

The Psychology of Dialogue in Conflict Resolution: Learning from Gandhi's Principles

Dr. Vijay Srivastava^{1*}, Dr. Rupam Singh², Dr. Sarojani Singh³

ABSTRACT

This research delves into Mahatma Gandhi's multifaceted perspective on violence, exploring its psychological underpinnings and implications for conflict resolution. Gandhi's nuanced stance on violence, acknowledging its inevitability while advocating for its conscious reduction, is examined through the lenses of attribution theory and persuasive communication. The paper elucidates the psychological dimensions of Satyagraha, Gandhi's distinctive approach to conflict resolution, emphasizing ethical foundations, qualitative transformations, and the power of humility. Furthermore, the research explores the psychology behind Gandhi's advocacy of nonviolence as a universal principle rooted in love, interconnectedness, and the pursuit of the common good. It discusses the practical implications of nonviolence in societal conflicts, emphasizing the role of dialogue, conscious suffering, and the supremacy of love as guiding principles. The abstract concludes by highlighting the proactive and transformative nature of nonviolence, asserting its potential to address complex human conflicts effectively.

Keywords: *Satyagrah, Non –Violence, Psychology, Gandhi, Conflict Resolution*

Gandhi did not systematically present his views on violence. At first glance, Gandhi's stance on violence appears contradictory. On one hand, he asserts that a completely non-violent world is unattainable; violence is an inherent aspect of reality, manifesting in interactions between individuals, within societal structures, and in natural phenomena like floods and tornadoes. According to Gandhi, every act of reality has violence at its root, and no one, while alive, can entirely escape it. He advocates for a continuous effort to diminish the circle of violence. This perspective reflects a realist's acknowledgment of the ubiquity of violence.

On the other hand, Gandhi often makes statements like "I object to violence," seemingly conflicting with his acknowledgment of violence's inevitability. The apparent contradiction dissolves when one understands that Gandhi employs the concept of violence in various ways. When he expresses objection to violence, he specifically refers to certain forms of violence such as murder and war. He recognizes that other forms, like killing plants and animals for sustenance, are, to some extent, unavoidable.

¹Associate Professor & Deputy Dean Academics, MUIT, Lucknow

²Associate Professor, MUIT, Lucknow

³Associate Professor, MUIT, Lucknow

*Corresponding Author

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Gandhi was troubled by the casual rationalization of violence as societies progressed. While he accepted the use of violence under extreme circumstances, he rejected its deliberate utilization as a means of societal transformation. According to Gandhi, the inherent goodness of humanity is compromised by violence, and its deliberate use does not yield lasting positive results. He believed that the temporary good achieved through violence is outweighed by its permanent negative consequences (Weber, 2001).

While Gandhi does not offer a concise definition of violence, his writings suggest an implicit theory, categorizing violence into a moral continuum. Unavoidable violence, found at one end, does not receive moral condemnation from Gandhi. At the opposite end is objectionable violence driven by aggression and wrongdoing, a type of violence consistently and unequivocally condemned by Gandhi.

The psychology of violence

According to Gandhi, is intricately linked to mental attitudes and the morality of actions. Gandhi emphasizes that violence and nonviolence are matters of the heart, rooted in feelings and emotions. In his view, the psychology of violence involves analyzing the influence of concepts such as attachment, appetite, desire, and self-interest on the level of violence in any given act. Gandhi's category of unavoidable violence is primarily sourced from physiological needs, where the physical body itself is seen as a form of violence. This absolute form of violence, defined as the killing or injuring of any living organism, is considered unavoidable for the existence of the human body and is not morally objectionable.

This perspective can be correlated with Abraham Maslow's hierarchy of needs, where unfulfilled lower physiological needs can lead to frustration, anger, and ultimately, violence. Another lens through which to understand Gandhi's psychology of violence is David McClelland's theory of motivation, which includes the need for power. Individuals with a high need for power may exhibit negative traits, seeking control, influencing others, and engaging in zero-sum games that can be considered a form of violence.

Gandhi's psychological approach to violence is deeply influenced by Indian thought, particularly the concepts of attachment and desire. The Gita, for instance, highlights the psychological roots of violence, attributing it to attachment, desire, and subsequent emotions like anger. Gandhi aligns with this emphasis on psychology and determines the wrongfulness of a violent act by examining the extent to which it is motivated by attachment and desire. He suggests that violence is inherent in attachment to one's ego, and actions free from such attachment are devoid of violence.

