



Conflict, Violence, and Peaceful Resolution: A Philosophical Outlook

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Abstract

Conflict arises from deprivation or feelings of injustice. Sometimes it has some real basis or some imaginary ideas. In a democratic country like India, there are different reasons for giving rise to a conflict. When conflicts are not resolved by negotiation or any constitutional means, these turn into violence. However, now-a-days, we are perceiving conflict or full-fledged violence not merely in our country but also all over the world. There are some procedures through which conflicts can be resolved. Although religion and peace education can play a significant role to prevent conflict and violence. In a peaceful society, there will not be any kind of exploitation, injustice, or war. Today each and every citizen in the global family wishes to live in a peaceful atmosphere and this would be possible by following only the Gandhian philosophy. This is the time to observe 2nd October which is the birthday of Mahatma Gandhi who is the Nation's father that is known as the International Day of Non-violence. The message of the day is spreading non-violence, public awareness, and endorsing the yearning for a culture of peace, and tolerance. The main strategy of this paper is to explore the meaning of the terms 'conflict' and 'violence'; what are the sources of conflict; what are the processes of conflict resolution according to the Western perspective as well as Gandhian peaceful resolution following the Indian perspective. Understanding how religion and peace education are effective in resolving conflict and the United Nations Organisation (UNO) has an active part for establishing global peace is important.

Keywords: Conflict, Violence, Resolution, Education, UNO.

Introduction:

At all levels, we are the people who are the observers of conflict in many forms. There is the proliferation of violence in various forms that started at the school level. Aggressive attitudes and expressions of violence are the root cause of conflict situations. Conflict arises from

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deprivation or feelings of injustice. Sometimes it has some real basis or some imaginary ideas. In a democratic country like India, there are different reasons for giving rise to a conflict. When conflicts are not resolved by negotiation or any constitutional means, they turn into violence. However, now-a-days, we are perceiving conflict or full-fledged violence not merely in our country but also all over the world. There are some procedures through which conflicts can be resolved. Although religion and peace education can play a significant role to prevent conflict as well as violence. In a peaceful society, there will not be any kind of exploitation, injustice, or war. Today each and every citizen in the global family wishes to live in a peaceful atmosphere and this would be possible by following only the Gandhian philosophy. This is the time to observe 2nd October which is the birthday of Mahatma Gandhi who is the Nation's father that is known as the International Day of Non-violence. The special day spreads the message of non-violence, and public awareness, and endorses the yearning for a culture of peace, and tolerance. These are all the significance of this day. So, there are some circumstances where peace becomes more eminent. For the betterment of interpersonal relationships, virtues like respect for others, tolerance, and harmonious relationships have to be made. For making an endurable conflict-free world these seem to be the essential particles.

'Peace' is a multifaceted concept. If we extensively define it then it can be said that peace is contradictory to conflict and antagonism. In Johan Galtung's words, peace can be conceived as the absence of violence. Like the dual sides of the same coin, it also has dual dimensions like - lack of violence at the structural level and lack of violence at a personal level. It can be denoted as the positive and the negative aspects of peace (Galtung, 1969, p.183). It is seen as a state of tranquillity and harmony, a non-violent way of life. The relationship can be developed among the people with reverence, fairness and good and then peace can prevail there. Following Gandhi, it can be said that non-violence and truth are the basis of it. If we want to live in a peaceful world, in the present-day situation, peace education is an effective solution for regulating humankind in a peaceful track of life. In the same manner, we cannot restrict peace education to an academic curriculum. To attain social justice, we have to follow ethical rights and duties and make the correlation with others - these aspects are also included in peace education. The active role of the United Nations Organisation (UNO) is so effective in bringing global peace.

