

**THE PHILOSOPHY OF MAHATMA GANDHI NONVIOLENT CONFLICT
RESOLUTION MECHANISM TOWARDS PROMOTING GLOBAL PEACE AND
UNITY**

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ABSTRACT

Gandhi's concept of nonviolence has become one of the dynamic approaches in dealing with various categories of conflict in the society. For this reason, therefore, this study investigates his philosophy framework for nonviolence, aimed at challenging and changing the nature and character of people's mind set from violent agitations to the nonviolent resolution of conflict in the society where they lived. The study finds that Gandhi basically view human feelings and grievances as inevitable that man is naturally a nonviolent creature, but gradually he or she can become violent based on the emerging situations on the ground that can irritate and trigger his or her mind to react British oppression and inhuman treatment were so severe and intensive that Gandhi was cautious about the use of violence, alternatively, he adopted non-violence to be the only imperative paradigm to dislodge the domination and inhumane treatment of the colonist against the Indians in South Africa. The study concludes that violent process of conflict resolution has further created a merging of mistrust and escalate the impending conflict among disputing parties. Secondly, Gandhi philosophy of nonviolent is a kind of procedure that can easily led to trust and understanding between the conflicting parties if it can be properly utilized. Ultimately, it was recommended the adaptation of Gandhi's non-violence principles as a fundamental paradigm towards sustaining peace in the entire global community to address the problems of religious, ethnic, family, community crisis to some extend national issues through use of nonviolence approaches.

Keywords: Nonviolence, Gandhi Conflict, Colonist, Cooperation, and British

Introduction

The history of nonviolence movement has started for quite long time but Gandhi is credited with it and be regarded as the father of non-violence movement because of the strategy he invented that added new values in the movement which has extended the principle of non-violent from individual to social and political circle. Gandhi's notion of non-violent culture has attained a special status globally because of its impact and relevance towards resolving various types of conflict in the society. Gandhi has not only theorized it, he adopted non-violent process of conflict resolution as a philosophy and an ideal way of life where social, economic and political misunderstanding can be appropriately addressed through use of nonviolence procedures of resolving conflicts. Gandhi has made us to understand that the philosophy of non-violent conflict resolution is not a weapon of the weak, it is a weapon that can be tried by all to attain the status of peaceful society.

Prabhu and Rao (1973) strengthened the above position when they asserted that "Gandhi's philosophy bears the influence of several sources from the activities of the concepts such as Ahimsa, which signifies the forms of basic foundation of Gandhi's thought". Apart from *Bhagavad-Gita, Upanishad and Bible*, he was highly influenced by Tolstoy's "The Kingdom of God is within us", Ruskin's "Unto this last, Thoreau's 'On the Duty of civil disobedience' and Plato's Dialogues of Socrates (Bassey, 2019:22). Today in the contemporary world, the philosophy of Gandhi has clearly demonstrated the importance and significance of *Ahimsa* to the individual as well as in social life. Before Gandhi, the term 'non-violence' was accepted both in Indian philosophy and religion as a religious virtue. Gandhi has unquestionably given the credit for extending the concept to be open in terms of scope and operational space (Ogar, 2018; Udoudom, 2018).

It was also added that the theory and practice in the field of politics that the principle of *Ahimsa* or non-violent action has won a place in the vocabulary of global politics in the process of attaining the goal of global peace. Gandhi's principle of *Ahimsa* not only governs the relationship between human beings, but also man's relation to the non-human world

(Bassey, 2019). From the citation of the above scholars the principles of Gandhi nonviolence were mainly responsible for bringing out the tactics and skills of nonviolent culture from the boundaries of religions and cultures and getting it a rightful place in a moral and political environment from various societies in world and some extend cover the many countries governance conduct to fit the sustenance of peaceful society in the world.

