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By: *Anil Kumar Mishra*

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MRP ₹ 280/-

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QUESTION PAPER

June – 2023

(Solved)

GANDHIAN APPROACH TO PEACE AND CONFLICT RESOLUTION

M.G.P.E.-008

Time: 2 Hours] *[Maximum Marks: 50*

Note: *(i) Attempt any* ***five*** *questions. (ii) Attempt at least* ***two*** *questions from each section.*

SECTION-I

Q. 1. Describe Gandhi's views on forgiveness.

Ans. Ref.: See Chapter-2, Page No. 13, Q. No. 4.

Q. 2. "Conflict is not intrinsic to human beings, its expression depends on factors external to the individual." Comment.

Ans. Ref.: See Chapter-5, Page No. 38, Q. No. 4.

Q. 3. "Fasting is an effecting means of conflict resolution." Discuss.

Ans. Ref.: See Chapter-9, Page No. 74, Q. No. 3.

Q. 4. Evaluate Gandhi's ideas of fearlessness and courage in the Noakhali context.

Ans. Ref.: See Chapter-13, Page No. 100, Q. No. 2 and Page No. 101, Q. No. 2.

Q. 5. Write short notes on the following:

(a) **Religious tolerance**

Ans. Ref.: See Chapter-2, Page No. 9, Religious Tolerance'.

(b) **Shanti Sena**

Ans. Ref.: See Chapter-3, Page No. 22, Q. No. 5.

SECTION-II

Q. 6. Write an essay on the Rowlatt Satyagraha.

Ans. Ref.: See Chapter-10, Page No. 80, 'The Rowlatt Satyagraha' and Page No. 82, 'The Rowlatt Satyagraha'.

Q. 7. Examine the different approaches to peace-building.

Ans. Ref.: See Chapter-1, Page No. 4, Q. No. 2.

Q. 8. Discuss the role of the Peace Mission, in the Naga conflict.

Ans. Ref.: See Chapter-14, Page No. 104, 'The Role of Peace Mission' and Page No. 106, Q. No. 2.

Q. 9. Write an essay on India's role in Sri Lanka ethnic conflict.

Ans. Ref.: See Chapter-15, Page No. 110, 'India's Involvement in the Sri Lanka Conflict' and Page No. 113, Q. No. 3 *(b).*

Q. 10. Write short notes on the following:

(a) **Gandhi's strategy of fasting**

Ans. Ref.: See Chapter-9, Page No. 71, 'Gandhi on Fasting'.

(b) **Role of mediation to resolve conflicts**

Ans. Ref.: See Chapter-12, Page No. 90, 'The Concept of Mediation'.

■■

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QUESTION PAPER

December – 2022

(Solved)

GANDHIAN APPROACH TO PEACE AND CONFLICT RESOLUTION

M.G.P.E.-008

Time: 2 Hours] ***[Maximum Marks: 50***

Note: *(i) Attempt any* ***five*** *questions. (ii) Attempt at least* ***two*** *questions from each section.*

SECTION–I

Q. 1. Examine the role of Truth and Non-violence in enduring peace.

Ans. Ref.: See Chapter-1, Page No. 5, Q. No. 4.

Q. 2. Critically analyse the main features of feminist approach to peace.

Ans. Ref.: See Chapter-4, Page No. 29, Q. No. 3.

Q. 3. Identify some of the notable features of the Chipko Movement.

Ans. Ref.: See Chapter-8, Page No. 63, 'The Chipko Movement: (A Case Study)' and Page No. 66, Q. No. 2.

Q. 4. Examine the relevance of dialogue and negotiation in the contemporary world.

Ans. Ref.: See Chapter-11, Page No. 84, 'Dialogue', Page No. 85, 'Negotiation' and Page No. 87, Q. No. 3 *(b)*.

Q. 5. Write short notes on the following.

(a) **Satyagraha as an approach to peace**

Ans. Ref.: See Chapter-3, Page No. 21, Q. No. 3.

(b) **The First Intifada**

Ans. The First Intifada was a sustained series of Palestinian protests and violent riots in the West Bank, Gaza Strip, and within Israel. The protests were against the Israeli occupation of the West Bank and Gaza that had begun twenty years prior, in 1967. The term became the universal name for the Palestinian uprising that began spontaneously on December 9, 1987 in Gaza and quickly spread to the West Bank and East Jerusalem. The first mass popular uprising against Israel's occupation, the First Intifada quickly developed popular committees operating under the umbrella of a unified, central leadership and involved coordinated strikes, boycotts, demonstrations and other acts of civil disobedience. Women played a central role in the First Intifada, which was largely an unarmed struggle, particularly during the first eighteen months, with stone-throwing youth becoming the symbol of the resistance. There were, however, some attacks against Israeli soldiers and civilians involving weapons and Molotov cocktails. The Israeli military was unable to quell the rebellion, although they implemented a harsh "break their bones" policy under Defense Minister Yitzhak Rabin, involving widespread arrests, beatings and use of live ammunition against civilians. Intra-Palestinian violence was a grim feature of the intifada, with rivalry growing between the different Palestine Liberation Organization (PLO) and Islamic resistance factions, and many Palestinians were killed as alleged collaborators with Israel. The intifada officially ended when Israel and the PLO formally recognized each other in 1993 and co-launched the Oslo Process.