1. The Meaning of the Term Conflict and Violence:

The meaning of the term 'conflict' can be elaborated as "whenever incompatible activities occur", if there is no consistency regarding an act between two people when two actors are involved in a situation where they do not know how the tension has been created or how it can be dismissed. "When one individual, community, nation, or even supranational bloc desires something that can be obtained only at the expense of what another individual or group also desires" (Deutsch, 1969, p.7). There are different reasons and many varying combinations of parties who have different ideologies. Conflicts can arise in various forms, they can arise from quarrels on a personal level, in a family, from disagreements within a community or clan; there can be inconsistency between individuals and groups; disparities among the management and the workers; it can be among the different political parties; there can be conflicts among various religions or several ideological goals; it can raise from disagreements at international level.

North defines conflict and says that there is a disparity among different persons or groups regarding occupying a similar object, an equal exclusive position and equal space, maintaining irreconcilable goals, playing incompatible characters, or achieving the same purpose, undertaking the incompatible means then the conflict arises (North, 1968, p.226). Johan Galtung on structural violence (Galtung, 1969, p.171) declares that unjust, social structures without representation and inequality will lead to violence. The needs that are basic in human life and also the rights of the people sometimes were deprived of them because of the

institutional and societal structure of the system. They separate themselves in respect of their livelihoods and avert their potential which are inherent in all human beings. The World Health Organisation has elaborated on the term ‘violence’. “Violence is the intentional or threatened use of physical force or power against an individual, group or community. It can result in injury, psychological harm, death, deprivation or mal-development, but acknowledges that the inclusion of ‘the use of power’ in its definition expands on the conventional meaning of the word.” There are different types of issues like concentrated poverty, income, and gender inequality, the unsafe use of alcohol, and the relationship between children and parents where there is the absence of stable, safe, and nurturing relationships. There are three broad types or categories of violence – self-directed violence, interpersonal violence, and collective violence.

2. Sources of Conflict and Violence:

There are some specific sources of conflict –

2.1. Information: Misinformation, scarcity of information and various explanations of information drive us towards conflict. The same information may be circulated from various perspectives by individuals or any group. They may also interpret or emphasise the same thing in various statuses or forms. In conflict situations, the main weapon is regulating and manipulating the information.

2.2. Relationships: In human life, relationships are an important facet and Gandhi’s observation was to build smooth and cooperative relationships even for the opponent party, that make life comfortable and sound after any conflict-ridden situation. There are several types of relationships in our society and disagreements over a variety of issues. For example, because a wife is economically dependent on her husband, she is unable to walk out of the relationship although she is repeatedly subjected to domestic violence.

2.3. Miscommunication: This source of conflict can be translated as ineffective communication. In between groups and individuals if there is any irreconcilability, lack of understanding, and miscommunication then it leads to conflict.

2.4. Interests and Needs: A major source of conflict is the non-fulfillment of interests and needs. By the rejection of the following needs conflict may raise:

2.4.1. The necessity of the economic resources is unfulfilled and the observations that the resources related to the economy are not disseminated equally;

2.4.2. In societal living (what is meant by societal living) there are some necessities like participation in society, respect and safety that are unfulfilled, awareness about embarrassment and unfair relationships; and

2.4.3. The requirements of the values like - culture, identity, and religion are ignored, or an insightful observation which is endangered.

2.4.4. For Gandhi, the essence of violence was exploitation. When the above-mentioned interests and needs are denied for the individuals, communities, and nations then it would be turned to structural violence.

2.5. Power: The skill to coerce or the force, legitimacy, and also the authority, these all signify the concept of power. In conflict situations, this is an important component. Conflict may raise the struggle for occupying more power or panic about losing the power. However, power cannot be counted because it is intangible. Power cannot exist in an open place; this is always

related to relationships. Power can be either hard or soft. The ability to command and enforce are the symbols of hard power while the capability to convey assistance, inspiration, and afford acceptability are the symptoms of soft power. For victory, the armies and militias mostly use the hard power that can be referred to as violent conflict. On another pole, for peace-making and peace-building soft power is essential. In the Gandhian point of view, power should be elaborated as one that is humane and constructive and that is associated with transformation rather than destruction. He was really conscious of the variance between power-over and power-with.

2.6. Structures: The power as well as the resources are accessible by whom that will be determined by organisational or social structure. This also governs who will be eligible to make decisions and to whom the respect will be payable. Conflicts among the structures which comprise challenges regarding goals and justice.