The Gandhian Political Thought centres upon the “necessity of reconciling ends and means through Satyagraha, a philosophy of action” (Grover, 1968). Just like any other philosophical treatise, it has basic foundations upon which it is intimately rooted. These are *Satya*, *Ahimsa*, and *Tapasya* which translate as Truth, Nonviolence, and Self-suffering, respectively. These three fundamental principles are so vital that failure to grasp them results to confusing the entire *Satyagraha* with those ordinary modes of rebellion like strikes, demonstrations, boycott and fasting. In other words, what makes *Satyagraha* a unique concept and method is its adherence to these fundamental principles which are not always present in other traditional forms of subversion. For this reason, therefore, it becomes cogent to study this phenomenon adequately in order to determine how they can be applied to conflict management and peacebuilding in contemporary Nigeria.

Conceptualising Nonviolence and Related Terms

***Ahimsa* or Nonviolence.** Etymologically, *Ahimsa* is a negatively stated word, which literally means “not to do harm.” *Himsa*, without the negative prefix “a”, traces its roots from the word *han* that means “to kill or to inflict harm.” In a deeper sense, *himsa* connotes “to wish to kill.” Thus, *Ahimsa* is not just a word denoting the act of refusing to do harm, but in a deeper level, it also means “not to wish to kill or inflict harm.” In the same vein, Gandhi believed that *Ahimsa* is not only the refusal to do harm on the level of the physical, but also on the level of the mind. This means to say that *Ahimsa* prohibits the harbouring of ill-will against one’s oppressor and the wishing to take revenge on them.

Moreover, in practicing *Ahimsa*, as Gandhi taught, one is not in the negative state of inoffensiveness. In other words, one is neither passive nor indifferent when renouncing

violence. On the contrary, he/she is in the positive state of doing good and of showing love to his/her enemy. Thus, *Ahimsa* is an “active force of the highest order” (Prabouh, 1973). Cowardice is the running away from a perceived fear or refusing to do harm for fear of being harmed in return. *Ahimsa*, conversely, is not an act of turning away from danger but a brave act of confronting the danger with the pure intention of standing for the sake of Truth.

Ahimsa, therefore, implies that, due to the love for Truth, one must speak and act according to it, no matter what it will cost him. The adherent of *Satya* and the lover of *Ahimsa* must not be swayed from his conviction by any threat of harm that may arise due to his steadfast reliance on Truth and Nonviolence. In fact, between violence and cowardly fight, Gandhi preferred violence than cowardice. As Gandhi himself declared,

We do not call a mouse a coward because he is made by nature no better than he is... But a man who, when faced by danger, behaves like a mouse, is rightly called a coward. He harbours violence and hatred in his heart and would kill his enemy if he could, without being hurt himself. He is a stranger to nonviolence (Ogar,2018).

Gandhi believed that fearlessness is not a quality of the body but of the soul. A physically well-built person is not always fearless and a physically weak is not always a coward. Fearlessness is an interior quality which implies freedom from any attachment to mundane desires and external fears. Human passions and the attachment to earthly wealth are one of the reasons behind why people fear of not satisfying their desires, illnesses, death, and losing their properties and fame. In fact, fear of insecurity is what, oftentimes, drives people to impose violence to others. Hence, nonviolence entails the absence of any form of fear that only affects the body.

Tapasya or Self-suffering. The word *Tapasya* has a close affinity with the word *tapas* which connotes asceticism. In *Satyagraha*, it means a lot more than that – it denotes self-suffering. Deliberate suffering in one’s own self has a profound objective. It is not meant just to arouse pity on the side of the oppressor, but it is intended towards the “*moral persuasion*” of the one to whom the act of self-suffering is directed (Bondurant, 1958). In other words, self-suffering is meant to blatantly remind the oppressor about his acts which undermine the people’s

fundamental rights and dignity. Thus, “by fighting evil non-violently, self-suffering goodwill should wean the perpetrators of evil to do better ways (Starosta and Chaudhary, 1993).”