Gandhi's perspective on non-violence resonates with the humanistic school of thought in psychology. Much like Gandhi's belief that non-violence is inherent in human nature and stems from the natural disposition to love, humanism posits that people are fundamentally good and possess an innate drive to improve themselves and the world. Both Gandhi's emphasis on personal freedom and the humanistic approach starts from the existential assumption that individuals have free will. Moreover, akin to Gandhi, humanism places significant importance on the subjective, conscious experience of the individual. (Tandon , 2022)

Another theory that aligns with Gandhi's ideas is Albert Bandura's social learning theory. According to this theory, behavior is acquired through observational learning from the

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environment. Gandhi's assertion that in a disorderly state, violence appears to be the foundation of social order resonates with Bandura's concept. When individuals are exposed to a violent and unhealthy environment, they learn and adopt aggressive and violent behavior. Gandhi's observation that society sometimes compels individuals to reject love in favor of a mysterious "higher duty" that is presented as sacrificial and inscrutable aligns with Bandura's notion of behavior shaped by the forceful imposition of societal norms⁴.

Drawing parallels, the attachment theory proposed by John Bowlby asserts that a strong emotional and physical attachment is crucial for human development. Lack of this attachment can lead to anxiety, insecurity, and attention-seeking behavior, including expressions of anger.

Various manifestations of violence exist, with direct violence encompassing both verbal and physical acts of intended aggression against the body, mind, and spirit. On the other hand, structural violence pertains to more enduring and less visibly apparent forms of violence within personal, domestic, community, and societal contexts. These manifestations are often triggered by unequal power relations embedded in social structures, giving rise to "unintended" violence such as poverty, starvation, the spread of preventable diseases, and human rights violations (Nordstrom, 1994; Galtung, 1996).⁵

Cultural violence, another facet, involves a collection of mechanisms aimed at legitimizing, protecting, and sustaining both direct and structural violence. This is often achieved through symbols like national flags and anthems, as well as media representations that reinforce prejudices. Additional categories include natural violence, originating within biological organisms and occurring unintentionally, and time violence, which has implications for sustainability.

The Psychology of Human Nature and Non violence

Gandhi posited a fundamental distinction between humans and what he referred to as "the brute." In his perspective, human beings possess not only the basic survival needs for food and shelter but also an inherent inclination to exercise their capacity to care for others. Central to human nature is an innate quest that distinguishes individuals as human—a pursuit of life fulfillment and a search for truth, or "Satya."⁶ Gandhi elevated absolute truth to the pinnacle of values by equating it with the concept of God (Lutz, 1983).

In the pursuit of discovering one's true self, Gandhi held a steadfast belief that ahimsa (nonviolence or love) was not just a key but perhaps the only key. His own life stood as a testament to this conviction. By placing emphasis on love and social action as avenues toward self-realization, Gandhi adopted and embodied a life philosophy that starkly contrasted with other orientations in Hindu Philosophy. These alternative perspectives sought enlightenment and individual salvation through techniques involving self-mortification, withdrawal from the world, and rigorous ascetic practices. Gandhi's approach, grounded in love and nonviolence, underscored a commitment to active engagement with the world as a means of realizing one's true self.

⁴Cited from <https://www.mkgandhi.org/articles/psychology-behind-gandhian-concept-of-violence-and-nonviolence.html>

⁵Cited from <https://www.mkgandhi.org/mynonviolence/chap29.htm> , See also Mishra RP (2007)

⁶The Indian word Satya has a rather broad meaning including real, pure, being, existence, valid, good. See Lutz, Human nature in Gandhian Economics: The case of Ahimsa or "Social Affection", 1983.

