CHAPTER – V

RESEARCH FINDINGS AND IMPLICATIONS

5.1. Introduction

In the twenty-first century peace is the burning issue for millions of people. The world-wide peace conferences, nationwide negotiations for peace in the world and avoidance of a World War III in quite evident in present day communications. The nuclear war threat transcends religious culture and national boundaries. To confront its danger, requires all the resources of reason and faith in God. Humankind on the other hand is struggling to have peace and harmony at the societal level. There is injustice, economic and political exploitation, poverty and oppression. As part of Indian society, churches are also reflecting on many of the characteristics of that society, including its class conflicts, communal solidarities and even its politics of a low order. As long as these conflicts are there in the society, it will also be found in the churches. Therefore, the task of the churches is to work out its pursuit of both justice and peace, to protect and promote the dignity of every person on earth.

Everyday the newspapers report the ongoing wars all over the globe and we pray for peace in this world. The television news broadcast daily about all the wars and conflicts that occur between the political parties, between the nations and throughout the world. When we experience squabbles and arguments among relatives, we would like for peace to abound in our families. And when there are fusses and feuds in a local congregation, we try to work for peace in the Church. All these things are good and necessary, but there is something that is more important, and that is having peace with
God and consequently in our own hearts resulting in peace of mind. Preaching as communication of God’s love to the whole world is an integral part of Church ministry in this world of conflict and sorrows. Gospel of love and peace has to be proclaimed with courage and reverence. The Gospel has a word from God, and an offer of peace which is the people’s urgent need today. It is heralding the ‘prince of peace,’ in and through whom alone the true peace is realized.

Our first Prime Minister Jawaharlal Nehru 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.” It is first and foremost a choice, a decision, a commitment, a stand. In this moment in which 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 and the real peace, the peace in which violence cannot arise, the peace in which 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 measure as a flame of the creator’s fire, full of love and joy—this is soul, and this is peace. Regardless of what our mind may say, regardless of what today do headlines may say, regardless of what society may say peace is the essential nature of all human beings. This is the savage irony of our times and of the human condition: within each of us is the loving and peaceful flame of the Creator, and yet we continue to accept violence and war as though they were as
natural as sunlight. They are not. They are an aberration, a disease; and the medicine is experiencing the reality of the soul.²

In this Chapter, the researcher brings out his research findings based on the teaching of Jesus Christ and practical implications. Peace is both gift of God as well as a human work. Therefore, if peace-bearing and peacemaking are forms of witness through which the Nazareth manifesto and beatitudes-reinterpreting in the Indian context in bears witness to the immanence and the fulfillment of the reign of God, then act that promote mediation between justice and forgiveness, security and vulnerability, and lament and laughter in all situations of violence and human division becomes concrete possibilities in establishing peace. Further the role of human works, religious leaders, community, secular institutions like home, schools, colleges and religious institutions like Church and even at workplaces in establishing peace. At last the roles of present situations 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.

5.2. Nazareth Manifesto and Beatitudes – Reinterpreting in the Indian Context

From a contemporary perspective, the principles of the peace and the prophetic predictions in the OT were materialized in Jesus’ Nazareth Manifesto in the NT. This study reveals the following implications for establishment of peace. Let us follow Luke’s invitation to re-visit Nazareth manifesto (Luke 4: 18-30). Into the synagogue of his hometown of Nazareth enters the young Rabbi Jesus. He is given the scroll and it falls open at the reading for the day, Isaiah 61: 1-7:

“The Spirit of the Lord is upon me, Because he has anointed
me to preach the good news to the poor……”
Luke could never have envisaged the impact this text would continue to have an agenda for Liberation Theology. The late Michael Prior read it as a text inspiring a new revolutionary order: The New Order inaugurated by Jesus of Nazareth, will not be brought in by the rhetoric of the most eloquent of liberation theologians alone. In contemporary society, the evangelization of the poor will come about only through the combined efforts of competent people who share the vision of Jesus.³ His manifesto gives equal importance to both the spiritual dimensions and social dimensions.

Firstly, the statement of his Nazareth manifesto to “the Lord has anointed me,” which Jesus quoted from the book of Isaiah 61 shows that inspired leadership is necessary for any work to be done especially for the people in conflict and need of peace. In the course of establishment of peace leadership must have some special and enduring characteristics to ensure changes. Leaders must be inspired because they are the ones who are appointed (appointed by God) to do the work and to meet the challenges of the conflict situations of the people or community or society. Also they must make known the causes of conflicts of the people and steadfast in the ensuring challenges and fights with an unwavering convictions. The leaders must make sure that they and their people are of the understanding so that they can have common goals for meaningful change to take place.

The releasing or setting free from the conflict situation and establishing peace in our contemporary context we can see as the people releasing from conflict situation and social evils. In the same context, “making the blind to see”, is another way of saying giving people new ideas, new concepts, and hope for their personal upliftment. Taken from the same Scripture “downtrodden will be freed from their oppressors” refers to
those who are persecuted and marginalized will be freed from their oppressors in due course. As a result, these people will now have hope, confidence, peace and faith in themselves.

In the multi-cultural-socio-religious context in India, it cannot be over-emphasized that leaders are to be committed and should possess the leadership qualities which Jesus emphasized. They are to possess the qualities of justice, love, and compassion irrespective of their ethnic, caste, language, and religious background. The leaders are put aside the negative biases associated with politics, ethnicity, and religious differences, and to unite themselves in a nationalized spirit as Indian to fight for a common cause of justice, equality and peace. This is because, ‘Indians’, regardless of their religious beliefs, caste distinction, language, and ethnic backgrounds need peace and justice to exist as individuals in a free democratic society. This ensures that any projects when undertaken with the above leadership qualities and by people who are willing to submit themselves to fulfill the requirements as dictated by the Biblical principles in the ‘Beatitudes’ can never fail.

Secondly, the priority of providing peace to the poor through social works should be high on the agenda of the leader as quoted by Jesus as quoted by Jesus in the Sermon on the Mount “Blessed are the peacemakers, for they shall be called sons of God” was the climax of His teachings. The philanthropic ideas which emerges from peacemaking heart, when prioritize can always called the children of God. One who is peacemaking always be characterized as a servant regardless of his position and will always champion the cause of poor and conflicted.
Thirdly, this study reveals that the Sermon on the Mount envisaged a transformed community in respect of the spiritual values; primarily one has to possess the divine virtues of love, compassion, justice and peace. These attributes when understood from a nationalistic perspective (by all Indians) can serve as powerful catalysts for meeting physiological needs of the conflicted and problematic. We can then see that the conflicted would be considered by the peaceful Indian and influence government officials to make working plans together, which would result in the creation of opportunities and make it available for the establishment of peace. Genuine peace has to be based on justice for all. Lasting peace is not possible unless the masses feel involved in it. This task can be done only by the religious leaders who have directly in touch with the masses. They are major components and take initiative role to overcome the conflicts. Thus the peace will be established in the society in turn in the nation.