Careful understanding must be made, however, when speaking of self-suffering. It must be made clear that self-suffering is not the least and the last option because all other means of redress are exhausted. On the contrary, it is the most difficult and the most offensive attack in *Satyagraha*. “However, if this kind of force is used in a cause that is unjust, the person using it suffers (Fischer, 1962).” An example of such is fasting or hunger-strike. Self-suffering, just like *Ahimsa*, leaves no room for cowardice. A true *Satyagrahi*, when faced with an imminent danger due to his faithful adherence to Truth and Nonviolence, is supposed to courageously confront the danger without any intention to use violence. This is to say that, even when the *Satyagrahi* has all the might to retaliate using the force of violence, he wilfully suspends it and faces the oppressor using the force of nonviolence. Hence, “self-suffering is not a weapon of the weak” (Bondurant, 1958).

This wilful act of putting one’s self in a state of affliction is beyond the normal tendencies of human beings. In the brink of danger, when one’s life and dignity is threatened, a person normally fights back or flees away. Yet, Gandhi strived to transcend from what is normal. He believed that it is not easy to cultivate such an attitude, that is, to withstand danger for the sake of Truth and Nonviolence. That’s why “*Satyagraha* is the new name for the law of suffering” (Starosta and Chaudhary, 1993). At the outset, *Satyagraha* requires its adherents to be purified from the normal tendency of man to succumb to violence. A *Satyagrahi*, through self-suffering, must wilfully eradicate his inclinations to act violently towards the persons whom *Satyagraha* is offered. “Just as one must learn the act of killing in the training of violence, so one must learn the act of dying in the training for nonviolence (Bondurant, 1958).

Satyagraha

This is one of the greatest contributions of Gandhi to Indian history and world history in general. Gandhi formulated this concept to express the nature of his action against the “racial discrimination” in South Africa. *Satyagraha* was first used for the first time during the

resistance of Indian workers in South Africa against the Asiatic Law Amendment Ordinance of 1906 (Iyer, 2000: 62). In another perspective, ‘Satyagraha’ was conceived out of two ‘Sanskrit’ words, “Satya meaning “truth” and “agraha” meaning “holding fast to,” he extended the word to mean truth force (Edet, 2002:33, Eyo, 2012; 157). However, prior to its usage, ‘Satyagraha’ was synonymous with passive resistance, but when it was fully developed, the expression gradually ceased to be considered as being synonymous because violence (passive resistance) was conceived as a universal weapon of the weak. (Eyo, 2012:157).

Gopinath submitted that according to Gandhi, discovered the science of Satyagraha by his experiments with truth. This science of Satyagraha has come to me by scientific research. It is a result of the hardest labour a human being is capable of. I have applied to this research all the skills of a scientist (Gopinath, 1946: 65-66) Gandhi to strengthen this concept defines Satyagraha as a relentless search for truth and a determination to reach the truth” (Dalton, 1998: 141). Desai asserts, Satyagraha is dynamic, passive resistance is static and negative... Satyagraha on the other hand acts positively and suffers with cheerfulness because from “love”, the sufferings are fruitful. It is based on the principle of love and believe in “love for all and suffer for all” it excludes the use of any form of violence. It is based on this philosophy that man knows the absolute truth and cannot punish anyone. At this point, the notion of Satyagraha can be better understood through three basic truths namely “Satya” (truth), “Ahimsa” (Non-violence) and “Tapas” (self-suffering). Eyo added “Satyagraha as a matter of principle does not coerce anyone but rather to convert by persuasion to reach the reason through the heart” (Eyo, 2012: 158).