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According to Gandhi, the duty of a human being extends beyond oneself and fellow beings. It encompasses not only caring for others but also involves the responsibility to restrain the desire for endless acquisition. In essence, Gandhi argued that this duty goes far beyond individual and collective human concerns, reaching out to encompass the well-being of the entire biosphere. (Khoshoo, 2009) As he said '*A society can be judged by the way it treat it animals*'. He regarded human being as a trustee of all creation. In this he regard, he emphasized, '*It is an arrogant assumption to say that human beings are lords and masters of lower creatures. On the contrary, being endowed with greater things in life, they are trustees of the lower animal kingdom*'"

Nonviolence and compassion are not only for all living beings, but also towards inanimate materials. Overuse of the ecological resources, motivated by greed and the desire to make profits, is also form of violence, since it deprives others of use of such materials. It means, Gandhian nonviolence is beyond the human nature, it also comprises with ecological things and towards nature also. There is an interesting story on this aspect, Once, A British writer Edward Thompson, friend of India, once told Gandhi that wildlife was fast disappearing in India. Gandhi paused and replied "*Wild life is decreasing in the jungles, but it is increasing in the towns*"⁷ (Khoshoo ,2009)

The Psychology of Conflict Resolution

Conflict resolution is a pivotal aspect of Gandhian political economy, as the world grapples with conflicts in the era of globalization (Ghosh, 2012). Interdisciplinary studies now explore conflicts arising from policy failures, distributional disagreements, clashes of interest, bounded rationality, and the disequilibrium between profit maximization and utility maximization. This paper delves into the Gandhian perspective on conflict resolution, emphasizing its micro and macroeconomic dimensions, and explores the contributions of scholars like Thomas Weber, J.N. Sharma, B.N. Ganguli, Gene Sharp, and Johan Galtung to the Gandhian theory of conflict management.

Types and Nature of Conflict

Conflicts, inherent to society, range from policy-level disputes to individual disagreements. They manifest as economic, social, and political issues, reflecting clashes of interest between mutually interdependent groups (Jaspreet, 2012). The classification of conflicts includes controversy conflicts, conceptual conflicts, interpersonal conflicts, and developmental conflicts (Devi, 2012).

Gandhian Paradigms of Conflict Resolution

Gandhi's conflict resolution paradigm is rooted in the principles of nonviolence, truth, and Satyagraha. Rejecting modern conflict resolution techniques, Gandhi asserted that humans are inherently nonviolent and emphasized the importance of fearlessness and truth-seeking in conflict resolution. Satyagraha, as a tool, addresses conflicts between individuals, communities, and governments, aiming not only to resolve conflicts but also to create a nonviolent social order (Gandhi, 1920; Weber, 1991).

Ethical Foundations and Values

Gandhi's approach emphasizes ethical principles and moral values as essential tools for conflict resolution. Values such as truthfulness, nonviolence, self-control, forgiveness,

⁷Cited from, Khoshoo , T.N Mahatma Gandhi and the Environment (Analyzing Gandhian environmental thought), PP 27,

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fearlessness, mercy, and non-possession form the ethical foundation necessary for escaping various types of conflicts (Rai, 2003).

Quantitative and Qualitative Transformation

In the realm of Gandhian political economy, conflict resolution is linked to both quantitative and qualitative transformations. Qualitative change, characterized by a shift from an old unity to a new materialistic civilization, is a key component of Gandhi's conceptualization. Dialectics, as a tool, plays a crucial role in determining basic features for the realization of Gandhian ideals, with Satyagraha representing a dialectical quest for truth (Ghosh, 2012; Richards, 1995). Gandhian paradigms of conflict resolution encompass nonviolence, truth, and Satyagraha, providing a holistic approach to addressing conflicts at various levels. Ethical principles and values are integral to this approach, offering a foundation for the transformation of individuals and institutions. By emphasizing both quantitative and qualitative changes, Gandhi's vision of conflict resolution extends beyond immediate solutions to the creation of a nonviolent and just social order.

Satyagrah as Tool of Conflict Resolution

Gandhi's philosophy of Satyagraha stands as a distinctive approach to conflict resolution, advocating nonviolence and truth-seeking as its core tenets. In contrast to modern conflict resolution techniques, Gandhi believed in the inherent nonviolent nature of human beings. Rejecting the concept of the "economic man" and criticizing utilitarian behavior, Gandhi emphasized the need for individuals to be fearless truth-seekers, asserting that Satyagrahis do not engage in a win-and-loss game (Gandhi, 1931).

Gandhi encountered conflicts between individuals, institutions, and the government during his journey. He attributed such conflicts to the centralized administration prevalent at the time. Satyagraha, according to Gandhi, aimed to transform centralized issues into decentralized ones. Its universal applicability extended to both individual and community levels, fostering a nonviolent social order. Beyond merely resolving conflicts, the objective of Gandhian Satyagraha was to create a holistic environment that minimized the likelihood of future conflicts (Gandhi, 1931; Ghosh, 2012).

