CHAPTER – I

INTRODUCTION

1. Introduction

The word ‘peace’ is derived from the Latin word ‘pax,’ which is a state of tranquility, freedom from war, cessation of hostilities, and harmony. According to Webster’s dictionary peace means “Freedom from public disturbance or war, freedom from unsettling thoughts or feelings, agreement and harmony among persons and agreement to end a war.” A Dictionary of Christian Ethics defines peace “In a narrower sense, peace as the absence of military hostilities between nations. Such avoidance of violence may be imposed by the coercive strength of great powers. More desirably it rests on a sufficient degree of general security, order and Justice, so that no nation is dissatisfied enough to incur the costs of war, peace, on other hand, becomes a precondition for maximum economic and political development. This caring spiral in which international peace and domestic social values each strengthen the other is both a biblical and a secular dream, an important manifestation of the spirit of love in human affairs.” According to ‘The Interpreter’s Dictionary of the Bible,’ it is the state of wholeness possessed by persons or groups, which may be health, prosperity, security, or the spiritual completeness. Peace is something that exists within us; it is an inner state, an inner attitude, and it cannot be established in the world simply by getting rid of externals. To obtain this, first and foremost we have to get rid of the causes of war within us.
Peace is a universal longing. People all over the world are engaged in more than longing for peace; many are actively working for peace. Peace is the result of a deep understanding and clear-sightedness about the different elements which nourish man at every level of his being. But, as per the researcher’s idea, knowledge alone is not enough to achieve a goal, a person must also be extremely vigilant and strong-minded if he is to stave off every element liable to do him harm. It insists so much on the importance of purity, whether in their physical body or in their thoughts or feelings, robs them immediately of their peace. A Peace search entered a phase when Johan Galtung, a Norwegian scholars presented his theory of ‘structural violence.’ It troubled many of those who had developed different entities in peace research.

In India, we are reminded of Peace when we look at our National Emblem, the Asoka Chakra….the many dimensions through which one can attain Nirvana. Many in India constantly relate Peace to oneness in being and oneness with God such as when Hindus greet others with Om shanty! Lord Mahavir equated peace with Ahimsa….absolute Non-violence. Mahatma Gandhi emphasized that Satyagraha and Ahimsa were the key components for a peaceful society. Above all, Jesus constantly blessed his disciples with the words of Peace “…Peace be with you” and blessed are the peacemakers”. “Peace” therefore, is something holistic. It is an attitude…a state of “well-being”: it defines our relationship with God, with our neighbor and basically with ourselves.

Even today, the hunger of each and every human heart is peace. The ultimate goal of all religions is to create peace. Around the world there are hundreds of groups with different creeds and cultures who have one thing in common: They seek to know and
practice the ways of peace. They differ in many views, but share one goal – to be peacemakers. We need peace in our spirit, peace in our being and peace in the world human society. One way or the other all religions have failed to come anywhere near achieving the goal. The researcher has tried to distil from the Biblical narrative thoughts relating to the question of, ‘How should people conduct themselves in achieving peace’ with special reference to the teachings of Jesus Christ.

1.2. Rationale of the Study

A human being is not at peace with himself, with nature, with other human beings, or with God. He has separated himself from universal life. Mankind is like a bone dislocated from its socket, like a wheel separated from its axle. This separated life can be made one with the universal life to attain peace. The first successful example of organized peace was the Olympic Games of Ancient Greece which considered the entire community as an integral part of the society. The Greek City-State possessed moral authority and aimed at perfection. It culminated in to the wide circles of human associations based on human wants. Because of certain virtuous qualities, the Olympic Games, symbol of peace and unity, used to be held each after four years. During that specific period local wars were not allowed. Every kind of security was given to the incoming and outgoing athletes to enable them to take part in various socio-cultural activities.

The Roman civilization achieved the glory of peace through supremacy of forces and successfully united a single empire known as Pax-Roman which means the peace of Rome. All local wars ended, the great Roman law was introduced, courts were established; and other infrastructure facilities were available. The Roman Empire rested on
the army strength was crucially important to end injustice. With the beginning of the renaissance from fourteenth century, Europe once again became the centre of advancing culture. It revived the idea of art and classical culture which were dominated by the Christian Churches of Greek and Roman belief. But the balance of power in Europe was disturbed following hundred years war between England and France, intermittent from 1337 to 1453 A.D in which England was the final victor. Many historians believed that war worked as the milestone in the European peace. It was French King Henry IV who urged for ‘Great Design of Peace’ and ‘Federation of Christian Europe’. The concrete step in the direction of peace was founded by George Fox who established ‘Religious Society of Friends’ in 1650 A.D. which came to be known as ‘Quakers’.

It greatly influenced the civilized thoughts of peace through promotion of religion. Quakers actually originated in England in 1650 A.D. whose proponents strongly supported perfection in life, the growing popularity of Quakers spread in Scotland, Ireland and other parts of Europe and America which led the foundation of many peace alliances. Prominently, William Penn’s proposal for a ‘Parliament of Europe’ significantly reflected in his Essay: *Plan for the peace of Europe* (1693). There are many peace plans and conferences also took place some of the examples are taken for our research. The Congress of Vienna (1814-1815) took concrete steps to maintain permanent peace settlement for European allies through the establishment of international law. It is believed to be the foundation of international law in Europe. It helped into three ways, it forced the alliance to enforce peace after war, it starts the practice of holding conferences of great powers at fixed intervals to preserve peace and it laid stress as the principles of peace with collaboration of big powers. Post-Vienna Peace Plan also witnessed the
establishment of many commissions, associations, unions and many more institutions up to 1905. The Vienna Peace Plan and the Concert of Europe greatly contributed to the preservation of peace in Europe. The Hague Conferences (1899-1907) played a major role in the creation of peace and international law. It worked through maintenance of general peace, good offices and mediation, international commission and permanent court of arbitration. It can be considered as the First General Assembly of States.\textsuperscript{14}