Fourthly, this study identified that the early Christians community practiced peace, even up to 3rd century they never involve in any type of war, maintained absolute peace in their social life. This approach was not coerced by the contemporary Roman leaders or the Christian leaders; but rather a spontaneous outflow of the deep spiritual conviction of the power of the gospel in action. This creates new social relationships with concrete effects on a peace establishment in the world wide. In the concluding words, in a nutshell the researcher presents that everyone needs peace and peace is possible. We have a responsibility to do what is in our power to build the peace. We also need to know clearly what destroys the peace, what offends against the peace.
5.3. Two Mandates

God is the Creator of all things and feeds all impartially because who is the God of impartial. We cannot see God, but we see his works. We can know him through the things he created. Broadly there are three creative acts of God, in which the first creative acts of God in,\textsuperscript{5} the universe was brought into existence; in the second creative acts the multiplied thousands of bodies which were formed by God out of the ground are given self-existent and self-productive life, each after his kind.\textsuperscript{6} In the third creative act of God the beasts and the man were brought into being.\textsuperscript{7} Their bodies were formed but their life was created. Man’s creation alone was not merely accomplished by a divine fiat, but was also the subject of a divine council. So God created man in His image and likeness. Man was entirely a work of God.\textsuperscript{8} During the creation we can notice the standard comment after every act of creation was that it was ‘good’ and finally after the creation of Adam the first man it was ‘very good.’\textsuperscript{9} The whole atmosphere is peace and trust from the individual up to the world. God put man in a perfect environment call the Garden of Eden where there was peace. God made covenant with Adam which is called ‘The Edenic Covenant.’\textsuperscript{10} Further, God has given command the first man Adam or the first Adam, to be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the living thing that moves upon the earth which is the first mandate.

There was no death, no conflict between living things for example animals were vegetarians. It was a wonderful place. Man had but one small command to obey God the Creator... do not eat the fruit of the tree of the knowledge of good and evil. Adam, the father of us all, chose to disobey, that one small command and through Eve, the mother of us all, he rebelled and sinned against God, he ate the fruit and lost the peace. To bring
back the conflicted Adam or lost Adam to bring back to the peace the second Adam Christ the Son of God came. Adam is the head of the first creation; Christ is the head of the second creation. Both entered the world through a special act of God as sinless men. To fulfill the uncompleted job Jesus Christ commanded his disciples which is called ‘the Great commission,’ which is called the second mandate. The researcher brings out them in details in the following paragraphs.

5.3.1. First Mandate

In the Book of Genesis, the whole atmosphere is from the individual up to the world, God put man in a perfect peaceful environment call the Garden of Eden. The creation story of Genesis shows God’s will as being peace and harmony, shalom, for the whole created order. In the garden there was peace. Adam was a necessary complement to the God’s divine plan. He was fashioned as a creature of God, bearing the image of God and possessing God-like faculties. The accomplishment of God’s plan required human instrumentality. Hence, the LORD God gave the lordship to Adam during the creative ages in the first three chapters of Genesis in two occasions. The first mandate has comes within ‘The Edenic Covenant,’ which is the first of the general or universal covenants. In it, Adam’s lordship starts and the Scripture reflects:

Then God Blessed them, and God said to them, “Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.”

Adam is commanded to populate the earth; subdue the earth; exercise dominion over the animal creation and care for the Garden of Eden and enjoy its fruits. In the second occasion, his lordship reflects in ‘The Adamic Covenant.’ In it, the lordship of Adam has given and the Scriptures reflect from Gen. 3: 14-21. It could be called the
covenant with mankind, for it sets forth the conditions which will hold sway until the curse of sin is lifted. According to the covenant, the conditions which prevail are:

- The first prophecy of the coming of Messiah (Gen. 3: 15).
- There will be a multiplication of conception, necessitated by the introduction of death into the human race (Gen. 3: 16).
- The ground of cursed and will bring forth weeds among the food which man must eat for his existence (Gen. 3: 17-19).
- Physical change takes place in man; he will perspire when he works. He will have to work all his life long (Gen. 3: 19).
- In sinning, man dies spiritually and ultimately will die physically. His flesh will decay until it returns to dust from which it was originally taken (Gen. 3: 19).

Adam was the first man ever to live upon the face of the earth. From Adam comes every other human being who ever has lived upon the face of the earth. Thus Adam is the “federal head” from whom ever other man came. Since Adam became a sinner before Eve conceived a child, every human being descended from him is a sinner just like him except Christ. Because of Adam’s sin, death entered into the human race; every human being needs to have the new life. The lost peace in the Garden of Eden by Adam through the perfect disobedience and the human being regained the peace by second Adam, our Lord Jesus Christ though the cross of Calvary.

5.3.2. Second Mandate

The second mandate is the role of the New Testament churches in establishing peace through the execution of the “Great commission” in this world. God’s people have been given the mandate of “Great Commission,” which in essence means “Great
Taking the gospel of peace to all parts of the world is the mandate given to the Church. The Church as a corporate body of Christ is the “custodian” and “communicator” of the gospel. Custodian means to defend the purity and simplicity of the gospel of peace. There could never be a silent Church. Christians have a message and are appointed messengers of the gospel of peace. Sharing the gospel to the whole world is the creative and eternally rewarding task given to Christians and eternally rewarded the title of “peacemakers”.13

The main purpose of the church is to make disciples of all kinds of people. Those who are evangelized and converted should then be baptized; and then they should be trained in Christian knowledge and beliefs and for effective service. These are the three purposes of the church, evangelism, baptism and education.14 Make disciples of all nations, 15 it reflects the universal authority of the Lord leads to the universal mission of the Church. 16 Jesus apparently gave this “Great Commission” on at least four separate occasions and also recorded in Acts 1:8. The first recorded commission chronologically was evidently the one in John 20:21-23. The second was the one recorded in Mark 16:15-16. Matthew 28:19-20 appears to be another account of a later event. Likewise, Luke 24:46-48 and Acts 1:8 seem to be two versions of one incident: the last giving of the commission. He then commissioned His disciples for their mission from then on.17 He expressed this commission in terms of the relationships that John recorded Jesus teaching extensively in this Gospel. Jesus was sending His disciples on a mission (“I also send you”), just as His Father had sent Him on a mission.18 The mission of re-establishing the ‘salvation’ and proclamation of the gospel of peace, which was started by his disciples
and continues till date and further the mission will remain continue up to his second coming.

5.4. Role of Religious Leaders in Establishing Peace

Role of religion leaders originally came in as a measure to keep peace on earth, promote goodwill amongst mankind and inspire hope of a higher life in the individual.\textsuperscript{19} Religious leaders emphasize the significance of non-violence and lead to the humanity in the silken path of peace. The role of religious leaders has special responsibility in establishing peace. They should act as perceptive and committed leaders within the community and social fabric of nation. The researcher emphasize that they ought to be particularly leaders in the world of thought and of values. In a democratic state, all the citizens have a national responsibility; in the globalized world today, a universal responsibility. One of the recurring themes in Radhakrishnan’s writing, in the unity among religions. True religion is one of unity of existence and not a set of dogmas.\textsuperscript{20} Peace in the world is impossible without peace among religious leaders in the world. In other words we can say the role of religious leaders is very essential to establish peace in the world. Global peace will also remain a mirage without the active support of and involvement of the religious leaders. Moreover, without religious motivation one may not find the courage and the inner strength to sustain one’s efforts for peace.\textsuperscript{21} The researcher reflects some of the following practical implication in establishing peace by the religious leaders is given in the following paragraphs.

5.4.1. Practical Implications

The researcher enlightens some of the points for the practical implementations as:
• The involvement of religious leaders in peace building is a must in a region of conflict because they have an obligation to be involved in the peace process.

• Religious leaders ought to cultivate this sense of universal responsibility in their own community to establish peace.

• Religious leaders’ special mission would invite people to think more in physically, mentally, spiritually and morally by comparing all others.

• All religious leaders must carefully consider and preach what their religious faith tells. Fanaticism should be abolished. United efforts should have to be made among them for the spiritual transformation of everybody so that a peaceful life can be achieved.