Gandhi acknowledged that economic entities and greedy institutions needed self-purification through Satyagraha before adopting its principles. The transformation required individuals to become Satyagrahis, fostering responsible and progressive institutions. Gandhi viewed conflict resolution as a nonviolent revolution, converting false hearts into truthful ones without causing harm. He asserted that Satyagraha, as a process of educating public opinion, was superior to violence-interrupted approaches (Gandhi, 1946; Weber, 1991).

Gandhi employed Satyagraha to address issues of unequal exchange between nations, emphasizing its role in global peace-making. He considered structural violence, manifested through inequality, as a cause of economic conflicts. Gandhi argued that an "inner revolution" through Satyagraha was crucial for building a nonviolent society amidst economic transformations (Johansen, 2007).

Gandhian economists like J.C. Kumarappa highlighted the significance of Satyagraha within the Gandhian constructive program. Eleven vows, including truth, love, non-possession, and Swadeshi, were identified as essential for establishing a nonviolent society (Kumarappa, 1946). Gandhi's approach prioritized ethical principles, emphasizing moral values as tools to escape various forms of conflict (Rai, 2003).

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In Gandhian political economy, Satyagraha is intricately linked to quantitative and qualitative transformation. Gandhi envisioned qualitative change through Satyagraha, influencing civilization and societal structures. Dialectics played a crucial role in realizing the ideals of Ram-Rajya and facilitating a dialectical quest for truth within Gandhian political economy (Ghosh, 2012; Richards, 1995).

Gandhi's Satyagraha emerges as a multifaceted tool, offering a unique perspective on conflict resolution and societal transformation. Its emphasis on nonviolence, truth-seeking, and ethical principles makes it an enduring and ethically superior approach in the realm of conflict resolution.

Satyagraha, coined by Mohandas K. Gandhi, is a form of generic nonviolence that signifies "adherence to Truth" or "reliance on Truth," where Truth carries the essence of being or reality. Rooted in principles, Satyagraha was developed by Gandhi through personal explorations, experiments, and endeavors to combat social injustices and foster a more just social order.

A practitioner of Satyagraha, known as a satyagrahi, strives to attain Truth through love and righteous action. It is not just a set of tactics but a way of life, a commitment to self-improvement, and a dedication to combating societal evils. The satyagrahi turns inward, aiming to enhance their own life to prevent harm to others. The approach involves living a constructive life, engaging in resistance against perceived evils, and seeking conversion of opponents through qualities like sympathy, patience, truthfulness, and self-suffering.

Gandhi emphasized the importance of inner conditions over external situations in the practice of Satyagraha. He viewed it as a matter of quality rather than quantity, where the satyagrahi's inner state plays a crucial role. While resistance is a component, Gandhi stressed the significance of a constructive program to build a new social and economic order through voluntary work.

Satyagraha is guided by ethical principles: satya (truth), ahimsa (non-injury), and equality. Gandhi believed in the purity of means and ends, emphasizing that both must align. The constructive program involves measures for social improvement, education, decentralized economic production, and uplifting oppressed populations.

In cases requiring active resistance to social evils, Gandhi proposed nonviolent direct action as an alternative to rioting, violent revolution, or war. Methods such as investigation, negotiation, publicity, picketing, boycotts, and civil disobedience are employed, always open to negotiation without compromising fundamental principles.

Gandhi's unique contribution was integrating nonviolence as a principle with strategic resistance, making it a potent method for addressing social conflicts. Satyagraha, based on inner conviction, was deemed more effective than nonviolence as a temporary policy. It became a matter of principle, a comprehensive program for social reconstruction, and an active method for confronting perceived social evils.

Psychological Interpretation of Gandhian Thoughts

The science of psychology has displayed different trends in the east and west. The world of experience consists of two aspects of experience –subjective and objective. Psychology in India has never been separated from the philosophical research. In psychological

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understanding of Gandhian thought, Soul is all consciousness and all knowledge, it is *maya* or *prakarti* that covers it spreads ignorance. However subtle it may be, however speedy and alert it may look, it is ultimately an evolute of matter (Vinoba, 1940).