After the end of World War I (1918), the League of Nations was immediately set up in 1920 with a view to promote social, economic, cultural cooperation and peace among its members. The Covenant of League consists of twenty-six articles included the Versailles Peace Treaty which served as a constitution for the organization. The Fourteen Point of US President Wilson illustrated the need of an idealistic program which can have its impact on the thinking and action of millions of people. The Wilsonian themes includes: open diplomacy, freedom of the seas, disarmament, removal of economic barriers, international supervision of colonies, peaceful changes based on self-determination, and the creation of an association of nations. It came to an end in 1945, being replaced by the United Nations.\textsuperscript{15}

Disarmament also became an option to promote direct peace. It fought to establish all existing weapons.\textsuperscript{16} Further many effort of peace through disarmament negotiations continued by means of commissions, proposals, initiatives, treaties, plans and summits took place to establish peace between nations, among nations, within regions and worldwide to establish world peace. The International Atomic Energy Commission (IAEC) in 1946, to elimination of all atomic weapons for mass destruction and effective safeguard by way of inspection against mass destruction. The Anglo-French Plan in 1954,
to formulate a comprehensive convention of peace and disarmament. Nuclear Test Ban Treaty (1963), the Partial Test Ban Treaty (1963), Nuclear Non-Proliferation Treaty (1968), all these helped to establish peace.\textsuperscript{17} Subsequent development in peace treaties included US-Soviet Accord on Limitation of Arms (1973); the Peaceful Nuclear Explosion Treaty (1976) and Strategic Arms Reduction Talks (1982) between the super powers marked the beginning of a new history of disarmament which was finally settled in July 1991.

During Post Cold War the major achievements towards peace are under taken. Clinton-Yelstin Peace Summit (1992 & 1996), Comprehensive Test Ban Treaty (1998), Conference on Disarmament at Geneva (1999), US – Russia Summit Meeting on Anti-missile system (2000). The last summit held at Lithuania (Slovenia) in June 2001 between Bush and Putin showed the willingness of both leaders to work together for world peace. Further talks on nuclear safety are still going on.\textsuperscript{18} These issues are important to contemporary peace movements. Therefore, there is greater need of transparency to probe complicated structure of peace. In recent years, peace-making has become the most publicized feature of United Nations activities like peace-keeping operations and peace-building in terms of importance for world peace.

The Non-Alignment Movement (NAM) as an alternative model of Third World Democracy appeared in the face of growing cold war and power politics of the West. It was collectively evolved and formulated by Nehru (India), Nasser (Egypt), Tito (Yugoslavia) and Nkrumah (Ghana) to help Afro-Asian countries from western imperialism, racism and colonialism to maintain peace among the member nations. In all NAM summits from Belgrade (1961) and the last 16\textsuperscript{th} NAM summit took place in
Tehran, Iran, from 26th to 31st August 2012. Both UNO and NAM organizations have a stated policy of peaceful cooperation, yet the successes the NAM has had with multilateral agreements tend to be ignored by the larger, western and developed nation dominated UN. African concerns about apartheid were linked with Arab-Asian concerns about Palestine and multilateral cooperation in these areas has enjoyed moderate success.

The NAM has played a major role in various ideological conflicts throughout its existence, including extreme opposition to apartheid regimes and support of liberation movements in various locations, including Zimbabwe and South Africa. The support for these sorts of movements stems from a belief that every state has the right to base its policies and practices with national interests in mind and not as a result of relations to a particular power bloc. The NAM has become a voice of support for issues facing developing nations and it still contains ideals that are legitimate within this context. The 16th NAM summit took place in Tehran, Iran, from 26th to 31st August 2012. According to Mehr News agency, representatives from over 150 countries were scheduled to attend. At the summit, Iran took over from Egypt as Chair of the Non-Aligned Movement for the period 2012 to 2015. The 17th Summit of the Non Aligned Movement is to be held in Caracas, Venezuela, in 2015. As of 2012, the movement has 120 members and 17 observer countries.

A Great Russian peace thinker Leo Nikolayevich Tolstoy strongly advocated the theory of social pacifism. He was highly suspicious about the Crimean War (1853) in which Britain, France and Turkey fought against Russia following the Russian military expansion in Balkans. Being influenced by the disastrous consequences of war, Tolstoy rationalized his theory of human justice and strongly disapproved the glorification of war.
His world known book ‘The Kingdom of God’ and ‘Peace Essays are believed like the best dividends of peace. His pacifist theory based on non-violence strongly influenced Gandhi and many other contemporary thinkers.22

In many ways and means tried all over the world since the termination of the both world wars and spent more than 25 Billion US dollars about 50 peacekeeping operations, in the list of peacemakers, so far, more than 43 peacemaker have been tries in word wide and so many peace awards and peace prizes also given, not yet reached the goal of world peace. ‘War is impoverishes the earth, and preparation for war impoverishes society. Every day spending over $1 billion in preparation of war.’ Now the money required to provide adequate food, water, education, health and housing for everyone in the world is estimated at $17 billion a year, about as much as the world spends on arms every two weeks. (Swami 1993-91: Development forum 1980-8)23 In recent times, ‘peace studies’ has emerged as an important discipline in many institutions of higher learning. For those who are skeptical because of the violence religions have caused, it may be good to remember that religions are in this sense a double-edged sword. They can promote violent as much as they can form messengers of peace. Aware of the potential of religion to the contribution of peace, UNESCO organized several conferences under the title of “Religion and Culture of Peace”.24

Now the question that arises is, “World Peace” Will It Ever Come?” The answer is of course “Seek Peace and Pursue It”-The Holy Bible. The Christian ideals of peace are rooted in the teachings of peace is both a gift of God and a human work. It must be constructed on the basis of central human values, truth, justice, freedom and love which are based in the OT. It was also expressed in the teachings of Jesus Christ in the NT. In
this research, the author made an attempt to study the principles of peace ideas in the teachings of Jesus Christ and underline its implications as to how to attain peace particularly from individual to national level, and how the same principles would apply to the worldwide community in general. Hence this study seeks its root from both gift of God and human work and explores its significance in the great teachings of Jesus Christ. This research is also an effort to implicate the ideals of Christian Scriptures in a peacemaking perspective from global point of view to build global peace.