• All the religious leaders should emphasize the significance of non-violence and lead to the humanity in the smooth path of peace.

• A religious leader must teach people to broaden their minds which will pave way towards evolving a universal form of religion.

• Religious leaders must be a peacemaker, and then only he can preach and establish peace where they are preaching. In order to establish peace steps to multitudes, they shall precede those of an individual and moving along with this peace path.

• Unity among the religious leaders is the urgent need of the hour in our country. They need to broaden their understanding of the religions as the future of religion is bound up not with acceptance of one religion by all or a state of conflict or anarchy among religions but by the acceptance of a fundamental unity with a free
differentiation. They should understand the fact ‘unity is truth, division is falsehood.’

- Every religious leader should understand their position that they are major component of the civil society and role in establishing peace; accordingly they must think, live and preach.

- In their preaching the religious leaders have to bear the welfare of the whole society in mind.

- Religious leaders have to take a stand on moral issues such as corruption because these abuses do not affect the individual alone but destroy the very moral texture of a society and their peaceful living.

- They have to play both their social role and spiritual role also by exerting pressure on the elected representatives to observe the social norms of honesty and serve the people who have elected them.

- Religious leaders have to avoid all extremist religious or social positions and all forms of fanaticism. Their role is to be the rallying point for people of all convictions. They have to interpret events in favors of unity and peace and invite people to think about the stands they take and thus take the process forward.

- They have to encourage and work for such a process which may lead to peace that can ensure a lasting peace based on justice in the community which is in conflict.

- In a democratic state, all citizens have a national responsibility; in the globalised world today, a universal responsibility. There is a Russian saying, ‘Each of us responsible to all of us for everything.’ Religious leaders ought to cultivate this sense of universal responsibility in their own communities.\(^{22}\)
• Religious leaders have a special responsibility to act as perceptive and committed leaders in establishing peace within the social fabric of a state or a nation.

• A religious leader’s moral authority comes from inner authenticity. Allowing the human weaknesses, the leader sincerely seeks to be what he professes to be. Words, deeds, and lifestyle match and are in keeping with belief. Commitment to the larger good of society is proven.

• Christian leaders who were perfectly convinced that the Gospel was all about peace. It is not one of the themes among many others, but the central articulation and dynamic of the entire Gospel.

• Religious leader who make effective use of cultural symbols can shake the world. It is more powerful than any political maneuvering. Mother Teresa’s sari-clad image has become as ‘icon of peace’.

• Gandhi rightly said, “I am a man of peace and believe in peace.”23 Similarly, each and every religious leader must be a man of peace and must have strong believed in peace.

• Religious leader’s life should not be limited in the words of scriptures, but should reflect love, compassion and peace in their day to day life.

5.5. Role of Churches in Establishing Peace

The Church today has a major role in establishing peace. There are a lot of potentials for building peace in the Churches. The church is a body of people who are gripped by and seek shalom. Christians consciously confess that their experience of, and search for, a peaceable city has been crucially shaped by Jesus Christ. They are aware that their witness to God’s power and purpose is often distorted and conflicting, self-
serving and limited in its scope. Like the people of Israel of old, they often witness to God’s peace only negatively, so that they themselves must be admonished as denying those things that make for the fruition of life. Nevertheless, they define their being and function with reference to their understanding of God’s intentions and activities. They seek to image his work of peacemaking. 24 According John Stott, the Church is the chosen and beloved people of God, his own special treasure, the covenant community to whom he has committed himself for ever, engaged in continuous worship of God and in compassionate outreach to the world, a heaven of love and peace, and a pilgrim people headed for the eternal city. 25

In the early centuries of the church, the idea of peace as the harmony of believers who are of one mind in Christ was associated with the concept of communion, the bond that unites the bishops and the faithful within local communities and throughout the church. In this context, to be at or in peace became synonymous with local communion with the church. 26 The Church’s task is to bring about God’s peace “on earth as it is in heaven.” 27 As a historical reality, the Churches have to search for a new identity as it enters a new century, a new millennium. The shape of the Church to come determined by its mission, and the mission receives its specification from the actual context in which it is exercised. It is the researchers’ contention here that in the conflictual situation of our country today the Church in India is called to be an agent of peace and reconciliation. 28

In the history of the Church, thought about peace has tended to fall into two strands – a political concern for matters of war and peace, focused classically in the doctrine of just war, and a spiritual, often mystical or pietistic concern for the individual’s peace of soul. If the biblical concept is to guide our thought, however, spiritual should
never be divorced from social (including political), nor the individual’s peace from the well-being of the wider community. The researcher does not deny that the Church in India may have many other tasks to perform. Nor does the researcher claim that the Church is the only agency that has to work for peace, for a large number of people and organizations in India in fact seek to promote peace. But he does maintain that, if the Church wishes to be relevant to the concrete situation of our country today, the Church has to work for peace and reconciliation. And working for peace and reconciliation is an essential dimension of her God-given mission.

Theologically and historically, Christianity arose out of Judaism, claiming fulfillment of the promises of the OT in Jesus. The early Church designated itself as “the true Israel”, which expected the speedy return of Jesus. The mother Church was at Jerusalem, but Churches were soon founded in many other place. The apostle Paul was instrumental in founding and extending a gentile Christianity that was free from Jewish legalism. The Churches believes the high hopes of peace, prosperity and Christian virtues. 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.
In the words of M. Amaladoss, “The Church and the Christians, if they wish to bring about any socio-cultural change...will have to engage in civil society.” This in other words, means that the Church should become a social movement as it was in its initial stages of existence. Yet another reason can be traced for the engagement of Christian studies in the secular field from the perspective of, what Felix Wilfred calls as, “Public Theology.” Further he explains it is one in which the accent will be more on the public than on theology. The focus will be the issues and questions that affect the people and societies and which need to be addressed urgently. The theology envisaged here is not one which will confine itself within the Christian community, but one which will have an import for all the actors in public life, which includes in establishing peace.

The Church, from a proper Biblical understanding of it, is not made up of a kind of images that we normally assume as being representative of it. It is not impressive building, indicate rituals, ecclesiastical structure, mission with big budgets, or the percentage-wise proportion of a particular religious group in different parts of the world but the church is a fellowship of believers. Unique, caring, growing community of believers in Jesus Christ who seek to know more of God, to worship him, to built each other in the things of God, minister to each other’s need and reach out to the world both with the message of the Gospel and to be as light as salt-showing the way to God and leading towards the pathway of love, justice and ultimately peace through proclamation and example, and being the salt again through proclamation and example, and being the salt again through effort and example.

As a historical reality, the Church has to search for a new identity as it enters a new century, a new millennium. The shape of the Church to come is determined by its
mission, and the mission receives its specification from the actual context in which it is exercised. It is the researcher’s contention here that in the struggle situation of our country today the Church in India is called to be an agent of peace and reconciliation. The Biblical traditions inform the Church’s knowledge of peace in many different ways that describe the richness of the Biblical vision of *Shalom*. Isaiah prophesies that when the Lord establishes his rule, ‘nation shall not lift up sword against nation, neither shall they learn war any more’ (Isa. 2:4). In Isaiah’s vision, the ‘peaceable kingdom’ is characterized by justice, righteousness, joy, enlightenment, knowledge of the Lord, the fruitfulness of the earth and satisfaction in human work (Isa. 9:2-7; 11:1-9; 65:17-25). When this vision comes to fulfillment, human parents will not ‘bear children of calamity’ (65:23), for ‘they shall not hurt or destroy’, for ‘they shall not hurt or destroy’ (Isa. 65:23). The Church claims that Jesus is this Prince of Peace that Isaiah had prophesied about (Isa. 9:6). Jesus, in turn, sanctifies the vocation of peace-making through his own proclamation: ‘Blessed are the peacemakers, for they will be called children of God (Matt. 5:9). In teaching followers to pray, Jesus teaches us to call for the presence of the ‘peaceable kingdom’ on the earth.