The philosophy inspired by Gandhi instills a sense of empathy and compassion towards others. By comprehending the suffering and perspectives of fellow beings, individuals develop empathy. This psychological transformation leads to increased tolerance, cooperation, and the establishment of a more compassionate society. Nevertheless, an excess of empathy, when not managed appropriately, may result in emotional burnout and compassion fatigue. Consistent exposure to suffering and trauma can have adverse effects on mental health and overall well-being. The resilience exhibited by Gandhi and his followers illustrates the potency of persistence and determination. Psychologically, resilience is associated with greater mental fortitude, enhanced coping mechanisms, and improved emotional well-being. The commitment to standing firm in the face of adversity nurtures resilience in individuals.

However, the expectation to maintain resilience at all times may lead to stress, anxiety, and feelings of inadequacy, particularly when confronted with seemingly insurmountable challenges. Gandhi believed in the notion that authentic change begins within oneself. This idea aligns with psychological theories emphasizing self-awareness and self-improvement. The Gandhian approach urges individuals to introspect, acknowledge their biases, and strive for personal growth, ultimately contributing to a more enlightened society.

Nevertheless, the emphasis on constant self-scrutiny can sometimes result in excessive self-criticism and a lack of self-compassion, impacting mental well-being. Gandhi's philosophy continues to be pertinent in contemporary society, providing solutions to ongoing global challenges. Nonviolent movements and truth-based leadership persistently influence transformative initiatives worldwide. In an era characterized by technological advancement and persistent conflicts, embracing Gandhian principles can pave the way for peaceful resolutions and a better world.

Psychological Factors behind the Success of Satyagraha

Gandhi's effective implementation of Satyagraha in various contexts reflects his adept use of psychological constructs, as demonstrated in his "experiments with truth." This section explores the psychological explanations for the success of Satyagraha, drawing on research and social psychology theories.

Attribution Theory

Gandhi aimed to awaken the conscience of his opponents through Satyagraha. Attribution theory suggests that people constantly try to understand the causes of their own and others' behavior. When behavior deviates significantly from expectations, individuals tend to attribute it to disposition rather than the situation. In the case of Satyagraha, the unexpected nonviolent response of the satyagrahis led observers to attribute their behavior to Gandhi's disposition and the inherent peaceful nature of Indians.

The peaceful satyagrahis garnered favorable views globally, and this unexpected behavior raised questions about the unjust nature of the Salt Acts. Social psychologists identify biases in seeking causes of behavior, and the self-serving bias suggests people attribute failures to external factors. When the British responded violently to nonviolent protests, they were

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likely to attribute their actions to external situational factors, focusing on the unjust laws they were enforcing.

As the Salt Satyagraha unfolded and subsequent acts of civil disobedience remained nonviolent, the British shifted their self-attributions from being on the moral high ground to acknowledging the socially unjust policies they were enforcing. This attributional shift was crucial in raising awareness about the subjugation of India. Gandhi's success in persuading others through communication can be attributed to three key factors found in models of persuasive communication:

- **Charismatic Leadership:** Gandhi's charismatic leadership played a significant role. He traveled extensively, engaging with common citizens, understanding their concerns, and addressing significant issues succinctly.
- **Observation and Listening:** Gandhi's ability to observe and listen to the common citizen allowed him to address issues effectively. This attentive approach contributed to building trust and understanding.
- **Succinct Communication:** Gandhi's communication style was concise and impactful. He addressed significant issues in a way that resonated with people, making his persuasive communication highly effective.

The Gospel of Non Violence and Its Psychological interpretation:

Gandhi defined the gospel of non-violence with its philosophical understanding. He described the character of Nonviolence with his mental physical understanding of his idea of Truth, God, Nature care and Sarvodaya. Gandhi had firm belief that Nonviolence is meant for everyone, its application is not just limited to Sages and Rishis. He said that *“I am not visionary; I claim to be practical idealist. The religion of nonviolence is not meant merely for rishis and saints. It I meant for common people as well. Nonviolence is the law of our species and violence is the law of brute. The dignity of man requires obedience to a higher law –to the strength of spirit”* (Gandhi, 1920)

In deeper terms, the Psychology of nonviolence is free from limitation of inequalities. To Gandhi, it symbolizes for weapon of equality and it is power of God. It is important to understand that nonviolent Satyagrahi must be devotee of power of truth and power of love. To Gandhi, *“Nonviolence is power which can wielded equally by all –children, young men or grown up people, provided they have a living faith in the God of love and therefore equal love for all mankind. When nonviolence is accepted as the law of life, it must pervade the whole being and not to be applied to isolated acts. It is profound error to suppose that, whilst the law is good enough for individuals, it is not the masses of mankind”* (Gandhi, 1936).