1.3. The Concept of Peace

The concept of peace or research for peace was found even in ancient days when member of peaceful societies were established the historical churches like Brethren, Friends and Mennonites have been struggling for more than three hundred years to make the world safer and perpetually peaceful proposals for making the world orderly have been forwarded during the last 600 years. Number of thinkers like Dante (fourteenth century), King George (fifteenth century), Erasmus (sixteenth century), Grotius (seventeenth century), Kant and Rousseau (eighteenth century) and Green (nineteenth century) have provided intellectual bases to peace movements.25

The concept of peace begins since men fought wars but in the 21st century the urgency of the problem is stirring the thinking. The stranger in the techniques of war shows that if the wars have not checked by any stranger media, the total destruction of the mankind is not so longer. The concept of peace has engrossed the humankind since time immemorial. Its theme appeared in the works of philosophers, soldiers and preachers.26 Primarily peace has been used in the ordinary secular sense of one’s own peace of mind. Peace is the eschatological salvation of the complete man.27 Surrender to
God, the creator is a common factor in Hinduism, Buddhism, Jainism, and Islamism as God is the chief source of peace. Further, Theodore Runyon expressed in his work theology, politics and peace, ‘peace is not only the absence of violence but also the presence of justice. Peace does not bring justice, but justice brings peace’. Religious concept of peace has three dimensions namely peace with oneself, peace with fellow beings and peace with creator or nature. All major religions in India believe in God except Buddhism and Jainism, the Creator as the chief source of peace.

A study of the concept of peace is incomplete without a reference to it as conceived by the major religions of the world. Since war begins in the minds of men, it is in the minds of men that the defenses of peace are to be built. It is here that religion plays an important role. In fact, religions hold the concept of peace which is functionless at present world. If the religious concept of peace could be understood there will be good possibility of peace in the world. Religions have solution of such war continuing in human world. And yet, religion's growing mandates to teach peace to human kind of world are running up against increasing resistance by some groups or individual with the secular vision of religion and they are terrorizing the world in the name of religion. We know that all the religions of the world hold the concept of truth, morality, peace and harmony. Central theme of all religion is realization of the truth or God. Peace is possible after the realization of truth.

According to John Macquarrie, the concept of peace embedded in shalom is a dynamic one, one which takes up conflict and difference. He says: “There is no doubt that Christ came to bring peace to men, but not the peace of the stagnant swamps, not peace based on injustice, not peace that is the opposite of development. In such a cases,
Christ himself proclaimed that he had come to bring strife and sword."\(^{31}\) "Peace", is a concept which is simultaneously a process and an ideal to be lived and to be achieved. Very often, “peace” is defined in the negative like “the absence of war”, “where there is no conflict”….that perhaps is one dimension. But the sum total of “peace” is much larger, much broader. “Peace’ for one, is always in the context of Truth and Justice. One will never ‘have peace’, or ‘be at peace’, if one is not a seeker of the Truth or if one does not do one’s best to ensure Justice.\(^{32}\)

To get an insight into the Christian concept of peace one has to study references to peace in the Bible, which consists of two testaments. The Old Testament which was written on creation, the fall of human, hence lost their peace, God changed His plan, accordingly only selected individuals would be allowed to receive the same, rest of the part based on the prophetic visions, prior to the arrival of Jesus Christ who came to restore the lost peace. The New Testament which was written after his life, ministry, crucifixion and contains his teachings and the teachings of his main disciples. The word ‘peace’ occurs in about one hundred and sixty places in the whole Bible. It occurs eighty five verses in the New Testament. Out of this, thirteen references from the Luke’s gospel. Put together Luke and Acts, in the usage of this word peace, there are seventeen references. It will mean that one tenth of the occurrences of this word in the whole of the New Testament, belong to this author. This explains how centre the idea ‘peace’ meant to the author of this gospel.
1.3.1. Meaning of Peace

‘Peace’ is a word that is common in the vocabularies of many religions, but there is refers to man’s relation, not to the fellows or to nature or even to himself, but to the ultimate reality which religion names God. To enjoy peace in the religious sense is to be at home in the world and to have a sense of affinity and perhaps a hope or confidence in the underlying reality of the world. But in modern times this area too is fractured. In these fractured areas of life and the many-sided quest for peace that tries to reach across these fractures has made clear how complex and multi-dimensional is the concept of peace, if it is to be at all adequate to the human situation and if we are to think of it in any depth. Peace has to be conceived in a sufficiently comprehensive way to embrace all the interlocking problems that we have passed in review. This entire means that peace has an intellectual aspect. It demands intellectual effort, and it demands knowledge. All the goodwill in the world will never establish peace without hard thinking. In this respect at least peace is like love.33 According to Radhakrishnan, the central meaning of any religion should be ‘peace’.34

‘Peace’ is a harmonious relationship between individuals, nations or groups the prerequisite of which is absence of fear and mistrust and presence of equality of nations.35 In modern society, “peace” usually means a time without war or an inner sense of calm. The central meaning of any religion should be ‘peace’.36 ‘Peace’ 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.37
In fact, religions hold the concept of peace which is functionless at present world. If the religious concept of peace could be understood there will be good possibility of peace in the world. Religions have solution of such war continuing in human world. And yet, religion's growing mandates to teach peace to human kind of world are running up against increasing resistance by some groups or individual with the secular vision of religion and they are terrorizing the world in the name of religion. We know that all the religions of the world hold the concept of truth, morality, peace and harmony. Central theme of all religion is realization of the truth or God. Peace is possible after the realization of truth.