In the concluding words, in order to do so credibly the Church needs to adopt a new approach to its mission. Instead of concentrating on its numerical expansion, the Church should devote all her energies to the establishment of God’s Kingdom in God’s way of love, justice and peace. As Paul expresses his heart filled burden in “Pattern after me, follow my example, I imitate and follow Christ, the Messiah.” Only it will able to respond to its vocation to be an agent of reconciliation and peace in our multi-religious country, then there will be true and everlasting peace.
5.6. Role of Christians in Establishing Peace

Jesus spoke of both war and peace. On the one hand, he warned of ‘wars and rumor of wars’; on the other hand he included in his characterization of the citizens of God’ kingdom the active role of peace-making. He pronounced peace-making to his followers both blessed by God and the children of God. Though peace-making is a divine activity. God has made peace with his people and between them through Christ. One cannot claim to be his authentic children unless one engage in peace-making. Christians have been gifted with God’s peace through the risen Christ; they are called to be peace-makers in this world. As disciples and as children of God, it is their task to seek for ways in which to make the forgiveness, justice and mercy and love of God visible in a world where violence and enmity are too often the norm. When they listen to God’s word, they hear again and always call for repentance and belief. The life of Christian blessedness is a life of peace, not only for themselves but for others. Their only care should be to remember that what they have to share was initially given to them by Christ. It is His peace, His mercy that they share.

Further, the researcher enlightens that all the Christians are the members of one body, that body is the Church called to peace. The Scripture reflects:

“Let the peace of Christ rule in your hearts, since as members of one body you were called to peace.”

Christian should live in peace. To live in peace does not mean that suddenly all the differences in opinion are eliminated, but it does required that loving Christian work together despite their differences. Such a love is not a feeling or that rest emotionally, but a decision to meet others’ needs (1 Cor.13). To live in love, leads to peace between individuals and among the members of the body of believers. In the above scripture, the
word rule comes from the language of athletics: Paul tells us let Christ’s peace be umpire or referee in our hearts. Further, the word one body gives us the clue to Paul’s meaning. He is not here referring to peace of mind, heart or conscious, but to the peace (shalom) of reconciliation with each other in the kingdom community of Christ. Our calling is to belong not only to Christ, but also to the people of Christ.

What practical peace-making initiatives is it possible for us to take? The researcher reflects some of them as follows:

a) Christian peace-makers must recover their morale: There are two tendencies in today’s Church which undermine Christian morale. Both must be firmly repudiated. The first is the tendency to trivialize the nuclear horror, or to grow to accustom to the escalating balance of terror that we lose our sense of outrage. The second tendency which undermines morale is to be as pessimistic about the future as to acquiesce in the general mood of helplessness.

b) Christian peace-makers must pray: Jesus our Lord specifically told us to pray for our enemies.44 Paul affirmed that our first duty when we assemble as a worshipping congregation is to pray for our national leaders, so that ‘we may live peaceful and quite lives in all godliness and holiness’.45

c) Christian peace-makers must set an example as a community of peace: God’s call to us is not only to ‘preach peace’ and to ‘make peace’ but also to embody it. For his purpose, through the work of his Son and his Spirit, is to create a new reconciliation society in which no curtains, walls or barriers are tolerated, and in which the divisive influences of race, nationality, rank and sex have been destroyed. He means his Church to be a sign of his kingdom.
d) Christian peace-makers must contribute to confidence building: There has been a lot of study of the postures of aggression which individuals adopt when they feel threatened; there is need for comparable research into the behavior of states under threat, that is, into the psychology of national aggression.\textsuperscript{46}

5.6.1. Practical Implications

The Researcher now briefly deals with some of the steps the role of the Churches in India should take in order to promote peace and harmony in our country. It is characterized by more ethnic and religious groups. Apart from the much noted 2000-odd castes, there are eight major religions, 15-odd languages spoken in various dialects in 28 states and nine union territories, and a substantial number of tribes and sects.\textsuperscript{47} Every religious tradition has rich resources to foster peace among people. If the followers of different religions were to pool together these resources, they could become an immense force for peace in our country. The researcher brings out some of the suggestions which can be practically implemented to obtain the goal of peace in our country.

- The Church needs to adopt a new approach to its mission, instead of concentrating on its numerical expansion, the Church should devote all her energies to the establishment of God kingdom of love, justice and peace.

- The Churches in India should take up the ministry of reconciliation is a big way. The role of the Churches in India to be an instrument of peace and reconciliation ‘not only in the ecclesial community, but also in civil society where nationalistic, communal and ethnic conflicts are raging.
• Churches too can be agents of reconciliation among the different religious communities in India. Renouncing all suspicion and hatred, the followers of various religions can open a new chapter in their relationship to one another.

• In order to do so credibly the Churches needs to adopt a new approach to its mission. Instead of concentrating on its numerical expansion, the Churches should devote all her energies to the establishment of God’s kingdom of love, justice and peace. Only then it will be able to respond to its vocation to be an agent of reconciliation and peace in our country.

• The Churches in India needs to take more seriously the option for the poor and take concrete steps to alleviate poverty and misery in India. As it is quite clear that the process of globalization tends to increase poverty, the Church need to join hands with those who take a stand against its harmful effects. What the Church should advocate is globalization without exclusion, without injustice. Let the Church be realistic to experience real peace.

• The Churches need to foster an inter-religious dialogue to create an atmosphere of freedom and openness, in order to listen to the other, to try to understand that person’s religion and hopefully to seek possibilities of collaboration as a means to promote peace. This is particularly relevant to us in India, where vested interests are using religion to foment discord, ill feeling and hatred.

• The Church as a social institution that has in historical fact should lose of its resources and powers.

• In the Sunday Schools and Vacation Bible Schools in steadily increasing effort is be made to teach the ideals of peace.
Further there are lot of potential and scope for building peace by the Christians, women’s fellowship, youth fellowship and even Sunday school children of the Church. The researcher brings out some of the suggestions which can be practically possible and can be implemented to obtain the goal of peace in our country through the Christians also are as given below:

- As twenty-first century Christians are expecting the second advent of Jesus Christ, they have to be the over comers of this world and be ever ready for rapture to receive the eternal peace.

- Christian peacemaking begins with God’s grace. By His grace only can one be able to follow Christ the peacemaker or the prince of peace.

- Christian peace is the peace of being divinely controlled. The man who accepts Jesus Christ truly, accepts Him as Master and Lord. Christians should commit them to pray and work for peace in the power of the Holy Spirit.

- Christian peacemaking begins with God’s grace.

- “Blessed are the peacemakers for they will be called Children of God.” Jesus is certainly well placed to offer advice to would be peacemakers. He pronounced his peace-making followers both blessed by God and the children of God.

- The Christian peacemaking is the peace of being divinely an act of forgiveness and reconciliation.

- The Christian should “be perfect, be of good comfort, be o one mind, live in peace, and the God of love and peace shall be with them.”