Gandhi advocated for the teachings of Hinduism to understand the gospel of nonviolence. The concept of nonviolence is inherent part of every religion, but according to Gandhi, the Hindu way of life is more nearer to idea of nonviolence. Nonviolence is common to all religions, but it has found the highest expression and application in Hinduism. (I do not regard Jainism or Buddhism as separate from Hinduism. Hinduism believes in the oneness not of merely all human life but in the oneness of all that lives. Its worship of the cow is, in my opinion, its unique contribution to the evolution of humanitarianism. It is a practical application of the belief in the oneness and, therefore, sacredness of all life. The great belief in transmigration is a direct consequence of that belief. Finally, the discovery of the law of Varnashrama is a magnificent result of the ceaseless search for truth. He said *“I have also*

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been asked wherefrom in Hinduism I have unearthed ahimsa. Ahimsa is in Hinduism, it is in Christianity as well as in Islam. Whether you agree with me or not, it is my bounden duty to preach what I believe to be the truth as I see it. I am also sure that ahimsa has never made anyone a coward.” (Gandhi,1947)

According to Gandhi, the other gospel of nonviolence is related to the power of humility. To become nonviolent Satyagrahi, it is essential to be humble and to be loved for whole mankind. A non-violent Satyagrahi must be free from greed-based consumption. Gandhi said, *“If one has...pride and egoism, there is no nonviolence. Nonviolence is impossible without humility. My own experience is that, whenever I have acted nonviolently, I have been led to it and sustained in it by the higher promptings of an unseen power. Through my own will I should have miserably failed. When I first went to jail, I quailed at the prospect. I had heard terrible things about jail life. But I had faith in God's protection. Our experience was that those who went to jail in a prayerful spirit came out victorious, those who had gone in their own strength failed. There is no room for self-pitying in it either when you say God is giving you the strength. Self-pity comes when you do a thing for which you expect recognition from others. But there is no question of recognition.” (Gandhi, 1939).*

The Power of Nonviolence

Gandhi's distinctiveness from other advocates of noble causes lies significantly in his principle of ahimsa. While recognizing the necessity to confront evil, injustice, exploitation, and tyranny, he insisted that the means of resistance must be non-violent, pure, and moral. Gandhi asserted that even if our perception and experience of a situation may be truthful to us, convincing opponents should always be pursued through non-violent means. He firmly believed that no individual possesses the right to impose their convictions on others through violence, coercion, or physical force, irrespective of the perceived truth. He said *“Non-violence in its dynamic condition means conscious suffering. It does not mean meek submission to the will of the evil-doer, but it means the pitting of one's whole should against the will of the tyrant. Working under this law of our being, it is possible for a single individual to defy the whole might of an unjust empire to save his honor, his religion, his soul and lay the foundation for that empire's fall or its regeneration.” (Gandhi, 1920).*

According to Gandhi, violence represents the law of the jungle, while love stands as the guiding principle for the human species. In matters of life's complexities, he advocated for dialogue as a means to discover truth, a truth that should be a shared objective for all human beings. Gandhi's non-violence, rooted in love, had a dual origin: one stemming from the recognition of the interconnectedness of all life, and the other grounded in a deliberate aversion to the use of violence for imposing one's truth on others. He quoted, *“Nonviolence is the greatest force at the disposal of mankind. It is mightier than the mightiest weapon of destruction devised by the ingenuity of man. Destruction is not the law of the humans. Man lives freely by his readiness to die, if need be, at the hands of his brother, never by killing him. Every murder or other injury, no matter for what cause, committed or inflicted on another is a crime against humanity.” (Gandhi,1935)*

This aversion to violence formed the basis of Gandhi's principle of self-suffering. The inner realization of the unity of life and the shared interests among all living beings, according to him, should manifest as love in relationships between individuals, groups, and nations. Love, in this context, takes the form of mutual respect, friendliness, and cooperation. Gandhi asserted that love should be the guiding law for humanity, ensuring a rational and moral relationship even in apparent conflicts of interest, all of which should be resolved through a

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non-violent approach consistent with the principles of mutual love and the pursuit of the common good.