‘Peace’ is the right of every individual. It is only in peace that the best of the human nature is displayed. Art, literature, and other fine aspects of culture develop only in a peaceful and harmonious community. It is something that exists within us; it is an inner state, an inner attitude within us. ‘Peace’ is the most desirable and most beneficial condition for humanity. John Macquarrie rightly asserts, ‘Peace’ is love transformed into global terms and it is of urgent concern to all mankind. According to Bishop S.K. Parmar it is the state of relationship between a person and a person, one community and another, one nation and another. ‘Peace’ is a harmonious relationship between individuals, nations or groups the prerequisite of which is absence of fear and mistrust, and presence of equality of nations. Albert Einstein declared that ‘Peace is not merely the absence of war but the presence of justice, of law, of order--in short, of government’. Reardon insists that peace is the absence of violence in all its forms -- physical, social, psychological, and structural.
In the Bible ‘peace’ means more than that. John Macquarrier thinks that a Christian idea of peace must be organized around *shalom* and should necessarily be concerned with earthly issues. The Hebrew word for peace is *shalom*, which means ‘wholeness’ or ‘well-being’. So when people use the word *shalom* to greet others or to say goodbye, they are wishing them the best, including health and success. In modern society, ‘peace’ usually means a time without war or an inner sense of calm. Its constituent parts have reached their optimum levels of being. It is a positive quality. In Greek word *eirene* means state of ‘no war or strife’ and in Latin word *pax* means an agreement. *Eirene* and *pax* are narrow in their focus view of peace. The Indian word, in Sanskrit *shanty* means internal contentment and the Chinese word *ping* means adjustment or harmonization in a dynamic world. The Indian word *shanty* is inadequate because it can assume a purely intrapersonal connotation. Another Indian term is *ahimsa* which means nonviolence.

### 1.3.2. Sources of Peace

In this 21st century the world is trembling and reeling with angry passions and violent convictions, we must call for peace, stand for peace, and act for peace. We must accept only peace. But first, we must become peace itself, not an idea or image of peace, not the rhetoric of peace, but actual peace, the peace in which violence cannot arise, the peace in which the attitude of militarism cannot survive. We must seek that peace, know that peace, and become that peace. How do we do this? We can do this through understanding, and through reflection, and through empathy.

We must understand that we already are peace. It is called the soul, and it is given to all in equal measure as a flame of the Creator’s fire, full of love and joy—this is the
soul, and this is peace. Regardless of what our mind may say regardless of what today’s a headline may say, regardless of what society may say, peace is the essential nature of all human beings? Religion is a stronger force than any material incentives. It is far better at directing behavior towards social betterment than either laws or physical force. For example, both Gandhi and Martin Luther King Jr. conducted non-violent protests based upon religious beliefs. Religion teaches us tolerance for people of other races and religions. Usually believers are more peaceful, law-abiding and tolerant than non-believers. We must understand that within the soul of all human beings is peace. It can only be transformed through the religions. Religion and religious institution can only be the source of peace.

1.3.3. Evolution of Peace

Peace is commonly understood as the absence of war. To many, this is of little value amid those who are dying of hunger, cold and diseases. It is precisely upon this disturbing background that, for a better understanding of what peace is, this session will look at the concept of peace (positive or negative) and African indigenous concepts in the understanding of peace. Michael Banks (1978) for instance simplifies the understanding of peace as he put forward the popular conceptions of peace and critiquing them. In one of his definition of peace Michael Bank emphasized that peace is not merely the absence of war or manifest violence. This is mainly because to Bank peace is more than the absence of violence conflict which Galtung talk of as negative peace.

Understanding peace from Michael Banks point of view, we should be in position to understand what peace is not in order to help us arrived at the authentic definition of what peace is. This understanding of peace as advanced by Bank directs our attention
also to the understanding whether when the communities are in order then it is an automatic knowledge that the community is peaceful. Hence for a better clarification we have to understand why there is order, are people in order because they fear the consequence of disorder or there are other factors making people to maintained order. After analyzing this situation, we can and with confident confirm that people are really peaceful or they are force to be peaceful.

From our daily experience in life, peace can also be described as a state of mutual harmony between people or groups, especially in personal relations. This is why in dispute resolution people always say; try to live in peace with your neighbors. On the other hand, peace can be viewed as the normal freedom from civil commotion and violence of a community; public order and security. In the community, it is common to hear people say; he was arrested for being drunk and disturbing the peace or he was arrested for being idle and disorderly. Peace can also be understood form an individual point of view. From an individual level, peace can mean freedom of the mind and heart from annoyance, distraction, anxiety, and obsession, among others. This is a state of tranquility or serenity, and it is sometimes acquired through death. This explains why, after death, people say, “and May he /she rest in peace”. This belief connotes that real or true peace is acquired only after death. With the above view, one can easily believe that peace is not far from contentment. The idea of contentment here is that when people are not oppressed, when people are not worried about their life, they will have no reason to be aggressive. As a result, neither conflict nor violence will emerge, and this is how peace starts and grows.
1.3.4. Elements of Peace

According to Radhakrishnan, “If we wish to achieve peace we must maintain that inner harmony, which poise of the soul, which are the essential elements of peace.” Peace 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. Peace is a goal to be achieved and a process too. There are five essential elements which could help us better understanding our engagement for peace. They are participative, equality, active, compassionate and enlivening/ennobling. One would need to look at each of these elements in detail.

1.3.4.1. Participation

One cannot be live in peace, in isolation. When we segregate each other, when we divide one from the other, when we demonize or alienate another, we can truly not at peace. Peace demands participation from every section of society; our participation which helps to break down walls, to built bridges, to bring people together. A school classroom from a middle class urban area of India is a typical example where children come from together from all walks of life; they come from different socio-economic, religious, ethno-cultural backgrounds. In most cases, the atmosphere helps them become more participative in their intellectual growth. A social worker in the rural area remains focused on the problem (e.g., clean drinking water) in which the people of the village need to be focused. Everyone needs water; therefore, participation of all is essential, which ultimately helps in creating a bond that forges together and ultimately, peace.
1.3.4.2. Equality

The Preamble of the Constitution of India emphasizes equality of status and of opportunity of every citizen of the country. In a society in which caste prejudice has reigned supreme for centuries, unless there is a felt sense of equity, there cannot be a real peace. It does not need much commonsense to realize that a large percentage of the world’s conflicts are because of inequalities. Men domination over women, high castes over lower castes; the majority religion verses the minority religion; the rich exploiting the poor, educated verses the illiterate. Peacemakers, whatever they are, will first try to ensure the building of a society which is more just and equitable.