2.7. Rights: The ‘first generation rights’ are civil and political that comprise the individual’s social rights like freedom of opinion, expression, and life in addition to liberty. The ‘second generation rights’ are social, economic, and cultural which include basic rights like: food, education, health, and shelter. The ‘third generation rights’ denote the cooperative rights such as for marginalized groups, the minorities. To lead dignified life human rights are essential for individuals. The frequent rejection of rights implies violent conflict. For the elaboration of conflicts, it is essential to observe the structural violence and discover the position and perception of participants with respect to freedom and rights.

2.8. Governance: The decisions that outline opportunities, verify performance, and grant power are associated with governance. It is the procedure of making a decision and the method through which decisions are executed. In explaining that ‘governance’ implies what ‘government’ acts. The governance process functions through the means of politics. Sustainable development, growth in the economy, hunger, and the annihilation of poverty will occur in good governance. There will be minimum instances of violent conflict. There can be political turmoil and social unrest if there is a scarcity of legitimacy or there is confusion about its existence. Violent conflict may arise if the above-mentioned demands are suppressed or ignored.

2.9. Ideology: In the political field the term ‘ideology’ is commonly used. Various political ideologies such as Marxism, Fascism, and Nazism have a particular fundamental belief in the governance of society or economic organisation. At the time of the Cold War, in the 20th century, the most popular ideological conflict we found was the one between the Communist Block and the Capitalist Block.

2.10. Culture: In social conflict culture is an important factor. Culture is built on the family, community, school, and media which defines the method by which groups and individuals can perform something. This is the custom in which they correlate with others and also the means they are dealing with and observing the measures that surround them. In case of conflict situations, the cultural contexts of the individuals or groups are to be taken in observation. Conflict turns into violence and the sources of conflict as well as violence would be the same.

3.1. Western Perspective of Conflict Resolution:

When a conflict has originated, a resolution can be brought in several ways. It is said in Gandhian dialectic that when all the parties are delighted with the consequence then the conflicts have been resolved or “when some mutually consistent sets of actions are worked out” (Nicholson, 1972, p.2). There are a variety of ways through which disputes can be solved,

that includes coercion, “lumping it”, avoidance, mediation, arbitration, adjudication, and negotiation.

3.1.1. Coercion: In conflict situations coercion can be resorted when one party senses incapability to conduct the disagreement in any way. There is an inconsistency of power between the two parties and their mutual relationship cannot be measured. Where there are the important issues that provide the way and where “loss of face” will be in concern. There will be the challenging status, wants, and beliefs that are too attached to the groups and individuals. Facing challenges was often turned to the opposition and often aggressive which may produce violence. The dispute will arise related to the resources like – property, money, etc. and this can be presumably resolved by distribution or by compromising or by increasing the properties.

3.1.2. Avoidance or “Lumping it”: There are several objections that are not leading to the stage of conflict, instead of being resolute. These can be resolved by the exit or the resignation of one of the parties. That can occur by the procedure of overlooking the issue i.e. “lumping” which is the cause of the problem. “Avoidance” requires the elimination of a person from the circumstance where the grievance has taken place e.g., dismissing of a relationship.

3.1.3. Mediation, arbitration, adjudication: If the stakeholders take assistance from a mediator and are not able to work out a situation on their own, then the mediator can primarily give emphasis on the method of pacification. For decreasing antagonism by compromising, they have the constrained part to focus on anything. After all, in this process, one could pursue active support from the intermediator in discovering choices and making a settlement by negotiation, whereas in the hands of the competing parties, the accountabilities are there. The arbitration will be the subsequent process where the arbitrator will be the decision maker and act accordingly which is right or wrong and a decision can be implemented by him. Adjudication is also like arbitration, here the adjudicator will be the judge. Here the litigation can be made by the party and they have the choice of it. Mediation and arbitration are likely to be the same; however, they have some differences. A third party will be involved equally in mediation and arbitration. In the case of mediation, the parties can decide on a suitable solution, whereas the arbitrator chooses to do so in the case of arbitration.