- Each and every Christian’ heart should be ruled by the peace of God, as Christian Scripture reflects, “let the peace of God rule in your heart.”
• The Christian will obey, Jesus commands ‘to love unconditionally’ as he reduced the law from Ten Commandments to two; consuming love of God and compassionate love of neighbor.

• Further in establishment of peace, they must ‘love even their enemies and pray for those who persecute them.’ Christian peacemaking should often act as bridges between people or groups in conflict.

• They must obey Jesus’ last command at the garden of Gethsemane ‘to put away their sword’, means to a peacemakers at any cost at any situations.

• The Christians believe that Christ is our true peace: in him, by his Cross, God has reconciled the world to him and has broken down the walls of division that separated us from one another; in him, there is but one family, reconciled in love.

• In conflicting situations in India today, all the Christians must devote themselves in an active and practical way to the work of reconciliation as it is an urgent need of this hour.

• Peace, however, is not merely a gift to be received, it is also a task to be undertaken. In order to be true peacemakers, they must educate themselves in compassion, solidarity, working together, fraternity, in being active within the community and concerned to raise awareness about national and international issues and the importance of seeking adequate mechanisms for the redistribution of wealth, the promotion of growth, cooperation for development and conflict resolution.

• The Christians, as disciples and as the children of God, gifted with God’s peace in the risen Christ, it is their task to seek for ways in which to make the forgiveness,
justice and mercy and love of God visible in a world where violence and enmity are too often the norms.

- At last the Christians should commit themselves to pray and to work for the peace in the power of the Holy Spirit as the Christian Scripture says “Not by might nor by power but by My Spirit says the LORD of hosts.”

- Christian peacemakers often act as bridges between the people or groups or community in conflicts.

Therefore, it is important for the Churches to work for the preservation and promotion of peace. At the same time, it is vitally important that the Church should be awakened to the stark reality of danger and the sin of nuclear and biological weapons that could wipe out all humanity and civilization overnight. Needless to say, the peace maintained precariously, based on the formidable build-up of arms and armament, is no peace at all. The Churches should work more forcefully and strenuously to put a stop to the sinful competition of building up of arms, which far exceeds the bounds of sanity and self-defense. The issue of disarmament, therefore, should be on the top of the agenda of the Churches as a peace-making body in this universe.

In conclusion, it is important to remember that “Blessed are the peacemakers for they will be called the children of God” is an encouraging and active solution for the action plan. In any conflict hundreds, thousands of people who have been victims, and also many more people to experience the traumatic effects of the conflict personally and as family for perhaps several generations. The Christian should embrace the challenge of peace establishing and in doing so defines their role of mission which the Lord Jesus Christ has enacted and commanded to execute.
5.7. Role of Institutions in Establishing Peace

Role of institutions also implies more in establishing peace in the community. There are two major types of institutions they are secular and religious. The researcher already covered about the religious institutions. The secular institutions further it can be divided into social and educational for our easy understanding and study they are covered in the subsequent paragraphs. Home is the basic institution of the society, both social and educational institutions. Of course, it is rightly said that the importance of the family in the societal institution. Peace education may be defined as the process of acquiring the values, the knowledge and developing the attitudes, skills, and behaviors to live in harmony with oneself, with others, and with the natural environment. The concept of peace education is new in the world. Peace is a state of individual’s mind and the collective state of a society where people are love and helping one another without conflicts and confrontations. Peace cannot be enforced. It can only be encouraged or can be taught through education. If the children are brought-up in families, schools and communities in such a way as to love and mingle with all the other children including other creations of nature in their surroundings then naturally peace will prevail in the human society. Education must pave way for creative thoughts peace and action among the children, young men and women. In such an atmosphere we can create an environment for good values in society and lead a peaceful and harmonious life.

Devi Prasad has presented a new view of education for peace in his Book titled ‘Peace Education and Education for Peace’. According to him, the present education process is mechanical, conditioning-oriented and as such it needs to be changed. The aim of such education is “to experience and develop the unity in which the child is born, by
learning from nature, and in the process of creation, all the necessary information and
knowledge are gathered”. Harmony with nature and society is to be raised through
creative activities. Peace studies engage in personal, human relations-type education in
the interpersonal context and it is very useful. The Global Campaign for Peace
Education is opened to the initiatives of individuals and social groups throughout the
world. The emerging peace studies discipline identifies peace-building as the
development of non-exploitive social structures sustained over time.

The study of peace science is nothing but studying the causes and remedies for the
conflicts and chaos in the life of individuals, families, communities and societies at large.
The knowledge of all other sciences-social and natural sciences is quite essential for the
study of peace science. Understanding one another, understanding the creation of Nature
and understanding the different cultures and civilizations of the world are also quite
essential for finding solutions to the problems connected with peace and violence. The
UNO launched the International Year of the Culture of Peace in 2000 and the
International Decade for a Culture of Peace and Non-violence for the children of the
world in 2001-2010.

There is lot of potentials for building peace in the home, schools and universities.
The roles of out-of school and university education also gaining an increasing recognition
for the role of establishing peace at the different levels. As a movement, peace education
is like a great river fed from diverse streams, from every tradition, culture, language,
religion and political perspective. Hence active learning in formal educational institutions
both in content and practice must be at the heart of peace education. Peace Education is
one of the most urgent need to develop a child from home to university, in all levels for the establishment of peace to the individual.

5.7.1. Home

According to Gandhi’s view, a family is a very important social unit. Without family there can be no society. The establishment of a just society based on non-violence can only be possible when the members of the family developing a constructive and creative way based on love, non-violence or peace and truth. To Gandhi, the upbringing of children in the right and proper direction is a very important task of the parents. The woman is essentially the mistress of the house. The art of bringing up the infants of the race is her special and sole prerogative, without her the race would become extinct.  

According to Rev. Alicia Teo, “Children normally take parents as their role model because they are their first authoritative figures.” Role of institutions in establishing peace starts at home. Home is the basic institution of the society, both social and educational institutions. The mother and father must be peace loving persons. They must love their children, their neighbors and other beings in the surroundings. In such an atmosphere the mother will give birth to a peace-loving child. The parents themselves have to live exemplary life. To the child, play mates and the companions must also set the examples.

There is an old Tamil move titled ‘Thangapathagam’ (means ‘gold medal’) a meaningful song, composed by Kavinzer Kannadasan, “Nallathoru kudumbam palkalai kazhagam,” which means ‘a good family is an University.’ It is rightly said that the importance of the family and educational institutions both in the social institutions and educational institutions. Mother Teresa who has not lived the family life, but she too understand the importance of peace and family. She said, “What can you do to promote
world peace? Go home and love your family. The home is the starting foundational point to any type of institutions. If we show any seed in the family it will give cent percent result. Hence peace education should take root from the family and gradually it should be extended to school, colleges and universities. This will affect the communities, the states, the countries and the world at large.

5.7.2. Schools

The primary aim of the school education should be cultivation of right values in children and make them good citizens who will build up a good moral, spiritual and peaceful society in the country. Peace is the most anxious concern at the school stage. The world is generally hungry for peace, because of the terrible nature of weapons made by nations on which billions of money is spent as research in the tool war. Educational institutions are most suitable places where peace education should be earnestly studied and discussed: languages, mathematics, and social studies, general science can be utilized for this purpose. The curriculum for Peace Education for different stages may be discussed under the following heads along with corresponding experiences. The method to be adopted at these various stages of school education may be direct and indirect, appropriate to the stages of personality development of the learners.