Gandhi’s *Satya* (Truth) and Peace

***Satya* or Truth.** Gandhi’s concept of truth plays an essential part in his entire philosophy and, in fact, his entire life. His book, *An Autobiography or The Story of My Experiments with Truth*, underscores his love for Truth. It is this concept that *Ahimsa*, *Satyagraha*, *Swaraj* and his other key ideas were derived. This notion, however, did not remain merely as an insight stored in his mind. Rather, it became the motivating factor which propelled him to put his ideas into

concrete actions. Gandhi never claimed to have fully comprehended the Truth, nor did he pretend to have grasped it with his own hands. Rather, what he was fully conscious of was that he was always in search for it. And while searching for it, his basic presumption was that, “the Absolute Truth is unattainable in this life” (Thomas, 1991).

What men can possibly know are the countless manifestations of this Truth, which may at times vary from one another. This Absolute Truth is:

The Eternal Principle, which is God. There are innumerable definitions of God because His manifestations are innumerable... But as long as I have not realized this Absolute Truth, so long must I hold by the relative truth as I have conceived it. That relative truth must, meanwhile, be my beacon, my shield and buckler (Mark, 1987).

Gandhi adopted the term *Satya* which, in Jain tradition, means Truth. *Satya* is derived from the Sanskrit word *Sat* that signifies ‘being.’ And since ‘being’ is that which exists and is real, *Satya* or Truth therefore is that which exists and is real. By understanding Truth as God, which is a principle of *Satyagraha*, Gandhi breaks off the wall which divides religions. “With his changed creed, he could easily accommodate as fellow-seekers those who looked on humanity or any other object as their god, and for which they were prepared to sacrifice their all (Bondurant, 1958).” Hence, *Satyagraha* may be imbibed by anybody irrespective of his/her religion or belief systems. Furthermore, Gandhi acknowledged an inner voice which he called the “still-small-voice-within,” that tells a person the right thing to do when confronted with doubts and confusions. Such inner voice, for him, is tantamount to the voice of conscience, or the voice of God.

For Gandhi, realization of the Truth cannot be possessed by anyone who is filled with pride, anger and hatred, nor can such a man hear the “inner voice” within him. Gandhi emphasized the virtue of humility as the only way to Truth, side-by-side with *Ahimsa*. The search is obviously not only an intellectual endeavour but most importantly it must pervade one’s daily conduct. Only those who have an abundant sense of humility can obtain a glimpse of the Truth. The basic presumption of Gandhi is that the Absolute truth cannot be fully known except through its countless manifestations. It takes humility not to reject any person or

religion which claims to have known the Truth, nor to devote and narrow down his beliefs in a single religion. Gandhi even went further in saying that due to man's incapacity to know the Absolute Truth, he has, therefore, no authority to punish other men. "No one has the right to coerce others to act according to his own views of truth (Gene, 2016).

The Gandhi philosophy from the above discussion of scholars we can understand the practice on nonviolence principles can easily leads to mutual toleration between the disputing parties which should have become the golden conduct in resolving differences. The literature of Gandhi has demonstrated to us the acceptance of the fact that what is true for one may not be true for another. However, Gandhi assured that the different and sometimes conflicting notions of Truth must not worry its seeker, for the varied interpretations of Truth are like countless leaves of the same tree.

Gandhian Concept of Conflict Transformation and Nonviolence Philosophy

Conflict transformation is the most important and recent forms of problem-solving method. Many of ideas in Gandhian Satyagraha has a relevance with modern conflict transformation. The study will make an attempt to compare the impact of modern conflict transformation and Gandhian philosophy of nonviolence or Satyagraha ideology. Many of the conflict transformation content are included in Gandhian Satyagraha philosophy. Gandhi's nonviolence has a positive aspect of love to the opponent. Satyagrahi loves the enemy and tries to win him over to his side by transforming him. There is no victory and there is no vanquish. Many of the internal and external factors can have the cause of the conflict transformations.