1.3.4.3. Action

When one talk of peace, one definitely does not mean the peace of a graveyard. Peace is active: it is dynamic and vibrant like an ever-flowing river. It moves on, it deepens, it grows. It involves attentive listening to those who suffer and are victims of violence and unjust structures; it involves a creative response to address these wrongs. It calls for courage to reach out to others, to heal the broken, to accompany the vulnerable on life’s journey. Peacemakers must encourage at every level, concrete and tangible acts, however small or insignificant they may seem. It could be a handshake between two little boys who enter into a scuffle for no rhyme or reason in a game. It could be bringing people of different religious backgrounds, of sharing a meal; it could be talking visible stands for truth and justice so that the victims know that all is not lost for them. “Faith by itself, if it has no works, is dead”\(^{51}\)
1.3.4.4. Compassion

The United Nations has declared the year 2009 as the International Year of Reconciliation. At the heart of peace is compassion, a genuine love which is able to reach out, to forgive, to heal and to embrace. Being compassionate is the ability to adjust and to adapt to one another; to overlook certain shortcomings. To reconcile at all times. Compassion is a fundamental value taught and preached by all great religions of the world. Throughout Jesus ministry, he emphasized “compassionate love”, very strongly symbolized in the ‘Parable of the prodigal son’. We need promote this compassion among all sections of society and very especially among the perpetrators of violence and crime, to have a sense of remorse, to accept their fault and to ask for forgiveness from those whom they have wronged.

1.3.4.5. Enlivening

Peace-makers are truly the “light of world”, the “salt of the earth” the “leaven in the dough”. A dynamic Peace enlivens. It breaks forth. It gives birth to newness. It is like the rays of the sun that touches the bud which is about to blossom. Radiating beauty and fragrance. The enlivening Peace ennobles……and ennobling it makes us realize that every single human being is created in the image and likeness of God our Creator. Peace demands that we respect the other. The starting point for peace has to be seen in the fact that every single human being is created in the image and likeness of God\textsuperscript{52} and endowed with dignity. A deep realization of this fact will definitely go a long way in breaking down barriers which are manmade.
1.3.5 Linguistic Usages

Language plays an important role in the development of human culture and civilization. It integrates the individual with the society. Though its primary function is communication, it also helps to exhibit the behavior of individuals and groups in the context of which they live and interact. Words play a significant role in the transmission and evolution of ideas. Many words that are used in common parlance are often used and understood in a ‘general sense’. Since the word is common usage, the one who uses the word expects that the listener or the reader will understand what he/she wants to convey. The specificity of meaning tends to suffer misinterpretation when a word becomes part of the vocabulary of common parlance.

The word ‘peace’ is used in this sense and has become the part of the vocabulary of common usage. Therefore, ‘peace’ to may mean different things to different persons. Differences in understanding the meaning of the word ‘peace’ can, therefore lead to confusion or lack of clarity about the concept itself and the resultant confusion or contradiction in perceptions, or mode, method, and priorities. This lack of clarity can lead to serious errors in identifying objectives and formulating programmes of action that are chosen to reach the objectives.

Translation of words from one language to another may be easily when the references is to concrete physical things, but it is not so ease of abstract ideas or concepts. Some words may require more than another word, phrase, sentence, or even a whole paragraph to convey its proper meaning. Moreover words have special functions as they have chose association with other words, with people, with history and with ideas or concepts. The full significance of all this cannot be conveyed by a mere word to word
translation. The meanings of concepts are often linked with their socio-cultural frame of reference, and hence one has to take into consideration the socio-cultural background within which the concepts function and see how the word ‘peace’ has been understood in particular culture. It may eliminate differences in the concepts, and may lead to a scientific definition of the same.

It is, therefore, necessary to start our enquiry with a study of the spectrum of connotations of the word ‘peace’ and its equivalents in the major languages of the world have acquired, of the images that arise in the mind when the word is heard or rendered. Such a study may enable one to appreciate the multi-dimensional character of the concept. It will also throw light on the meanings that the word or its equivalents with different linguistic usages. Some of them are taken into considerations which are involved in this research.

1.3.5.1. Peace in English-French, Latin and Italian usages

The Imperial Dictionary of the English Language indicates the Old English word for peace as ‘pees’ or ‘pais’, the original of which is the Old French term ‘pais’. The Modern French word for peace is ‘paix’ which has its origin in the Latin word ‘Pax’, which also means peace or ‘pacies’ derived from the root ‘pac’ as seen in ‘pescisor’, to agree. The English word pack also has its root in ‘pac’. ‘Pax animi’ is peace of mind, a tranquil state of mind. From ‘pac’ comes the word ‘picare,’ to pacify. In the widest sense, it is a state of being quiet or tranquil which is indicated by ‘tranquilite’ in French and ‘tranquilita’ in Italian, which means freedom from distribution or agitation caused by such passions as fear, anger, anxiety etc. Another word for peace or pax is ‘pacem’, meaning pacify and hence the name Pacific Ocean. Pax is mainly used in the churchly
greetings as in ‘Pax Vobiscum’, meaning ‘peace be with you’. According to Roman
mythology, PAX is considered to be also a Goddess of peace.53 Worshipping of
Concordia as the Goddess of peace and commemorating the end of any clash, dispute or
war by erecting temples were very common in ancient Rome. The Latin Pax in the first
instance denotes a reciprocal legal relationship between two parties, not necessarily on
the basis of equality. Pax Romana, for example shows the superior authority of Rome
over other states by suppressing their rights and security on a peace which is imposed by
the Roman Empire.54

1.3.5.2. Peace in Hebrew and Greek usages

The Hebrew word is shalom, and the basic meaning which the dictionary assigns
to it is ‘completeness’ or ‘wholeness’.55 The noun shalom is derived from the verbal form,
shalem, which, in its various possible forms, can mean ‘to be complete’, ‘to make
complete’ or ‘to finish’, even ‘to make an end of’. Thus, when the word shalom is used
for peace, what those who used it originally had in view was a condition of the world or
of human society in which there is completeness, unity, wholeness, fullness. All these
words which I have used to express the meaning of peace as shalom are thoroughly
affirmative words. Where there is peace, both the whole and its constituent parts have
reached their maximal and optimal levels of being.56 Shalom is a popular form of
greeting in Hebrew, wishing a person well being – material as well as spiritual. The
Greek equivalent for this word is eirene which is for societal peace. The basic feature of
the Greek concept of eirene is that the word does not primarily denote a relationship or an
attitude, but a state, a ‘time of peace’ or a ‘state of peace’. In classical Greek, eirene
refers primarily to peace in the negative sense of absence of war; this temporary peace
may be used as a step for establishing stable peace. In the Septuagint (the Greek New Testament) *eirene* has a much wider meaning, as it is the translation of the original word *Shalom* of the Hebrew. It represents all the comprehensive multi-dimensional character of peace especially in the context of Christianity.\(^5^7\)