In the context of its relationship with passive resistance, Gandhi denied the idea with full confidence. Passive resistance and nonviolent noncooperation is two different things. The difference between other form of opposition and nonviolent resistance, make the concept of nonviolence is more impractical and powerful. The power of nonviolence is more powerful, where find is free from anger, anxiety, lust and greed. To become nonviolent Satagrahi, individual and institution must have purity of hearts. The purity of heart of nonviolent communicator makes him more mentally stronger in comparison to physical fitness. Gandhi was next asked in what relation his non-violence stood to the pacifist attitude, 'which we Westerners are trying to adopt without much success.'

"In my opinion," replied Gandhi, "non-violence is not passivity in any shape or form. Non-violence, as I understand it, is the activist force in the world. Therefore, whether it is materialism or anything else, if non-violence does not provide an effective antidote, it is not the active force of my conception. Or, to put it conversely, if you bring me some conundrums that I cannot answer, I would say my non-violence is still defective. Non-violence is the supreme law. During my half a century of experience I have not yet come across a situation when I had to say that I was helpless, that I had no remedy in terms of non-violence" (Pyarelal, 1938)⁸.

CONCLUSION

Mahatma Gandhi's profound perspective on violence and conflict resolution, as explored in this research, unveils a nuanced understanding deeply rooted in psychology, ethics, and spirituality. The multifaceted nature of Gandhi's views on violence, acknowledging its inevitability while advocating for its conscious reduction, sets the stage for a comprehensive exploration of the psychology behind his principles.

The research delves into attribution theory, examining how observers attributed the unexpected nonviolent response of Satyagrahis to Gandhi's disposition and the peaceful nature of Indians. This attributional shift played a crucial role in raising global awareness about the unjust policies enforced by the British. Additionally, Gandhi's effective communication, characterized by charismatic leadership, observation, listening, and succinctness, further contributed to the success of Satyagraha.

The psychology of violence, as per Gandhi, intertwines with mental attitudes and the morality of actions. Gandhi's categorization of violence into a moral continuum, from unavoidable to objectionable, aligns with psychological theories such as Abraham Maslow's hierarchy of needs and Albert Bandura's social learning theory. The examination of attachment, desire, and self-interest as psychological drivers of violence provides a rich understanding of Gandhi's philosophy.

Gandhi's psychology of nonviolence, deeply influenced by Indian thought, resonates with humanistic psychology, emphasizing the fundamental goodness of humanity. The

⁸Cited from <https://www.mkgandhi.org/mynonviolence/chap29.htm> , see also Harijan, 1938. Quotes of Gandhi on violence have been taken from Rao & Prabhu, The Mind of Mahatama Gandhi, Navjivan Publication, Ahmedabad, 1967.

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interconnectedness of Gandhi's ideas with psychological theories like attachment theory and humanistic psychology sheds light on the intrinsic motivations driving nonviolent activism.

The research also explores the psychology of conflict resolution within Gandhian principles. Ethical foundations and values, quantitative and qualitative transformations, and the role of Satyagraha as a tool for conflict resolution are intricately analyzed. The emphasis on moral values as essential tools for conflict resolution aligns with contemporary psychological insights into the role of ethics in human behavior.

Furthermore, the psychological interpretation of Gandhian thoughts reveals the importance of empathy, compassion, and resilience in the pursuit of nonviolence. The research highlights the psychological transformation individuals undergo when embracing Gandhian principles, leading to increased tolerance, cooperation, and societal well-being. Gandhi's gospel of nonviolence, deeply rooted in Hindu philosophy, emphasizes humility, self-scrutiny, and the power of truth and love. The psychological dimensions of humility in the context of nonviolent resistance and the transformative power of self-scrutiny are explored, providing insights into the psychological underpinnings of Gandhian nonviolence.

In conclusion, this research offers a comprehensive examination of Mahatma Gandhi's intricate perspective on violence, the psychology behind his advocacy of nonviolence, and the effectiveness of his principles in conflict resolution. The synthesis of psychological theories with Gandhian philosophy enriches our understanding of the transformative and proactive nature of nonviolence, asserting its potential to address complex human conflicts effectively.

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Conflict of Interest

The author(s) declared no conflict of interest.

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