Peace education has been introduced in India on an experimental basis by teachers and students at City Montessori School, Lucknow, and U.P. The school was started in 1959 with five students by Dr. Sunita Gandhi based on the educational ideals of Mahatma Gandhi who is an apostle of peace at different levels. Now, after a short span of 44 years the school is a large private school with 23,000 students. Thus the school proved Mahatma Gandhi’s vision in the 21st century. In this school, Peace Education had been
made an integral part of the curriculum and parents, teachers and peer-groups are involved in both education and upbringing of the children.

One of the guiding principles of the City Montessori School (CMS) is that of realizing the idea that a school is an extended family, with the teacher acting as a role model or an example to be demonstrated to the students and the society at large for the process of socialization.

The students in various life situations can emulate the example. Hence everybody involved in this educative process must learn to consult, co-operate and participate for the benefit of the learners and society from kindergarten to class XII. According to former Chief Secretary to the Government of Tamil Nadu, V. Karthikeyan rightly mentioned in his article, “For Peace in the Next Millennium,” “The younger generation in schools, colleges and professional institutions should be exposed to the past glories and made to appropriate them and emulate them in spiritual values and Gandhian values of truth and non-violence (peace) shall always prevail.”

The education focuses on both academic excellence and emotional well being incorporating the visions of Mahatma Gandhi. Its curriculum also focuses on defining values and learning about peace. The students generally follow lessons in world citizenship, social responsibility, peace issues and religious values. Every event of the school starts with a prayer for peace in the world to pave the way for peace education and international understanding. Peace education like a river fed from diverse steams, from every tradition, culture, language, religion and political perspective. Hence, active learning in formal education institutions both in content and practice must beat the heart of peace education. The UNO launched the International Year of the Culture of Peace in
2000 and the International Decade for a Culture of Peace and Non-violence for the children of the world in 2001-2010. A vision towards peace education is the urgent need of the hour. Schools can be sub-divided into primary, middle and high school levels for the easy understanding.

Keeping the guiding principles of the CMS every State Board of School Syllabus can be formulated. Stories, poems, dramas based on moral and spiritual values should form the curriculum for peace education; stories from different religions, regions, cultures and countries based on universal brotherhood of man should be given emphasis. They can experience them in re-play, school assembly, reading lectures on peace and peace efforts should be read at the assembly. Common prayers, social, religious and cultural celebrations in schools should be organized. Maintaining albums of peace loves, places and events should be encouraged.

Life and peace initiatives of Mahatma Gandhi, Nehru, Vinoba Bhave, Abraham Lincoln, Martin Luther King Jr., Nelson Mandela, Mother Teresa, Jesus Christ, Lord Buddha should form an integral part of the Syllabus. Role of religions like Christian, Hinduism, Islam, and Buddhism in world peace should be explained. They should be encouraged in the theme that they are the future peace negotiators. They will act in various capacities such as the ambassadors, secretaries and other high ranking officials in future at the state, national and international levels. They can experience the same in school assembly, in communion prayers, lectures by social and political leaders, through excursions, visiting clubs, keeping pen-friends, through inter-school literacy and sports activities.
Concepts of peace need and importance of peace, areas of peace, means to achieve peace of individuals, peace among friends, peace in families, and peace in the society. Peace initiatives have been taken up by UNO, UNESCO, YMCA, YWCA, Red Cross, Scouts and Guides. Peace policies, peace treaties, peace awards for world peace and Noble laureates for peace. Further role of different philosophers for world peace and consequences of wars and violence. They can experience in school parliament, school assembly, student debates, student symposia, etc. Through the celebrations of social, religious, national and international functions. By participating state and national level meetings.

5.7.3. Universities

“University would assist the development of a ‘real culture of mind’ and thus ‘the intellect…properly trained to have connected view of grasp of things.’”71 The real need of culture of this hour among the college and university students is ‘culture of peace.’ It has to be cultivated like ‘war emergency’ in the 21st Century. Imported, borrowed and mixed culture spoiled and misrouted the student’s behavior and culture of this national identity. There are number of colleges and Universities are increasing year by year in our country. University Grant Commission (UGC), Universities, both central and state can implement a new curriculum based on peace education as an integral component should find a place in the college’s compulsory syllabus to all the faculty of the University studies. The UGC has to direct, to the Vice Chancellors of 568 Universities across the country and directors of all the institutions of higher learning in India about the urgent need of peace among the society, nation and worldwide.
There are three channels for organizing peace education in institutions of colleges and universities. They are:

i. Academic - academic topics
ii. Administrative and
iii. Extension

Presently in India under the UGC M.Phil and Ph.D on an experimental basis in Peace Studies is being introduced in Madurai Kamaraj University, Madurai. Tamil Nadu.

They take students to hospitals to visit innocent people who were the victims of violence, in order to make them realize the importance peace in the human life, to prepare them psychologically to resist violence. Further to prepare them to fight against elements causing disturbances in society through non-violent means. What is needed to make our students know that peace is not just understand but also to be inculcated and practiced in life. We must prepare for the peace. We have a great responsibility of producing the heralds of peace mission and to prepare them to move towards a better, peaceful, free human society.

5.7.4. Practical Implications

According to the words of modern educationist Maria Montessori (1870 - 1952), establishing lasting peace is the work of education; all politics can do is keep us out of war. Clarke-Habibi also rightly said, “A general or integrated theory of peace is needed: one that can holistically account for the intrapersonal, inter-personal, inter-group and international dynamics of peace, as well as its main principles and pre-requisites. An essential component of this integrated theory must also be the recognition that a culture of peace can only result from an authentic process of transformation, both individual and collective.” Leach C Well has presented his very valuable document titled, ‘Teaching
Peace Education in schools must be man-action oriented. It should be practical and action oriented rather than indoor study. Classroom study, no doubt, is important, but action alone makes a long lasting impact as Gandhi said, “Our action must be a co-ordinate work of our hand, head and heart (peace).

- Need and importance of peace for man, family, society and country should be presented.

- Peace scheme should be incorporated into curriculum of various disciplines – Arts, Sciences and Commerce.

- When administrative reforms and achievements of a king are explained in a History class, the fact that peace prevailed in his country to be pointed out, his peace initiatives may also be presented.

- Idea of peace should be introduced even in Mathematics lessons in the form of profit and loss.

- As a movement, Peace Education is like a great river fed from diverse streams, from every tradition, culture, language, religion and political perspective.

- Every teacher must be a peace loving person such manner they must educated and trained to teach peace in all the aspects of the children in their life.

Further, the researcher’s findings, there are some of the practical implications, each colleges and universities should undertake to establish peace in their institutions.
which will give peace to their institution at present situation and also will be give peace
to the nation in future course.

- The role of college and university students is very important to implement peace
education. Today students are tomorrow’s leaders of the nation.

- Present day colleges and universities must prepare them for the peace.

- The institutions must have a great responsibility of producing the heralds of peace
mission and to prepare them to move towards a better, peaceful, free human
society.

- The Role of religions like Christianity, Hinduism, Islam, and Buddhism and their
enactment in establishing world peace should be explained in the college level
during the college day or cultural celebrations.

- The education for peace in the colleges and universities should focuses on
defining values and learning about the concept of peace.

- Introducing Peace Education at all suitable stages and sub-stages of education for
the benefit of the teachers and students in colleges and community at large will
pay rich dividends.

- The UGC has to written to the Vice Chancellors of all the Universities across the
country and directors of all the institutions which are involved in higher learning
in India about the urgent need of peace education. Further to direct to start
immediately to formulate suitable syllabus from UG level.