In Greek mythology, *Eirene* is a Goddess who is the daughter of Zeus and Themis.\(^5^8\) *Eirine Patrios* is the title given by the Greeks to the Father of Peace, who is the Persian King Choaroes. The Phrase ‘*Erotisai Tina Eis Eirinin*’ is used to greet a person, enquire after his health, to offer salutation.\(^5^9\) Here too, it can be seen that the usage comes close to *Shalom* of the Hebrew tradition. From the earliest times, the Jewish traditions, in which Luke was drenched, has held ‘peace’ as one among the highest values. The traditional Jewish greeting is, *Shalom Alekham* which means ‘Peace to you’. And the response would be, *Alekham Shalom* which means ‘to you peace’. It is such a precious word that it should not be pronounced in places like public bath houses, because it is a name of God. They believed that ‘peace’ is the vessel which contains all the blessings.

1.3.5.3. **Peace in Arabic usages**

*Islam, Salam, Salama* and *Sulm* are used extensively in Arabic. Islam comes from the root word SLM pronounced SILM which is Arabic means ‘to be in peace’, to be an integral whole.\(^6^0\) The Arabic word for peace of mind or tranquility is *Sulm. Sulm, Salam, Salama* in its primary sense means to be tranquil, at rest, to have done one’s duty, to have paid up, to be at perfect peace. In its secondary sense it means to surrender oneself to the will of God with whom peace is made. The noun derived from it means peace, safety, salvation.\(^6^1\)
1.3.5.4. Peace in Sanskrit usages

_Sham_ and _Shanti_ are used in Sanskrit language. _Sham_ is the root verb of _Shanti_. When used as a noun it may mean tranquility, calmness, rest, repose, cessation, absence of restraint, freedom from passions, mental quietness, emancipation from all worldly illusions and attachments. _Shamin_ is one who has subdued his passions, and is self-controlled. _Shamu_ is a particle meaning to be quiet, calm, tranquil, appeased or pacified. It may also mean welfare, happiness, health and is generally used to express a blessing or a pious wise. _Shanti_ means spiritual contentment, a profound integration of the inward life of man.

_Shanti_ is the past participle of the root verb _Sham_ which means to be calm, quiet, tranquil, be appeased or pacified (as a person), be quelled, be extinguished, or quenched, put an end to, destroyed. These meanings cover wide areas of life. They are primarily absence of war, conflicts, tension, and hostility, both at the individual and social level. At the individual level it is a state of mind that is free of any kind of stress or strain, as also passions or desires. Calmness and tranquility indicates a state of wholeness, both at individual and social levels. Here tranquility refers more to peace of mind, even though during the course of time, it also acquires a meaning in the context of social relationship such as a state of truce, etc. _Shanti_ from the root verb _Sham_ also reflects a state where the activities of heating or tormenting life are subdued, and a feeling of coolness emerges. It is also based upon a life view that desires burn the life and therefore, a state free from desires gives a feeling of coolness. In social context, it reflects a state where the forces of aggrandizement are subdued, and the heated or strained inter-personal and intra-personal relationship is smothered or specified.
Nirvan is another word used for peace in Sanskrit. In Buddhist literature, Nirvan means being blown out or put out, extinguished as in the case of a lamp or fire, disappearance, liberated, calmed or quietened, finally liberated or emancipated from matter and reunion with the supreme spirit, absolute extinction or annihilation; extinction from worldly existence, complete satisfaction or pleasure, supreme bliss, highest felicity. Nirvana has the positive as well as negative aspects. In Pali Buddhist literature one comes across the word Nibhana to denote peace. Nibhana is a Prakrit form of Nirvana. It is a vision, an experience, a feeling and self-state. This state of peace is reached when the individual is free of all tension, desires, attachments, or passions, and enjoys state of absolute tranquility of mind.

1.3.5.5. Peace in South Indian language usages

Samadhanam is extensively used in the South Indian languages such as Tamil and Malayalam. In Sanskrit it means putting together, unity, fixing the mind in abstract contemplation on the true nature of spirit; profound or abstract meditation, deep contemplation, intentness, steadiness, composure, peace of mind, satisfaction, agreeing, promising justification of a statement, reconciliation. Samadhanam and Samadhi come from the same root. Samadhi means collection, profound or abstract meditation, concentration of mind on one subject, perfect absorption of thought into the one object of meditation, i.e. the supreme spirit; silence, agreement, assent, promise, reconciliation, setting or composing differences, perseverance in extreme difficulties, absorption in meditation; a tomb.

The word Samadhan is from the combination of prefix and verb: - Sam +A+ DHA mean to place, or put; Adha means to put to the maximum equiposedly. Samadhan
is the equipoise state of mind or equipoise inner state. And such a state is a state of Samadhana, which further becomes a source of Shanti – peace. Thus, Samadhanam as peace is the outcome of equipoise state. Another word extensively used in Tamil is Amaiti which means calmness, humility, peace. It has its root in the word Amai which means to become still, to subside, to be quite, to be satisfied, to be settled, to abide, to remain. Amaiti also means to be in harmony, stability, to be in the flow of life spiritually.  

1.4. Purpose and Scope of the Study

Peace research is one of the youngest disciplines of international relations. It offers a wider opening and is expanding day by day. It has become an important dimension of global democracy which needs to be further developed. Many peace researchers are aware of the fact that the continuing relevance of the applications and forms of non-violent techniques are based on Gandhian principles of moral and ethical democracies. This may help to develop workable and efficient principles to peace movement not the holistic peace which the world is expecting today. Jawaharlal Nehru rightly said, “Peace is not a relationship of nations. It is a condition of mind brought about by a serenity of soul. Peace is not merely the absence of war. It is also a state of mind. Lasting peace can come only to peaceful people.”  