The Gandhi's concept of conflict transformation maintains self-purification and reformation. Self-purification could be made internal transformation of the parties. Gandhi emphasized self-purification is training their followers in nonviolence. He stressed personal cleanliness, self-discipline and proper conduct in the face of conflict situation. Gandhi used nonviolent resistance as a great symbolic gesture to help increase Indians self-awareness, raise their pride and unity, and give all of them a chance to participants in the national resistance

effort. Gandhi's constructive programme is the best example of external transformation of the parties. Constructive programme was made major change in the parties; it was emphasized in conflict transformation process. Constructive programme is to build a new social and economic order through voluntary constructive work. Gandhi considers it was important than resistance. Gandhi's constructive programme included a variety of specific measures aimed at social improvements, education, decentralized economic production and consumption, and improvement in the lot of the oppressed sections of the population. Self-purification and constructive programme can transform the individual and through the society. This entire programme is gradually transformed violent to new nonviolent society.

Nonviolent resistance stresses, when the agitation leads to changes that not only resolve the conflict but also transform the relation between the opponents. Transformation of power is the important aspect in the Gandhi's problem-solving method. Transforming power seeks to completely alter the structure of conflicting relationship by winning the hearts and minds of the opponent, not by destroying them. Conflict transformation, Gandhi meant not the elimination of maladjustment. It rather meant for him progress towards more and more meaningful adjustments. This can be achieved only when violent relationships are transformed into nonviolent relationships, where energies of the opponent are utilized in a higher integration. This calls for a modification of attitudes and requires fulfilment of needs is both an objective and a means for effecting fundamental change.

Behaviour of the Satyagrahi is could have made major development in the transformation of the parties. Nonviolent transformation depends on how its practitioners insist on treating the other. Nonviolence insists on seeing the self in the other on loving, understanding and respecting other. Nonviolent views and treats the opponent much differently than violence. Since the practitioners of nonviolence acknowledge their own selves in others and seek not to hurt the opponent but to treat them instead with respect. By doing so, they avoid dehumanizing the opponent their actions change the structure of the conflict. Gandhi pointed out the new and dynamic way of nonviolence to end conflicts and to transform

our thoughts and actions. He added a new dimension to nonviolence and thus converted a passive principle into a dynamic doctrine of Satyagraha to fight against injustice, exploitation and different other forms of violence.

Mediation is one of the important forms in third party intervention. Mediation provides a form of third-party intervention aimed at facilitating the resolution of the conflict; it is more consistent with the aims and principles of Satyagraha. Mediator's job is to assist the parties to come to their own resolution of their dispute. Mediators may take a step with close relationship between the parties. The Gandhian mediators would act as a Satyagraha catalyser, helping the parties to jointly reach an agreement upon and mutually satisfactory solution, aiming to resolve the underlying conflict, to reach a higher degree of truth, and to achieve transformation in both the opponents and their larger social environment. Gandhian model of mediation would be located to the development of skills and attitudes in the parties that contributes to the building of a nonviolent society. The Gandhian mediators would aspire at both fostering empowerment of the disputing parties and recognition between opponents. Gandhi is always supported in modern concept of alternative dispute resolution. It is avoiding legal adjudication or legal establishment. It is the system third party's job to assist the parties to come to their own resolution of their disputes. There is not outside compulsion in alternative dispute resolution, parties in mutually accommodating each other and finally get into a settlement with the help of third parties. This ADR movement is very close to Gandhian Satyagraha.

Applications of Gandhi Satyagraha Philosophy to Conflict Management

Mahatma Gandhi's *Satyagraha*, does not simply mean protests, civil disobedience, hunger strikes and other modes of resistance that seek to overcome injustices, violence and oppression. On the contrary, as a *concept* and *method*, it is very far from being a movement which only goal is to overthrow a corrupt regime. Rather, it is a movement geared at achieving peace and unity and restoring social harmony. However, for us to properly understand the subject matter let us briefly analyse various categories of conflicts and its characteristics

specific to it and way different conflict may also requires a different approach to attain peace between disputing parties:

a. Interpersonal conflicts

Satyagraha in such situations depends on the degree to which its values have been internalized rather than on a conscious adoption of tactics or skills. This presupposes great study, tremendous perseverance and thorough cleansing of one's self of all impurities through living the creed in your life which must be a living sermon and through a wide and varied experience of internal conflict (Lous,2002)