- UGC can formulate and issue future directions for research in the field of peace
studies.
The philosophy of peace education is fundamentally a theoretical exercise, although it may nevertheless serve as an applied philosophy. A formal philosophy of peace education can assist to undergird both individual and institutional commitment to peace education, in all levels of education.

Universities and colleges can encourage a number of peace activities among the students like, peace tours, peace rallies, peace exhibitions, celebration of peace festivals, observance of peace, etc.

At last the role of the teacher also more important than anything else in peace education. They must realize that teachers occupy a holy position and are models in society as Prof. Betty (Director of Peace Education, Columbia University) clearly states: “No single profession has greater responsibility and opportunity to enhance the opportunity for the achievement of a culture of peace than that of the teacher.”  

In concluding words, the researcher pointed out that peace educational actions must dissipate self-defeating attitudes by contributing to a full development of the individual personality, personal discipline, personal integrity and resultant a culture of peace in his life. Educational institutions for all ages are uniquely positioned within our communities to make strategic differences that impact the well-being of tomorrow’s societies. A culture of peace can be an instrumental in moving them from being violent-centered and reactive in their educational approaches to becoming peace-loving and proactive in developing members for a civil society. ‘Teaching for peace means living without fear.’ The students need the skills to create and maintain peace. The methodology of Peace Education, therefore encourages ‘Critical thinking,’ and ‘Preparing students’ to
act on their convictions. Hence there is no magic wand approach to Peace Education. It will evolve and grow only through practice. For this purpose, inculcation of appropriate dose of peace education will materially help in the all round personal development of each and every individual from the childhood to adulthood in a developing country like India, resulting, at least in the transformation of next generation.

5.8. Role of the Millennium Development Goals in Establishing Peace

The world at the dawn of the third millennium urgently needs peace. The twentieth century was, by fare, the most violent century in human history. The first half of it was two major World Wars and the unimaginable destruction they brought upon the human family. The second half saw the death of more than 30 million people due to wars, small and big. The last decade of the century alone witnessed more than 100 armed conflicts in different parts of the world. Added to these are the innumerable acts of terrorism and violence that go on every day in various countries. The year 2000 UN declared it as the ‘International Year for the Culture of Peace’. The UN also organized a ‘Millennium World Peace Submit’ (MWPS) of religious and spiritual leaders from 28 to 31 August 2000, in which more than 1000 religious and spiritual leaders all over the world participated. This was the first time that the United Nations organized such a meeting of religion and spiritual leaders to seek their co-operation and support for building a culture of peace and non-violence in a strife-ridden world. Further the role of Millennium Development Goals (MDGs) in Establishing Peace had been established.

Religions for Peace, with the support of the UN Millennium Campaign, has developed a toolkit to engage and equip religious leaders and their communities to become front-line actors in the fight against poverty and disease. The UN Millennium
Declaration was signed by 189 nations. The declaration outlined eight MDGs to be achieved by 2015, including:

- Eradicating extreme poverty
- Achieving universal primary education
- Promoting gender equality
- Reducing child mortality and hunger
- Combating HIV/AIDS and other diseases

Faith communities are well placed to help achieve these goals. The MDG toolkits were developed, field tested, and launched with UN partners to assist religious communities in raising awareness, advocating, training, and conducting outreach to address poverty and disease.\(^{78}\) These are fives MDGs Toolkit for Religious Leaders.

In connection with MDGs, two main toolkits have been brought into the light of the world through a Pakistani teenager girl Malala Yousafzai’s incident, Taliban tried to kill her on her school bus on 9\(^{th}\) October 2012. She survived being shot in the head and has become global ambassador for the right of the all children to go to school. Having spread a message of “education for all” across the globe, the 16 years-old is now among the favorites for the noble peace prize winners. She has emerged as a champion of literacy and girl child education in extra ordinary circumstances.\(^{79}\) It paves the way in fulfilling two toolkits ‘achieving universal primary education, and, to promoting gender equality’ across the globe.

Working on an international, regional, and national basis, \textit{Religions for Peace} creates multi-religious partnerships that mobilize the moral and social resources of religious people to address their shared problems. It is active in more than 70 countries, working with national affiliates and regional organizations to find and implement local solutions to local challenges. In the world's great capitals and in remote rural villages,
Religions for Peace affiliates empower religious communities to improve lives and promote peace.80

According to Jacqui Babcock, UN Resident Coordinator, peace is essential to attain lasting development. Indeed it is essential to the achievement of the MDGs, the set of objectives intended to better the lives of people worldwide, which leaders of 189 nations including the Philippines pledged to achieve by 2015 when they signed the Millennium Declaration in 2000.81 Now that the world is two years away from the 2015 deadline to meet the MDGs, the need for mutually reinforcing initiatives to achieve MDG targets and a sustainable peace is urgent. Now more than ever, tolerance, human security, respect for human rights and a culture of peace must exist to serve as building blocks of development gains.82

‘Peace’ an objective for Post-MDG Strategy as reflected by Alia Papageorgion on 27th Feb 2013. Commissioners Janez Potocnik and Andris Piebalgs of the Environment and Sustainability Directorate and Development respectively announced today their push for a Post 2015 MDG framework. In a push to look forward and past the initially set up date for the end of the MDGs they are setting out five key goals which they believe should be included in the post MDG focus. ‘Basic Living Standards’ are the first goal, ‘Sustainable Growth’ is the second also as a third goal there is the ‘Sustainable Management’ of natural resources, a fourth and important goal is ‘Equality, Equity and Justice’ leading into the pre-supposition that the work the European Union does focuses on democratic practices this is one of some weight and importance. Lastly the fifth goal must be Commissioner Piebalgs said, looking at Syria and the aid already going there, but not only, on ‘Peace and Security’ “for you can have no development if you do not have
peace and security as an underlying base.” Peace in the present world is impossible without peace among religions or the religious leaders in the world. The researcher gives some of the practical implications in this regard they are as follows:

5.8.1. Practical Implications

Today when we talk about world peace, the researcher feels that it will not be possible unless each and everyone get equal opportunity for his/her basic needs. Peace is not possible unless everyone has the liberty of self-expression or it is just a dream if each and everyone are not accorded freedom, justice and peace.

- Equal respect for everyone’s faith, complete absence of fundamentalism, unity of mankind etc…were propounded by the leading figures of the society through above values.

- In turn, they also must share their experiences with the people time to time so that they may be inspired by it.

- Human values are more important to day as they were in the past and rules, regulations, instructions and laws to the formulated according to the transforming and developing nature of the society.

- The people must inculcate these human values, according to our circumstances and needs, the executive authorities can formulate a good atmosphere of harmony and also march forward in the direction of peace through the guidance of MDGs.

- In achieving ‘universal primary education,’ which is one of the MDGs, the Centre and State educational authorities should strictly observe the constitutional provisions to protect the children of India, Article 15, State to make ‘special
provision for women and children.’ Article 24, ‘No child below the age of 14 shall be employed.’ Article 45 provides for ‘free and compulsory education for all of children until they complete the age of 14’. These constitutional provisions should be strictly observed.

- Through European Union’s award named ‘The Sakharov Prize for Freedom of Thought’ and gives awards by celebrating ‘International Day of Girl Child’ every year 11th October (as Pakistani teenage school girl Malala wins EU Rights Prize in 2013), similarly UNESCO and UNICEF also can give awards to encourage the member nations those who are in ‘achieving universal primary education’ and ‘promoting gender equality’ and ‘eradicating extreme poverty’ in fulfill the MDGs.