3.1.4. Negotiation: Following mediation, negotiation is an inquiry into a consequence that is satisfactory to each party. The decision will be made by the parties themselves. Here, the dispute is settled bilaterally, which is different from mediation. The most effective conflict resolution method is negotiation, which reduces dependency on specialists and can make the parties independent. They can make any important decision that is related to their own lives.

3.2. Indian Perspective of Conflict Resolution:

3.2.1. Panchayat system: At the community level of India the major method of conflict management is the mediation approach. The accepted method of conflict resolution in India was the system of panchayat in which esteemed village elders contributed their efforts for resolving community disputes. To overcome the antagonism of the disputants, the old model panchayat system encompasses the contribution of the third party who is not to be connected with the conflict. Here the mediator was only a medium and the objective here is the establishment of communication among the disputants and the rival parties were to be persuaded to talk within themselves. Whereas, in contrast to the Western perspective, the mediator who assists in the resolution of the conflict, is the known, valued third person to be a reliable person by both parties. There are some occasions in which meditations could convert to adjudication and the results will impartially be enforced on the parties.

3.2.2. Satyāgraha: ‘*Satyāgraha*’ is the Gandhian method of conflict resolution that really indicates “a relentless search for truth and a determination to reach truth” (Gandhi, 1925, p.95).

There are three basic approaches to solving conflict, (i) In the context of the social structure, *satyāgraha* describes that we have to cooperate with the opponent person, and at the same time a non-cooperation will also be made with the role of the opponent party. Here Gandhiji made a distinction between the actor and also with his action. He suggested that 'hate the sin and not the sinner'. (ii) In Gandhi's opinion we can only compromise up to the mark that the fundamental principles had not been negotiated. He was prepared to adjust with the opponents, at the time of struggle and also tried to make a better relationship at the time of the sound post-conflict situation. (iii) In the Gandhian point of view, there should be an amalgamation or perfection which was equally affable or pleasing for the parties and greater to any one of the innovative situations with the target to create novel selections and reorganising the rival essentials of any conflict. This embraces reversal of behavioural polarisation patterns, correction in the attitudes, and elimination of the target which is irreconcilable. In Gandhi's opinion, *satyāgraha* cannot be used against someone rather it can be done with someone. In the Gandhian approach, conflict arises from the structural denial of human needs and conflict can be resolute with a process of struggle satisfying three headings which are, need-denying structures should be destroyed, need-satisfying structures have to generate and during the situation of struggle reverence should be given for the conflicting parties. In the Gandhian perspective, this method is to devise the struggle by satisfying all three conditions.

4. The Role of Peace Education and Religion for the Resolution of Conflict:

Peace education assists in analysing the mindset and excludes violence as this is important. Peace education assists us in negotiating and cooperating with disputes on the personal and also social levels. Human beings are always striving to live a good life which comprises fundamental requirements like good health, friendship, the feeling of brotherhood, and knowledge. These are the rights that are associated with law and become obligations like- (i) duty for aiding, (ii) duty for avoiding harm, and (iii) duty to protect (Snauwaert, 2008, pp.1-2). These are the ethical norms that certify human dignity and recognition. So, we have to concentrate on the importance of interconnectedness and interdependence between human beings.

Hence, the objectives of peace education comprise: (1) evolving a sense of social responsibility and solidarity; (2) Emotional and intellectual upliftment of the persons by adopting a sense of social harmony and responsibility; (3) In national and international levels this can assist a person to get an acute understanding for a particular problem; (4) observation of the values of fraternity and equality for each and every human being; (5) creating readiness for continuous learning; (6) in a rational basis taking decisions; (7) accommodating and joining in free discussions; (8) The culture of other people can be appreciated; and (9) For the advancement of peace we have to overcome the barriers.