The purpose and scope of this research is to study what is peace and how it can be attained, so that violent can enjoy peace. Peace is an important conception in the New Testament, ‘Peace I leave with you, my peace I give unto you’, is Jesus’ legacy to his disciples, the summing up in a single concept of the whole meaning of his mission.
1.5. Objectives of the Study

The broader objectives of the research are as follows:

1. To study the concepts of peace in general

2. To examine the concept of peace in the major religions in India

3. To study the concept of peace in the life and teachings of Jesus Christ and explore its significance

4. To implement the significance of teachings of Jesus on peace factors to minimize conflicts and achieve peace in this present Globalized context

5. To suggest appropriate practical implications to show the importance of peace and the way to attain it based on this research.

1.6. Sources Used in this Study

Social scientists, as a scientific researcher in the field for scholarly investigation, provides a unique opportunity to challenge, question, and rethink concepts and assumptions from different fields of social, spiritual and moral peace research. In this research, the researcher used both primary and secondary sources for the easy understanding of the concept.

1.6.1. Primary Sources

Primary sources used in this research are the Christian Scriptures from the Holy Bible, the Old Testament and the New Testaments. The different Bible editions, Bible dictionaries and commentaries.
1.6.2. Secondary Sources


1.7. Clarification of the Terms

AS-Salam: It is very significant that one of the 99 glorious names of God, as enshrined in the Holy Qur’an is AS-Salam meaning “The source of peace”.

Bhagavad-Gita: Bhagavad-Gita literally means ‘The Lord’s Song’, i.e., the philosophical discourse of Lord Krishna to persuade the reluctant Arjuna to fight. It is the most popular and sacred book of the Hindus and is contained in the Bhismaparva of the Mahabharata, the greatest Sanskrit epic.69

Dharma: Dharma is the power which “supports or upholds.”70 It sustains man and the universe, and brings about social cohesion. It expresses itself in the form of such practice (sadhana) as is in accordance with the fundamental truth and the cosmic moral order. In its genuine form, it is thus a necessary practical side of philosophy.71 Sri. Aurobindo points out: Religion imparts a dynamic, active and practical orientation to philosophy.72

Eirene: The Greek equivalent word for peace is, ‘eirene’.
**Karma:** All knowledge necessarily points to an object beyond and independent of it. All that is real comes under the object of knowledge and is called a ‘padartha’; ‘karma’ is the third category, means action. It is said to be of five kinds: (1) Upward movement (utksepana), (2) Downward movement (avaksepana), (3) Contraction (akunchana), (4) Expansion (prasarana), and (5) Locomotion (gamana).

**Nirvana or Moksa:** Means ‘blowing out’. It is identified with positive bliss. It is said to be the high and the indestructible state. It is the fearless goal. It gives happiness here and hereafter. It is the highest bliss. We are even told that to mistake Nirvana as annihilation is ‘a wicked heresy’.

**Shalom:** The Hebrew word for peace is shalom. It is rich word refers to “Cosmic Wholeness,” corporate and individual wholeness in the community. It is eschatological hope and wholeness and well being for all of creation. Shalom is an inner experience, an outward state, a social condition and process and a hope. It is all these things and more.

**SLM/slm:** means Shalom, Hebrew the word for ‘peace’.

**The Dhammapada:** A collection of teachings of Lord Buddha. A practical guide to righty living, an anthology of four hundred and twenty-three verses, complied approximately six hundred years before Christ, belongs to the Khuddak Nikaya (“Compact Collection”) of the sacred Buddhist scripture, the Tipitaka. Handed down in the Pali language, in which the Buddha spoke, the Tipitala (lit., “Three Baskets”) has preserved the original teaching of the Enlightened One.
**The Holy Bible:** It is otherwise called “The Book of the Lord” or Word of God. Holy men wrote under the inspiration of the Holy Spirit without changing their language, literary style and personality.

**The Qur’an:** A Holy Book of Islam, which is believed by Muslims to have been revealed by God through the angel Gabriel to Muhammad. It is the word of God, record of Muslim Faith. Every Muslim must remember the Qur’an in his heart. Originally it is written in Arabic. Qur’an is an Arabic word which literally means, ‘Recital’ or ‘Reading’.

**Vedanta:** The literal meaning of the term Vedanta is “the end of the Vedas, the concluding parts of the Vedas, the culmination of the Vedic teaching and wisdom.” There are three principal schools of Vedanta (1) Advita (non-dualism) of Samkara, (2) Visistaadvaita (qualified non-dualism) of Ramanuja and (3) Dvaita (dualism) of Madhva. It is the school based upon the end of the Vedas (i.e., the Upanishads).

**YHWH** (Pronounced as Yahweh): God of the Bible as one of the names given since the time of Moses the one who led the Israelites from Egypt.

**1.8. Methodology**

Research methodology is a way to systematically solve the research problem. It may be understood as a science of studying how research is done scientifically. Here, the researcher adopted hermeneutical, social analysis and content analysis methods in studying his research problem along with the logic behind them.

**1.8.1. Hermeneutical**

This method is used to interpret the concept of peace in the teachings of Jesus Christ.
1.8.2. Social Analysis

Other method is used to know the present condition is the social analysis. To know the condition of peace in individual, family, societal, national and international condition.

