the most important and recent forms of problem solving method. Many of transformational contents are included in Gandhian Satyagraha. From the past, there are several examples where such methods were found to be successful. Under the guidance and visualization of Abdul Gaffar Khan, the Pathans were able to adopt non-violent and peaceful practices. The Khudai Khidmatgar movement had tremendous effect on the Pathan society. During the second world war, the Norwegians protested against the German occupation peacefully. The example of Martin Luther King and other Black leaders in their struggle for civil rights has once again demonstrated the effectiveness of Satyagraha in solving social problems. It is pertinent to recall that though fully engaged in India’s freedom struggle Gandhi never turned his attention away from the world and international security issues. He disapproved of the 1938 Munich agreement and wrote with prophetic foresight “The agreement that has been signed is a peace that is no peace. The war is only postponed. England and France have quailed before the combined violence of Germany and Italy”.

Disputes are solved in a variety of ways, which includes coercion, avoidance, mediation, adjudication, arbitration and negotiation. Mediation, arbitration and negotiation can be seen as non-violent ways in resolving a dispute which also includes an in-depth analysis of the issue which in turn lead to insightful and innovative solutions. However, care should be taken so as to not to involve the third party into the issue and also to avoid biasness. Gandhi was an avid promoter of such non-violent methods of dispute settlement. Conflicts can be ceased in two ways: one being both parties win and lose something and the other one being only one party winning their side and other party losing theirs. Negotiation is a suitable method for both the parties to reach a solution that is acceptable by both the sides. Of course, to achieve it, there should be an adequate give and take. Parties should be ready to give in or give up some demands to reach a common consensus and that’s how the success of negotiation can be achieved successfully. This method has the advantage of being a method which helps in bringing a solution that can last long. Essentially, a lack of communication is the root cause of most problems and this method helps in bringing out various aspect and initiate a discussion on the issue. Gandhi was a big believer in this philosophy. One of the criticisms received by his method of satyagraha and community resistance is regarding the direction of the resistance without the lack of a leader.

International negotiation is a platform of powerful dialogue exchange aimed at conflict settlement. A talk among the Afghans and pressing for U.S troop withdrawal along with a peace talk with the Taliban, if possible could pave some way. A Taliban- U.S agreement would mark the start of a long road to a settlement among Afghans, which would pave way for peace in Afghanistan. It’s not certain but it’s definitely a good start. In Yemen, there is a chance that the peace-making efforts till now would be futile if the Government’s weak deal with the STC in the south or with the Huthis along the Red Sea. The opportunity of peace should be seized as soon as possible. In Ethiopia, the efforts of Prime Minister Abiy Ahmed has opened up some ways to bring in peace in the country. He has ended a decades-long standoff

with neighbouring Eritrea, freed political prisoners, welcomed rebels back from exile, and appointed reformers to key institutions. He has won accolades at home and abroad – including the 2019 Nobel Peace Prize. It's a sign of hope in a conflicted area but there still exists some threats. Some experts warn that the country might split like Yugoslavia with very negative and disastrous after-effects. The country's international well-wishers could help it by providing requisite help which can include giving financial aid and cutting incendiary rhetoric etc. In Burkina Faso, there is a high chance that the turmoil will spread further if adequate measure like border control, intelligence sharing and better policies in affected areas. In Libya, there is a need for foreign powers to stop fuelling the dispute by giving support and arming the allies. This is hugely in contradiction to Gandhi's principle of non-violence. Instead, they could press the allies into negotiations. As far as U.S- Iran tensions are concerned, atleast one of the parties should be willing to make the first move. The French President is keen to help both the parties to a diplomatic talk regarding the issue at hand but there is a necessity for better efforts from all the stakeholders. With regard to U.S- North Korea tensions, Trump and Kim should steer clear of high-level pageantry and high-drama provocations, and empower their negotiators to get to work. In Venezuela, there should be a compromise from all the parties involved; which would include the opposition dropping its demand that Maduro leave and at the same time, the Govt should promise to take steps in ensuring the smooth and credible functioning of the parliamentary election in 2020. The U.S government would need to reduce sanctions gradually. This would be an acceptable way to avoid a big disaster.

Conclusion

We have looked on the various teachings of Gandhi like non-violence, satyagraha etc which can be manipulated and modernized into negotiations among conflicted countries. Many of ideas in Gandhian Satyagraha is related to modern conflict transformation. Gandhi's nonviolence has a positive aspect of love to the opponent. The time has come to make rational, intelligent and practical choice of fighting for peace the nonviolent way. Solution ranging from peace talks to third party involvement can be adopted instead of exercising physical power in conflict situations. This will save human life and resources.

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