Positive peace can be achievable by studying peace education. Positive peace denotes the state of quietness, calmness, tranquillity, harmony, and friendship. The feelings of equality and brotherhood and the lack of the ignorance in mind can be increased by peace education. Dr. Sarvepalli Radhakrishnan opined, "If we wish to achieve peace, we must maintain that inner harmony, that poise of the soul, which are the essential elements of peace. It cannot be achieved by organizations. It can come only when our minds become endowed with generosity and goodwill towards all. We must be filled with the moral power of love and the vision of spiritual unity. We have to solve our problems through the help of our higher nature" (Radhakrishnan, 1932, p.135). By the application of positive peace, the society can be free from prejudices and structural violence and its negative application will hinder the development of individuals in the real sense. It is the expectation that peace education will inspire modifications in construction which is invariably connected with the concept that is considered as a means to modify performances in respect of peace. Human beings are allowed

to lead a life of goodness that embraces satisfying fundamental requirements like knowledge, feeling of brotherhood and friendship, good health, and positive experiences that promote one's perceptions and also attitudes. These are the prerogatives that are conferred as rights that are included or categorized by the law. An individual should obey the laws which are the obligations like (a) norms of rudimentary fairness (duty to protect); (b) support and care to each other which is the positive duty (duty to aid); (c) there is no destruction or injury to others which are the negative duties (duty to avoid harm). These ethical standards confirm human recognition and dignity. So an individual will lead his life with pride and dignity, it is essential to secure human rights which is regarded as conduct to an international moral order. After fully apprehending the features of moral responsibilities, they can respond or empathize with another person likewise. It will be significant to understand the necessity for dependency and connectedness to each other or in the race of humanity.

The important component of peace education is the concept of values. To enhance the virtuous traits in individuals, it is necessary to study peace education. The character of an individual will be determined by his expressions of kindness to others, harmonious relationships, and spreading hands for alliance, tolerance, and respect for others. This is also determined by his or her capability to interact with others in the utmost respect. This is not an easy task to commit to such values all through life. In spite of divergences of opinion, this type of education helps people to live melodiously in society.

Peace education is extremely associated or inherently related to spirituality. Material prosperity and possessions surrounded the modern individual's life. What is the real enjoyment of true peace for an individual which he fails to recognise? Beyond the materialistic aspect, the true sense of peace will be there. These days, studying peace education is felt most essential because morality and spirituality are combined with peace education which is its foundation. According to their distinctive way, almost all religions subscribe to peace. If we go through the sacred texts of various religions, then we can realise that all religions speak about peace; almost all forms of religion affirm the one supreme formless being; all of them speak of tolerance and respect related to the faiths of others. Briefly speaking, among the all religions that exist in the world, peace will be the key concept of them. Hinduism, Jainism, Sikhism, and Buddhism are the religions that originated in the land of India. How to live in and attain peace is suggested by most of the religions. We have to practice peace in our thoughts, words, and deeds which are said by the prophets as Lord Buddha, Prophet Mohammed, Lord Mahavira, and Jesus Christ. This is the path of truth that is prescribed by all religions and one's ethical duty is to preserve the truth and preach non-violence, peace, and love. Spreading adoration towards animals, plants, or other living beings is the teaching of this education. There are numerous examples of Hinduism representing respect towards animals, and worshipping of five elements, plants, and nature. 'The Gospel of Love' propounded by Christianity and Islam whose significance is 'peace', conveys the instructed attitude that has to be maintained by the people that are directed towards peace. Following Jainism injuring other beings, also insects should be prohibited; Buddhism upholds a peaceful way of living that bears its tradition; and Peace as the method is considered by Sikhism and that is the way to nurture our relative beings with adoration. The different religions insisted that for obeying the truth, non-possession, harmlessness, non-violence, and also the complete reliance on the super Being. In Jainism there are three dimensions of knowledge: Right knowledge, Right faith, and Right conduct; by the path of the Quran, Islam provides the message of peace, faith, and hope; the eightfold way of peace was expounded by Buddhism; the way of peace was also conveyed by Hinduism which is supposed to a path of life prescribes the necessity to follow the Gita and the Vedic texts. In the world order and humanity, the teachings are associated with achieving peace. The purpose is to eradicate biases in religion, encouraging the freedom of belief and acting cooperatively to