1.8.3. Content Analysis

Another methodology employed in this study is the content analysis. Preaching being a communication process or media, has a content to be communicated, and the content of the sermons can be evaluated through content analysis. In this word of Fred N. Kerlinger “The content analysis is method for studying and analyzing communication is a systematic objective and qualitative manner to measure variables”.86

Most of the content analysis has been used to measure various communication phenomena, Propaganda, Journalism and secular education. Content analysis is thus a method of observation and measurement, with its help qualitative data can be studied in scientific manner. In these words of Daniel Katz, Content Analysis is a research technique for the objective, systematic and qualitative description or manifest content of communication.87 This method is found very useful to answer such questions as ‘what’ is communicated and ‘how’ it is communicated. It also helps to identify the emphasis and substance, or message what a person or group indents to communicate. This method is also employed in other fields of communication such as man media and recently in theological circle to analyze the theological journals,88 Christian Educational Curriculum, and scripts of Christian drama.89 The researcher read sufficient number of sermons on
‘Sermon on the Mount’ to construct a responsibility complete list of actual theme, to be subsumed under those heading, then the analysis was carried out the theme. 90

In this analysis of the sermons main focus is on subject matter, i.e., ‘what is said’ and ‘what is the communication about.’ Topics are subject matter categories thus a sermon, written in pages, paragraphs or even in outline forms have a predominant subject matter or several subject matter. These categories have been used in trend studies in various media. 91 Thus the characteristics of content analysis are to be describing trends in communication and check communication content against objectivity. 92 Subject matter and themes can be easily analyzed objectively. Therefore since the sermons have a content to communicate, this methodology is employed here to see its effectiveness in the lives of the people.

1.8.4. Descriptive Method

This method involves survey of literature, presenting textual criticism, contextual analysis, and interpretation of the relevant texts. The data are collected from two sources: namely primary and secondary. The primary source is the Bible. The secondary sources includes explanatory work on the subjects concerned, books written by several peacemakers, philosophers, theologians, biblical scholars; research journals, magazines, daily newspapers articles, reports and online resources.

1.9. Plan of Study

This research is a study on the concept of peace in the teachings of Jesus Christ. Hence this study has sought to explore its root from the Old Testament and make an attempt to bring its implication for peace for India today. In dealing with the subject the
thesis is divided into five chapters. The First Chapter deals with the logical statement of principles, the origin and the sources and it is dealing with the essential elements of peace. Further it reflects with the linguistic usages to understand the concept, sources, clarification of terms and methodology applied. It gives the backdrop for the concept and presents the various dimensions of it and defines the concept in general. Chapter Two initially deals with terms and definitions, and the different types of peace. Primary focusing on the philosophical and historical context. Its secondary focus is on the concept of peace major Indian religions.

Chapter Three reflects on the Biblical perspectives of peace. It throws deep and vast light based on the Biblical perspective in a systematic manner from the Old Testament then the New Testament. In the Old Testament a systematic research has been carried out which deals with peace in Pentateuch, Historical books, Poetical books and Prophetical books. Similarly in the New Testament perspectives it starts with peace in synoptic gospel, Gospel of John, Historical books, Pauline writings, and prophetical book. In the Catholic writings the emphases is on the fruits of good and righteousness, one must seek and pursue it, the culture of kiss of love, the knowledge of God, God’s commandments, common greetings and ends with a unique benedictions.

Chapter Four brings out how Jesus’ life and teaching brings true peace to the individual, community, nations and universal as a whole. It throws light in the life and teachings of Jesus Christ, starting with the purpose of Jesus’ Mission; who is the author of peace, the prince of peace, His teachings on peace and compassion. His life style itself proves that he is the role model for peacemaking and through His Mission to obtain
holistic peace from individual to the universe. The Mission manifesto of Jesus (Luke. 4:14-16) delineates His priorities and programs in bringing about “peace on earth”.

Chapter Five brings out the research findings and implications. It starts with an introduction, Nazareth manifesto and beatitudes reinterpreting in Indian context followed by two mandates in the Bible. The role of secular institutions like home, schools, colleges and religious institutions like Church and at last in workplaces in establishing peace. Further the roles of present human survival and Millennium Development Goals also essential through which the human work in broader sense in establishing peace and its practical implications are reflected in this chapter. The researcher gives research findings with practical implications at today’s context in all aspects and all levels, and also to find a solution based on the teachings of Jesus Christ.

1.10. Limitation and Scope of the Study

Peace research is a subset of a large set of human activity, research in general, which takes place is a great number of fields. The product of all research is some change in the noosphere, as De Chardin calls it, that is, the total sphere of knowledge and information structures as it spread however tenuously, around the globe. The first product is a change in the image of the world in the mind of the researcher, and this is transmitted to others through various means of communication, the written word, the spoken word, and so on. Research, of course, is not the only means of changing the noosphere. Literature, oratory, laws, the mass media, rhetoric, violence, and personal experience of man or nature change images of the world which are present in human minds or even in human artifacts. What distinguishes research from these other activities is that it is conducted by a group of people who think of themselves in some sense as scientists, that
is, as members of the scientific subculture, and who therefore, place high value on instrumentation, careful records, qualification where possible, and the testing of testable theories.

Peace is a vast and multi-layered concept and research on such a concept demand more time and resources. The Biblical solutions could be more suggestions than concrete measures. The researcher has not found any previous research on this concept of peace from this point of view of teaching of Jesus Christ. Hence, it is hoped that this research is immensely significant, and it is intended to contribute to the field of concept of peace in relation to Christian teachings. Peace research is a subset of a large set of human activities as research is general. The research is limited to the area of ‘peace’ taking into consideration the other facts of peace like grace, repentance, forgiveness and reconciliation which are prerequisites to obtain holistic peace based on the teachings of Jesus Christ from the Christian scriptures.
Endnotes


9. Ibid. p. 439e.

10. Ibid. p. 439.


26 Ibid, P. vii.


37 Ibid, p.175.


Ibid, p. 11.


47 Ibid. p. 15.


50 Ibid, p. 175.

51 The Holy Bible: James 2:17.

52 The Holy Bible: Gen. 1:26.

53 Comparative Dictionary of the English Language, Llein Ernet.


61 Ibid.
66 Dravidian Etymological Dictionary by Burrow and Emaneau.
68 The Holy Bible: John 14:27.


Na Chavisaya Kachid Upalabdhih see Vaisheriks-Sutra, I, 1.


Nibbanata padam achchutam, Suttanipata, Vijanasutta.

Nibanam akutobhayam, Itivuttaka, 112.

Iha nandati pechcha nandati, Dammapada, 18.


Samyuttanikaya, 111, 109.


Ibid.

The Holy Bible: Isaiah 34: 16.

Ibid. 2 Timothy 3:16.


Ibid.


90 Ibid p. 149.

91 Ibid.