



NEERAJ®

MGPE-8

Gandhian Approach to Peace and Conflict Resolution

**Chapter Wise Reference Book
Including Many Solved Sample Papers**

Based on

I.G.N.O.U.
& Various Central, State & Other Open Universities

By: Anil Kumar Mishra



**NEERAJ
PUBLICATIONS**

(Publishers of Educational Books)

Mob.: 8510009872, 8510009878 E-mail: info@neerajbooks.com

Website: www.neerajbooks.com

MRP ₹ 280/-

Content

GANDHIAN APPROACH TO PEACE AND CONFLICT RESOLUTION

Question Paper—June-2024 (Solved)	1
Question Paper—December-2023 (Solved)	1
Question Paper—June-2023 (Solved)	1
Question Paper—December-2022 (Solved)	1-2
Question Paper—Exam Held in March-2022 (Solved)	1
Question Paper—Exam Held in August-2021 (Solved)	1
Question Paper—Exam Held in February-2021 (Solved)	1
Question Paper—December, 2019 (Solved)	1
Question Paper—June, 2019 (Solved)	1-2
Question Paper—December, 2018 (Solved)	1
Question Paper—June, 2018 (Solved)	1
Question Paper—December, 2017 (Solved)	1
Question Paper—June, 2017 (Solved)	1-2

<i>S.No.</i>	<i>Chapterwise Reference Book</i>	<i>Page</i>
1.	Understanding Peace	1
2.	Tolerance, Harmony and Forgiveness	8
3.	Community Peace	17
4.	Peace Among Nations	25
5.	Understanding Sources of Conflict	33
6.	Approaches to Conflict Resolution	42
7.	Gandhian Approach to Conflict Resolution	52

<i>S.No.</i>	<i>Chapterwise Reference Book</i>	<i>Page</i>
8.	Applications of Gandhian Approach to Peace and Conflict Resolution (Case Studies)	63
9.	Fasting	71
10.	Strike	77
11.	Dialogue and Negotiation	84
12.	Mediation and Reconciliation	90
13.	Noakhali	97
14.	North-East/Kashmir	103
15.	Sri Lanka/Palestine	109
16.	Tibet/Myanmar/Bhutan	116



Sample Preview of the Solved Sample Question Papers

Published by:



**NEERAJ
PUBLICATIONS**

www.neerajbooks.com

QUESTION PAPER

June – 2024

(Solved)

GANDHIAN APPROACH TO PEACE AND CONFLICT RESOLUTION

MGPE-8

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. Explain why Gandhi considered truth and non-violence to be twin principles of peace.

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

Q. 2. What are the ways and means of countering intolerance according to Gandhiji?

Ans. Ref.: See Chapter-2, Page No. 10, 'Countering Intolerance'.

Q. 3. Explain Gandhi's ideas about world federation and how can it ensure peace among nations?

Ans. Ref.: See Chapter-4, Page No. 25, 'Introduction' and Page No. 27, 'Gandhi World Federation and Peace Among Nations'.

Q. 4. What are the causes and sources of conflict?

Ans. Ref.: See Chapter-5, Page No. 33, 'Causes of Conflict', Page No. 34, 'Sources of Conflict'.

Q. 5. Write short notes on the following:

(a) Mediation

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

(b) Principles of Satyagrah.

Ans. Ref.: See Chapter-7, Page No. 59, Q. No. 1.

SECTION-II

Q. 6. Write an essay on the meaning and basic precepts of strike.

Ans. Ref.: See Chapter-10, Page No. 77, 'Introduction' and Page No. 80, Q. No. 1.

Q. 7. Explain the meaning and purpose of fasting.

Ans. Ref.: See Chapter-9, Page No. 73, Q. No. 1.

Q. 8. Describe the idea of shanti sena.

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

Q. 9. Describe Gandhi's mission in Noakhali.

Ans. Ref.: See Chapter-13, Page No. 99, Q. No. 1 and Page No. 100, Q. No. 2.

Q. 10. Write short notes on the following:

(a) First Intifada.

Ans. Ref.: See Chapter-8, Page No. 64, 'The First Intifada: (A Case Study)'.

(b) Insurgency in Assam.

Ans. Ref.: See Chapter-14, Page No. 107, Q. No. 2.