satisfy the collective social ambition. There are several saints and learned teachers across the ages in our nation. One of the earliest teachers, Adi Shankaracharya, advocated harmony and peace. The subsequent apostles of peace and religions like Sri Ramakrishna Paramahansa, Kabir, and also Swami Vivekananda, were known as the invocators of peace. They persistently expounded on the achievement of inward harmony and finally how to attain liberation. They have imparted the merits of unity of mankind, disliked divisions in the society according to the name of caste and religion, and focused on the requirement to attain inner peace, for being with others related to peace. Several leaders, reformers, and educationists, like Tagore, Sri Aurobindo, and Gandhi advocated their interpretations and thoughts concerning peace, and its significance in the sphere of education in the past, present, and also in future. Peace education becomes an ineffectual exercise if it is not mingled with morality, spirituality, and value commitment and produces negative results in the long term. As Betty Reardon says, the aim of peace education is to the conversion of both the structure of society and consciousness which suggests the moral and spiritual foundation that is interconnected with peace education (Reardon, 1988).

5. The Concept of Peace and Gandhian Philosophy:

Peace can be defined as a lack of violence, and conflict behaviours which is a harmonious relationship. The opinion of Gandhiji related to peace can refer to the implication he combined with the technique of *ahimsā* and its possibility of execution on a broader scale. For him, when we negate the probability of enduring peace, it refers to the uncertainty of divinity or godliness in human nature. The ultimate reality, Truth or God is identical with the relationship of the actual nature or self of human beings. When men can realise their own selves that can be called self-realisation and identify themselves with God or Truth then permanent peace can be actualised. War indicates the spirit of exploitation which is the replication of the greediness of man. Armaments are removed while greed is removed. By accepting the method of non-violence and all its celebrated consequences the path of liberation from the tragedy of war can be achievable. The real self of man and the identity with Truth can be depicted in Gandhian assertion of the harmonious relationship of mankind and the declared yearning for living in a unified world. Gandhi affirms that ethical erosion will be the essence of all ills comprising conflicts, as his approach is ethical. Non-violence or love, truthfulness, self-control, non-enmity or friendliness, forgiveness, compassion, kindness, etc. are the moral ideals that have to be acquired according to him. To escape from the various types of conflict, human beings should follow the values of the best equipment. The transgression of values like religious, moral, spiritual, political, and economic principles will be the root cause of all problems that have been shown in recent research. Emerging the 'conscience' at social, personal, global, and national levels and the incorporation of values in a person's nature and its appearance in conduct is the requirement to overcome any type of conflict. Awareness in public platforms of these values that are encouraging for building of peace should be aroused through education, public lectures, exhibitions, and mass communication - Newspapers, Radio, Television, etc.

6. The Effective Presence of UNO for Bringing Peace in the Globe:

The main function of the UNO (United Nations Organisation) is to preserve security and peace for all of the states who are members of this organization. The peacekeeping forces which are supplied by its member states are the only forces as the UN does not have its military. With the consent of the Security Council of UNO, the peacekeepers are directed to go to the region's where armed conflict has recently terminated and discourage the combatants from restarting fighting where conflict with armaments has just terminated. The Nobel Peace Prize was given to the peacekeeping force in 1988 for its actions. Besides maintaining peace in the globe, the UN extends its hand to provide humanitarian assistance and to protect human rights when needed. Regarding the issue of Human rights declared by the General Assembly in 1948 maintains the standard of the Universal Declaration of Human Rights. These days, at the time

of elections the UN presently provides support to the technical side and trains human rights officials. They spread their helping hands for drafting constitutions and restructuring the jurisdiction and performing charitable works by supplying drinking water, food, shelter in times of crisis when people are exiled by famine, war, and natural disaster. Finally, the UNO is also associated with social and economic development through its UN Development Programme. In the world, this is considered the largest technical grant-generating source which assists in every occasion. Moreover, the World Health Organization (WHO), Tuberculosis and Malaria, the Global Fund to Fight AIDS, the UN Population Fund, UNAIDS, and the World Bank Group perform an essential role in this aspect of the UN. According to the literacy, poverty, education, and life expectancy this organization also yearly announces the rank of the countries following the Human Development Index. So, for showering peace around the globe this organisation plays a very significant role.