SECTION–II

Q. 6. Describe the characteristics of socio-political life in Tibet.

Ans. Ref.: See Chapter-16, Page No. 119, Q. No. 1 and Page No. 118, 'Tibet'.

Q. 7. Explain the major characteristics of non-Western approaches to conflict resolution.

Ans. Ref.: See Chapter-6, Page No. 45, 'Non-Western Approaches to Conflict Resolution' and Page No. 49, Q. No. 7.

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Sample Preview of The Chapter

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GANDHIAN APPROACH TO PEACE AND CONFLICT RESOLUTION

Understanding Peace

1

INTRODUCTION

Peace is the base of life. It is just more than the absence of war. In a broader sense, it symbolise safety in matters of social and economic welfare. Moreover, it is the recognition of equality and fairness in political relationships. On the other hand, insecurity, social injustice, economic inequality, political and religious radicalism, and racism and nationalism are considered to be the potential causes of peace. It is because of this fact peace among people and nations is hard to achieve. No doubt peace provides us successful means to handle conflicts. Therefore, human beings must believe in the power of peace.

CHAPTER AT A GLANCE

UNDERSTANDING THE CONCEPT OF PEACE

Aristotle was of the view that human beings make war so that they could live in peace. Karl Marx, the great sociologist scholar expressed that peace intends to avoid the presence of opposition to socialism. On the other hand, John Haltung, who was a positive peace research scholar, said that peace has two dimensions which he termed as—negative peace and positive peace. He described negative peace as a static state where there is no presence of war as violent conflict. Hence, he thought that negative peace symbolised the absence of the demonstration of violence. For instance war, contrary to this fact, positive peace has a wide meaning and application. It is a forceful process and more than an end state. Actually positive peace determines a condition where conflicts are tackled and an agreement is achieved. In this connection UNICEF has expressed that positive peace is a situation which is characterised by the absence of war or conflict, the avoidance of likelihood of violent conflict and the promotion of the quality of life for all. Hence, it can be said that the negative peace is the total of sense of violence, whereas positive peace aims to achieve global justice. Truly, peace is a stage of life which signifies the existence of peaceful relationships, active association and cooperation among people and nations.

Peace Traditions

A peaceful society stands for a unique condition of life where people work and live together in harmony and friendship. We find in the Buddhist tradition that a great emphasis is laid upon justice, equity, non-violence, concern for the well-being of others and compassion among living beings. Only tranquility in the inner state of mind and harmonious social relationships can lead to the world peace. Greek philosophers have also expressed that civil disturb-ances are dangerous to a peaceful world. In fact, it can be said that in these philosophical traditions the moral substance of humanity and the principle of world citizenship are visualized. Even during the Roman and Medieval periods the stable relationship among the various units of society stood for peace. On the other hand, if we talk about enlightenment tradition the greatest evils are violence and conflict which symbolised only a disorderly world. Moreover, the 19th century socialist movements expressed that peace could be obtained in a classless society which is devoid of the causes

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of social injustice. In this connection the name of Gene Sharp is pertinent to be mentioned, who was a great peace thinker and visualised non-violence as an effective instrument to achieve political objectives by unharmful means. Supporting the tradition of Mahatma Gandhi, Geoffrey Ostergaad expressed non-violence as a powerful principle to prevent the existence of unjust/unfair social and economic system from developing all around the world.

Peace Movements

At present there are hundreds of organizations which are working for disarmament and world peace. In fact, these organizations are the open forums where public opinions could be expressed. On the other hand, the pre-war official movements were based on the sole principles of the wickedness of wars. They received support from the other peace movements and favoured the creation of real political machinery. Obviously, the outbreak of the World War-I gave a terrible shock to peace movements for the attachment to the nation was far greater than Internationalism and Pacifism.