QUESTION PAPER

December – 2023

(Solved)

GANDHIAN APPROACH TO PEACE AND CONFLICT RESOLUTION

MGPE-8

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. Elaborate upon the theme of Gandhi as an ambassador of peace.

Ans. Ref.: See Chapter-1, Page No. 3, 'Gandhi as an Ambassador of Peace'.

Q. 2. How is untouchability an obstacle to the existence of a harmonious society?

Ans. Ref.: See Chapter-2, Page No. 10, 'Untouchability: An obstacle in Harmonious Society'.

Also Add: The untouchables were social outcasts in India namely in Hinduism. People of this caste were engaged in lowly work and were considered as polluting. They were denied any social contact with people of higher castes and were ostracized by higher caste people.

The Varna or caste system was meant to organize the society on the basis of one's occupation or calling. It was also an indicator of the nature and inclinations of a person; however, it is evident that the character of a person is not always determined by the nature of work or caste. The Varnas are actually not just a social determinant they are more of a spiritual determinant. Untouchability is also of spiritual nature.

In the casteist society high caste people used to avoid the company of those who were considered untouchable. If by mistake they came in contact with untouchables they felt polluted and went through several rituals of purifying their body and mind.

In fact, anything that vitiates our thoughts, emotions and behaviour is polluting and untouchable. The age old adage 'as the company so the person is very true. But company here is not only limited to physical things company can be of various levels of human life. The human soul constantly in the company of something physical or subtle.

At the physical level we are in touch with people, places and activities, who or what we spend our time, thought and energy with will definitely colour our inner and outer nature.

Q. 3. Write a note on the feminist and environmental approaches to peace.

Ans. Ref.: See Chapter-4, Page No. 29, Q. No. 3, Page No. 26, 'Environmental Approach'.

Q. 4. Write a note on United Nations Agenda for Peace.

Ans. Ref.: See Chapter-4, Page No. 25, 'Introduction' and Page No. 28, 'United Nations Agenda for Peace'.

Q. 5. Write short notes on the following:

(a) Gandhi's vision of community peace.

Ans. Ref.: See Chapter-3, Page No. 17, 'Gandhi's Vision of Community Peace'.

(b) Satyagrah.

Ans. Ref.: See Chapter-3, Page No. 18, 'Satyagrah' Page No. 21, Q. No. 2.

SECTION-II

Q. 6. Discuss the causes and sources of conflict.

Ans. Ref.: See Chapter-5, Page No. 33, 'Causes of Conflict', Page No. 34, 'Sources of Conflict'.

Q. 7. Comment upon the fundamental concepts in Gandhian thought and practice.

Ans. Ref.: See Chapter-7, Page No. 52, 'Fundamental Concepts in Gandhian Thought and Practice'.

Q. 8. What was the standpoint of Gandhiji on the meaning and purpose of fasting?

Ans. Ref.: See Chapter-9, Page No. 73, Q. No. 1.

Q. 9. Write a note on the concept of mediation and negotiation.

Ans. Ref.: See Chapter-6, Page No. 43, 'Negotiation' and Page No. 44, 'Mediation'.

Q. 10. Write short notes on the following:

(a) Chipko Movement.

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

(b) The ethics of strikes.

Ans. Ref.: See Chapter-10, Page No. 77, 'Gandhi on the Ethics of Strike'. ■■

Sample Preview of The Chapter

Published by:



**NEERAJ
PUBLICATIONS**

www.neerajbooks.com

GANDHIAN APPROACH TO PEACE AND CONFLICT RESOLUTION

1

Understanding Peace

INTRODUCTION

Peace is the base of life. It is just more than the absence of war. In a broader sense, it symbolises 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 Haldung, 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 disturbances 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

2 / GANDHIAN APPROACH TO PEACE AND CONFLICT RESOLUTION

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 unharmed means. Supporting the tradition of Mahatma Gandhi, Geoffrey Ostergaard 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-building 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 transformation 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

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 AMBASSADOR OF PEACE

Gandhi is universally known as a messenger of 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 enduring 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 autobiography: *'My Experiments with Truth'*. Besides in the opinion of Gandhi all religions, philosophies 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 awoken by the peace movements.

4 / GANDHIAN APPROACH TO PEACE AND CONFLICT RESOLUTION

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-