Conclusion:

At this juncture, we have observed that the conflict resolution in the Gandhian approach recommends that the repudiation of human requirements drives us to conflict for which the relationships will be in question. The main aim of conflict resolution will be to facilitate methods of problem-solving by maintaining the relationship accepted by both Indian and Western approaches. This is expected that the process should have the goal of transition regarding behaviour, outlook, and construction. On an individual and societal level by improving the human values which are desirable for dealing with conflict-related situations which is the aim of peace education. Towards achieving positive peace, the sources of religion play an essential part in altering the awareness and can bring peace to the world. Several personal researches on peace have brought enormous impact in this domain. Gandhi, who was one of the prominent characters, accompanied the educational scheme that would endorse peace. All over the realm peace education has been added to the curriculum that is too much associated with contemporary techniques and updated skills. Peace education enhances or can bring a better future. The international organisations like UNO and UNESCO play crucial roles in conflict resolution and establishing peace.

Gandhi advocated his Philosophy of Peace to achieve the positive intention for peace establishment and the negative target of resolution of conflict consecutively. The greatest crucial norm of his Peace philosophy is '*Ahimsā*' that refers to the law of love i.e. constructive and creative as opposite to *himsā* i.e., the source of animosity, demolition, and also death. *Ahimsā* means the elimination of any intention to injure or hurt others. The negative meaning of *ahimsā* is non-injury or non-killing i.e. harmlessness. Whereas the positive meaning of *ahimsā* is love. The feeling of oneness follows the concept of love, which comprehends such noble feelings as benevolence, compassion, forgiveness, tolerance, kindness, etc. Love is the strongest way to supersede conflict since it spreads the inner satisfaction regarding fairness among all human beings which is the goodwill to all. At the international and interpersonal levels, non-violence can be applied in a selfless manner. Non-violence as a peaceful method can able to struggle against injustice which comprises a broader performance and strives for sacrifice and self-suffering. In this context S.N. Prasad says, "Gandhi's concept of education reflects more or less what we call today as peace education. The values he propounded reflected in his thoughts, speech, and communication with others. The most fundamental principle of Gandhi's philosophy of peace is '*Ahimsā*' or nonviolence which is the law of love, life, and creation as opposed to violence or *himsā*, the cause of hatred, death, and destruction" (Prasad, 1998, pp.1-14). The famous deep ecologist Arne Naess conveyed his opinion about self-sufficiency which is always contradictory to luxury that brings complications in our life. He was too overwhelmed by Gandhian 'self-realisation' and he elaborated as "self to be realised is not the ego, but the large Self-created when we identify with all living creatures and

ultimately with the whole universe" (Weber, 2010, p.95). Therefore, "Gandhi's approach to conflict is a major part of the quest for self-realisation, because -

- (1) Self-realisation presupposes a search for truth.
- (2) In the last analysis mankind is one.
- (3) *Himsā* against oneself makes complete self-realisation impossible.
- (4) *Himsā* against another is *himsā* against the self.
- (5) *Himsā* against another makes complete self-realisation impossible" (Naess, 1965, pp.28-33).

By service to mankind, we can bring peace to the world. Gandhiji always encourages goodness and welfare to all living beings. We can get happiness on earth by performing social service. For the development of society, there should be programmes of rural education and reconstruction, the decentralisation of production and distribution, the promotion of local handicrafts, schemes for the improvement of health, sanitation, and diet, upliftment of women, service of the backward classes, arrangement for basic and adult education, the removal of social abuses such as untouchability and in general concerted work by all to promote the common good. In Gandhi's opinion, individual endeavour and corporate actions are needed for the development of mankind. So, it can be said that to achieve peace in the world, one should be conscious of it and find peace within themselves.

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Bio-note

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