Peace-Building

Peace-building 'from above' is different from peace-building 'from below'. Peace-building 'from above' consists of policies such as mediation, negotiation and peace-keeping which desire the armed functions to lay down their arms and turn to non-violent resolution of conflict. They also invite the international community and strong states to function as the guarantors of peace agreement. Further they try to restore the threads of human relationships. On the other hand, Peace-building 'from below' symbolise the efforts to develop trust and build confidence among the communities at the local level. In fact, peace-building means the strengthening of social, political and structures for constructive transformation of conflict besides, the promotion of social values which may produce long-term stability and justice.

Goodhand and Hulme suggests us that we should better understand the difference between peace-making and peace-keeping. The former is related to political, diplomatic and sometimes military interventions which are designed to bring warring parties to agreement, while the later concentrates on the promotion of institutional and social-economics measures. It is obviously sustains the prospect of peaceful co-existence decreases the likelihood of the outbreak, reoccurrence and continuation of violence. Lederach calls this process the 'Process Structured Gap'. He visualizes 'Peace Accords' as the pick point of peace process while the government and the military refer to the Accords as the way which led to the end of wars.

Peace-building Approaches

The Institute for Multi-Track Diplomacy refers to the three types of peace-bulding approaches. They are political peace-building, structural peace-building and social peace-building. Among them political peace-building aims at the establishment of political arrangements which help us study the behaviour of the various parties and the relevance resources. Obviously such kind of peace-building, facilitates the way for arrangements, negotiations and peace accords at the political level. Its purpose is to bring peace when conflicts occur between two groups or nations. On the other hand, structural peace-building is designed to create economic, military and social infrastructures. They provide solid and realistic avenues which help a new peace system to express itself. It can also be said that structural peace-building is a kind of process which symbolise gradual changes overtime and with its help the people develop their awareness of capabilities, rights and responsibilities. Finally, we study social peace-building as a human infrastructure of people. Of course, these people think themselves responsible for a peace culture within the social fabric of communal and inter-communal life. In fact all the people live within some kind of political structure. But whether this structure being formal or informal, social life is bound to be influenced by its presence.

Conflict Transformation

Conflict transformaton is a wholesome process of handling conflict. It deals with the reduction of violence, protection and promotion of social justice and universal peace. The conflict affected victims are directly addressed by this. Because of the fact, conflict transformation needs timely interventions and broad understanding of the conflict.

STATE AND CIVIL PEACE AS INSTRUMENTS OF PEACE

State as Instrument of Peace

Any welfare state has a significant role to play in terms of preserving and promoting peace. In

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modern times peace is related to the creation of positive conditions which aims to avoid wars. Both state and society have to function as the custodian of peace because the gradual evolution of state is linked with the orderly organisation of society. In order to maintain peace the state frames laws, rules and regulations which limit the actions of individuals and groups with the purpose of social peace. Besides, the state also has to establish and control the proper machinery to implement these rules and regulations. Therefore, the state has to keep society free from crime which is a hurdle to the achievement of peace.

Civil Society Dimension of Peace

Civil society are actually a set of institutions. They also play a significant role in controlling conflict and restoring peace. The non-government organisations, community welfare organisations and other several institutions act as watch-dog on government and work for national integration. Actually, they are non-profit making institutions but are regarded as the supporting organs of the government.

GANDHI AS AN AMBASSADAR OF PEACE

Gandhi is universally known as a messanger peace and non-violence. To achieve peace and harmony he brilliantly used Satyagraha as a powerful weapon. In his view peace always contains a negative and a positive sense. The absence of configuration, end of wars and the absence of conflict symbolise peace in a negative sense whereas love, rent, mental equilibrium, harmony, unity, cooperation, etc. are the positive forms of peace. Besides that Gandhi expressed that untruth is the main cause of every conflict and its solution lies in truth. In order to achieve an endurable peace he invented the novel technique of satyagraha which means unwavering search for the truth.

Gandhi's Twin Principles of Peace: Truth and Non-violence

The first step towards peace is the attainment of political power. Besides, we should believe in the equal distribution of resources so that unrest may not raise its head in the society. However, we should not be adverse to the changes which is a natural law. Apart from the fact, the youths have a great responsibility to discharge. They must be well aware of the objectives of society, and work for peaceful social life. Moreover, Gandhi has opened that they should take person from every religions, which preaches peace and harmony.

Truth

The entire life of Gandhi is dedicated to the discovery of truth. His belief is contained in the statement: 'God is Truth'. In fact, Truth in his philosophy is expressed as God. Besides, it is his favourable human value and inspired him to write his autotography: '*My Experiments with Truth*'. Besides in the opinion of Gandhi all religions, philisophies and societies have equally vouched for truth. Therefore, we must practice truth in the thought, word and deed. However, he is well aware that the path of truth is full of hardships, difficulties, sufferings and sacrifice.