For reconciling the duty of resistance to evil with that of Ahimsa, Gandhi advised that it is in personal relationships that we can start practicing nonviolence-"he who fails in the domestic sphere and seeks to apply it only in the political and social sphere will not succeed" and replace the deep-seated emotion of FEAR with TRUST. In most conflicts both parties want to dominate. Satyagrahis cannot adopt rigid attitudes but while hoping to win over the opponent should be willing to change their own attitudes as the issues and underlying causes become clearer. (Raghvan, 2001)

The important thing for us to consider is for us to understand the interpersonal conflicts arise when parties have similar interest and also have the same power exercise, this kind of situation requires third party agent to broker peace through working with conflicting parties to reach an agreement to retain peace between the parties.

b. Legal process of resolving dispute

Disputing parties can use legal system process in addressing their differences rather engaging in to violent means of resolving the conflict legal system can be used as rightful option for disputing parties to restore in to peaceful condition by judgement of accepted court of jurisdiction that has power to entertain the case. It generally precludes the Gandhian dialectic from coming into play because it is concerned with 'sanctions' and not with reconciliation and compromise, least of all conversion. One of the parties in conflict risks total loss and usually

both incur costs. Gandhi, himself a lawyer, saw lawyers as mediators rather than mere conductors of legal proceedings. This is clear from the extract below:

As Gandhi said: "Truly, men became more unmanly and cowardly when they resorted to the court of law, surely, the decision of a third party is not always right, we, in our simplicity, imagine that a stranger, by taking our money, gives us justice." (Donald, 1996).

The courts may not be even doing their intended job a common perception. Hence, in the absence of alternative effective modes of resolving disputes, disputants may resort to violence, avoidance or 'lumping-it'. As it is, many traditional forms of dispute settlement mechanisms have disappeared from our urbanized society, e.g., respected elders, trusted priests, and village leaders. The case of Satyagrahis arraigned in a court arising out of civil disobedience against a law seen as immoral falls in a different category. Because of the basically law-abiding nature of Satyagrahis, they (civil resisters) as a rule, voluntarily submit to arrest, do not seek bail, avoid lawyers and willingly accept the legally laid down consequences for such a breach. Gandhi's advice was: "It is much to be wished that people would avoid litigation. But what when we are dragged to the courts? In fact, Gandhi even saw benefits in incarceration due to Satyagraha: "The discipline that they will be acquiring in prison will help the nonviolent organization of the people outside and instil fearlessness among them." His statement in the court, in his famous trial for 'seditious' writing, in March 1922 has become memorable: "Non-Cooperation with evil is as much is as much a duty as cooperation with good." Nonviolence implies voluntary submission to the penalty for non-co-operation with evil." He wanted civil resisters to "make no distinction between an ordinary prisoner and himself", but to "civilly resist such regulations as are not only irksome or hard to bear but are humiliating or specially designed to degrade non-co-operators."

c. Industrial conflicts

Industrial Conflict is one of contemporary emerging disagreement between the employer and employee which if parties involve did not reach agreement the action may led work close-up which has an implication to both the economy and social life of the larger society. The conflict

between employer and employee has four key issues two from the employer which domination and exploitation while from the employee side it has non-productive and lack of trust from the worker's side.