Non-Violence

The essence of Gandhian philosophy lies in the truth and non-violence. In fact, the entire life of Gandhi is dedicated to them. He regarded non-violence as an effective weapon of courageous and suggested them to use it to a peaceful cause. For instance, he himself applied non-violence in political field on a great scale. Further, Gandhi obtained the idea of non-violence from the principles such as '*Ahimsa Paramodharma*' and '*Vasudeva Kutumbakam*' which stands for complete freedom from ill-will, anger and hatred, and the nurture of love for all. Moreover, he expressed that for any society, non-violence is the rule of conduct because it helps people to live with human dignity and work towards the attainment of peace. On the matter of '*ahimsa*', he was of the opinion that it is the largest love and the greatest charity which avoids causing pain or harm to another living being just opposite to '*hinsa*' which means causing harm or injury to others.

PEACE MOVEMENTS IN THE POST-SECOND WORLD WAR PHASE

Atmospheric nuclear tests, a worsening of cold war and changes in the weapon technology were the main subjects of concern during 1950's. However, the collapse of detente and the deployment of first-strike weapons in 1980's led to the revival of terrible fear of nuclear war. But the credit goes to the peace movement which have effectively created public awareness about these issues around the world. Hence, the bent in the humane feelings was awaken by the peace movements.

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UN'S RECOGNITION OF GANDHIAN PRINCIPLES

The UN General Assembly declared 2nd October which is the birthday of Mahatma Gandhi as the International Day of Non-violence. The best thing is that the one resolution is supported by all the powerful countries of the world. Even Great Britain did not led behind in this move. Actually, Gandhi had impressively led an agitation by means of non-violence and made India a free nation. Obviously, the resolution is the recognition of the relevance of Gandhi's philosophy by the world community.

TERMINAL QUESTIONS

Q. 1. What do you understand by peace?

Ans. Peace is the essence of life and the base of progress. But peace is nowhere and we are hungry for peace. In fact, peace stands for the absence of hostility and safety when we feel safe in terms of social as well as welfare. Specially economic matters, we can experience the presence of peace. Besides, peace is also the token of equality and fairness in the matter of political dealings. On the other hand, we learn from some reliable source that peace is respite from war, respite from suits and disorders, rest from any commotion, freedom from terror, silence and suppressions of thoughts. Undoubtedly, the meaning of peace is understood in some broader sense when most of the people take peace as merely an absence of war.

Some scholars are of the opinion that peace is actually an ability to tackle conflicts. However, such conflicts should be handled by peaceful means only. While there are some scholars who have expressed peace as a virtue, a state of mind and a disposition for benevolence, confidence and justice. Therefore, it would not be an exaggeration to say that comprehensive idea of peace has a holistic meaning which influences every aspect of life such as freedom, social equality, economic equality, solidarity and participation. In the modern times the true meaning of peace is used in such a broad sense.

Mahatma Gandhi was a great philosopher and he spread the message of peace all over the world. Rather it can be said that his entire life is dedicated to the restoration of peace in the society. He undoubtedly achieved his mission with the help of non-violence, a unique mode agitation invented by him. Similarly, the great social thinkers visualized a peaceful society in their philosophy, and the reason for this is that only a peaceful state can make progress and think about the welfare of subjects. Hence, peace provides driving force to make developments. In the modern world peace is illusive. Several movements are active to restore peace in the world. Obviously, our life has no meaning if it has no peace. Hence, peace is essential for social relationships and co-existence. People in the society live and work together but they need peace. For this, they have to understand the true meaning of peace and strive for its maintenance.

Q. 2. Critically evaluate the different approaches of peace-building.

Ans. The different approaches of peace-building are political peace-building, structural peace-building and social peace-building. They are absolutely essential for the successful transformation to a peace system. As far as political peace-building is concerned, it aims at establishing political arrangements and serves the way for studying the dealings of the several parties and its resources. Making agreements, negotiations and peace accords are the main subjects tackled by this approach. In a sense, it can be said that this approach builds a legal infrastructure which is capable to take care of political needs and maintain the limit of peace system. Moreover, political peace-building approach takes help from negotiations, technical working groups and fact finding groups. Moreover, this approach is applied when conflicts occur between groups and nations. In fact, in such situations political peace-building approach aims at bringing peace between the warring groups and nations. The leaders involved in this approach are persued to reach an agreement and sign an accord.

Structural peace-building approach is designed to bring changes at the grassroot level. It makes people able to participate in the decision-making process so that they could choose their own leaders at the higher level of government. In fact, only capable leaders are the real representatives of the people at the highest level. The purpose behind such peace-building approach is to avoid corruption and exploitation, realise social and economic develop-

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