Gandhi believed that to a large extent, such domination rests on the acquiescence of the oppressed. Satyagrahis must fight what they see as injustice at all costs firmly. Gandhi stressed on honesty in this context: "in Satyagraha the minimum is also the maximum and as it is the irreducible minimum, there is no question of retreat, and the only movement possible is an advance." But the Gandhian technique also provides for reconciliation and a shifting of the position as the perception of Truth alters. Mediators may help by forcing the parties, including Satyagrahis, to get a clearer mandate and realization of Truth in the process. If all else failed, Gandhi noted that "strikes are an inherent right of the working men but must be considered a crime immediately the capitalists accept the principle of arbitration. However, Gandhi warned: "Public has no means of judging the merits of a strike, unless it is backed by impartial persons enjoying public confidence." During the 1918 Mill strike which Gandhi led, he wanted answers to the following questions for deciding the sought-after wage increases: (a) Wage increase necessary for the labour to lead a simple but contented life; and (b) Can the mills give this increase? If not, how much can they afford? He laid down following general principles for the conduct to address disputes with the management:

- i. Workers and their leaders stick to real situation on ground not to exaggerate demand to go beyond their work load and availability of resource.
- ii. Strikes action can also be the last resort after all means of negotiation fail out. During strike, labour should remain ready for settlement or arbitration.
- iii. Labour bodies need to be nonviolent even under provocation and bear no ill-will towards employers (Donald, 1996).

e. Satyagraha against the state: civil disobedience

In the political field, nonviolent social struggles generally consist in opposing 'evil' in the shape of unjust laws, i.e., Satyagraha takes the form of Civil Disobedience (or Resistance). Gandhi believed that the seeming breaking of a law is really not so, provided that

(c) a higher law, that of the conscience, is followed; b. the law is broken nonviolently; and c. the violator is happily prepared to pay full penalty for violation (Lovis,2002)

Gandhi, has emphasized that to be 'civil', obedience "need be sincere, respectful, restrained, and never defiant, must be based on some well-understood principle, which need not be capricious and above all must have no ill-will towards one another or even the hatred behind it. Gandhi believed in the state authority in a democratic society. Here, Civil Disobedience is Satyagraha only if carried out openly. One had a duty to obey laws except those which are contrary to the conscience or cause tangible harm to people's welfare: "It is only when a person has thus obeyed the laws of society scrupulously that he is in a position to judge as to which particular rules are good and just and which are unjust and iniquitous." Further, "Civil Disobedience is not a state of lawlessness but presupposes a law-abiding spirit, combined with a self-restraint." (Thoreau, 2001)

f. Inter-state conflicts

The modern contemporary world of today was full of emerging issues in terms of economy, politics and technological problems that led to war between states since the broke of first World War. Gandhi philosophy of nonviolent has believe on the operational practice of Ahimsa which aimed at distinguish between the aggressor and the defender. Side with the defender in a nonviolent manner' because, "the (violent) defence has to resort to all the damnable things that the enemy does, and then with greater vigour if it has to succeed." Gandhi saw that for a less armed world "some nation will have to disarm her and take large risks." In the present political state, complete unilateral disarmament' since armaments are largely controlled by economic factors, Gandhi said: "real disarmament cannot come unless the nations of the world cease to exploit one another." Gandhi's ideal society would aim to resolve international conflicts by helping its neighbours alleviate their economic problems and try to remain friendly with them. It would not exploit any other nation.

Conclusion

Gandhi's philosophy of non-violence culture if it can be institutionalized in different angle of both social, economic and political life of the global community it can really aid the mechanism of conflict resolution and the process of actualization of peace in the world. Most importantly of Gandhi's philosophy was Satyagraha "truth force," "Ahimsa" non-violence and "Tapas" self-suffering." These constitutive elements urged Indian activists to exhibit vision, hope courage and action of enduring significance to accomplish success in India's independence. However, I stated in this paper, that non-violence comparatively is stronger, viable and efficient than the use of violence in conflict resolution and advancement of peace.

Recommendation.

On this frame, therefore, for Africa, a developing continent, with enormous natural and human resources to advance and liberate herself from foreign strangulation and manipulation I opine that non-violence, as proposed by Gandhi with some further articulations, would help Africa to fine-tune and stabilize mechanisms of conflict resolution and maintain the peace for continuous and consistent advancement and needed social, political and economic freedom.

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