- *Restoration of peace among the nations:* The first step for the restoration of peace among the nations is the prevention of war. Absence of armed conflict does not automatically bring peace, but peace in the sense of the absence of war (we may call it “passive peace”), however, provides conditions and an environment for peace. Therefore, it is important for the each every individual member nations to work for the preservation and promotion of peace.

- *Restoration of peace among the races:* The second step for the restoration of peace among races. As long as persons are denied their basic rights and are discriminated against because of racial background, we are living in a world far from peace. God wants all the members of the family, society, and nations of humankind to live in unity and harmony. One cannot be complacently
comfortable because it does not affect one personally. We have to remember that when one part of the body is sick, the whole body is not in the state of health. “If one member suffers, all suffer together” All the member nations should work to break down the barriers that separate one people against the other, one race against the other, and join together in combating all and every form of racism for the full realization of peace among the each and every citizens of the nations.

- **Restoration of peace in a society**: Third step the restoration of peace in a society.

  When a society is fragmented between the privileged and underprivileged, the powerful and powerless, there is no peace. When political power is misused and abused for the benefit of the powerful, and the freedom of the common people is suppressed and curtailed arbitrarily, there is no peace in that society. All the nations should be alert to the cries of the oppressed, the victims of political, economic and social injustice and repression, and should work actively for the building of a society where justice and righteousness are fully realized for all, regardless of their social standing. At the same time, the nations, as a worldwide body of peace-makers, should work together to make a just and equitable community of humankind on this global village.

- **Restoration of peace between man and woman**: The fourth step the restoration of peace between man and women. In our post-industrial age, we are still living in a world of sexual discrimination and inequality. The domination of man over woman, and inversely the submission of woman to man is not the created order of shalom but a telling sign of the fallen state of humankind. Women and men in
Christ are to live in openness to the gift of this new creation. And the Christian church is summoned to the task of healing and restoring the broken relationship between men and women to the relationship of peace that God intended at creation.

- **Restoration of peace between humankind and nature**: The fifth step the restoration of peace between humankind and nature. It is important to realize that God’s command to humankind to subdue and have dominion over nature is no license for an unlimited ravaging and careless spoiling of the natural world. Rather, the elevated position of humankind as the image of God is a call to responsible stewardship in the care of nature. Human dominion over nature should be exercised in such a way that it represents the benevolent rule of God over creation. The nations should work for the preservation of the natural order, its beauty and resources, and should fight against any irresponsible, greedy plundering and pillaging of nature.

5.9. **Conclusion**

Peace is a conscious function. It is an introspective action that enables the individual to research into the inner recesses of his inner being. It is a painful process of self-cultivation directed at developing an existential framework that ensures that life is not a mere expression of self-oppression. Positive self-empowerment means reaching out for the power within ourselves that expresses itself in forms that enhance the sense of moral self-responsibility. A responsible sense for life involves interaction patterns that promote social harmony and individual well-being. It demands of the actor that he should consciously become aware that the powers entrusted to him demand his being answerable
firstly to himself and then to society at large. Answering the inner call involves moral courage. Moral fortitude can only be realized in the spiritual realm if there is a sincere need on the part of the actor to empower himself to be and do well. Goodness must be perceived as sort of personal crusade. All these things are good and necessary, but there is something that is more important, and that is having peace with God and consequently in our own hearts. “Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds in Christ Jesus.”  

Peace is a universal force which manifests itself in the world. Since man in his origin (creation) and true action belongs to the Divine, so does the peace he creates. We are the trustees of peace, not its possessors in this present age. Peace is with us today. Tomorrow it may be with someone else. Everything depends on the way we discharge it. It depends on the spirit with which we involve ourselves in the peaceful moment and with what consciousness we use it. The seekers or keepers of peace are more often possessed by it. In the words of Lao Tzu (570-490 B.C.), there are certain steps one has to cross to obtain world peace. They are as follows:

- If there is to be peace in the world, there must be peace between the nations
- If there is to be peace in the nations, there must be peace in the cities
- If there is to be peace in the cities, there must be peace between neighbors
- If there is to be peace between neighbors, there must be peace in the home and
- If there is to be peace in the home, there must be peace in the heart. 

Peace ultimately is a project of God, and ‘peacemakers are co-workers of God’ (M. Buber). Therefore, any one claims proximity to God cannot be in any way an
instrument to cause or to support violence in the society. Peace starts in the personal sphere of human life but it does not end with it rather it extends to interpersonal level and reaches out to the society at large. It embraces ultimately the entire cosmos. Peace is an end in itself, yet it is means as well to attain it. To be in peace means to be in cordial relationship or being in harmony with the environment, with others and with the self as well. It is being ever sensitive to others and being active in finding ways and means for mutual relationship. To have peace means in Biblical terms ‘enjoying the sum total of God’s blessing’, 87 in other words, to be in the Kingdom of God where the gentle breeze of love and togetherness sways all over’ 88 and above all where God is all in all. However, peace is neither otherworldly nor a utopia! It does not fall from heaven but it is a task to be filled. It is real and it is possible. Hence, it demands a clear and logical understanding of the elements that constitute true and authentic peace and an effective strategy to achieve it.

Here comes the challenge to religions to search their souls for elements in their historical traditions that beget violence and set their houses in order, as well as, built up bridge of harmony and peace in the world. Christian ethics especially in the given context, where violence appears to be esteemed as rightful means for social justice and communal peace, has to deal with the problem in many aspects and different levels. It is not an easy task that can be achieved in one day and by one or a few individuals. It demands a generous spirit of discernment, an indomitable commitment for the cause of peace and justice and an inexhaustible spirit of perseverance reinforced with the collegial fraternity with all who are involved in similar mission. Every initiative to achieve something begins principally with small steps.

- Peace be the objective of our politics
- Peace be the attainment of our philosophy
- Peace be the theme of our literature
- Peace be the objective of our propaganda and
- Peace is preached from the pulpit, from the stage, from the auditorium.
If we are going to pursue peace like this, peace is bound to grace this earth of sorrow and agonies, struggles and strife. Peace is bound to enter into the life of humanity. Peace is bound to descend on our horizons and environments. Then human life shall be a great festival of harmony and happiness, a gay ritual of music and mirth. Then human being shall achieve that for which they built up states, societies, philosophies, religious and a number of things of the kind. Peace is not just for the individual, but for all creation. Biblically, it is well illustrated in Psalm 122, where peace and Jerusalem belong together. Peace is only possible where it is seen to be all embracing, both individual and corporate. In revelation the ‘New Jerusalem’ is an all-embracing concept and cannot be reduced to purely inner spiritual values.

In closing words the researcher suggests that only the total well-being of all can express God’s will and purpose of peace. Everyone wants peace. Peace is possible. It is one’s consciousness function. It is introspective action that enables the individual to delve into the inner recesses of his inner being. We have responsibility to do what is in our power to build the peace. We also need to know clearly what destroys the peace, what offends against the peace. Foundation of world peace can be laid only in the hearts and minds of young citizens of the world. The hearts and minds of young citizens should be taught so well to the young minds. The greatest thing in life is internal peace and external peace and global peace. Peace is the key ingredient to happiness. Peace within means peace without. Therefore learn peace, teach peace and promote peace. If we find peace, or help another person to find peace, subsequently we can improved the world peace.
Endnotes

1  The Holy Bible: John 3: 16.


5  The Holy Bible: Gen. 1: 1.


7  Ibid, 1: 24-28.


9  The Holy Bible: Gen. 1: 31.

10  Ibid, Gen. 2: 15-17.

11  The Holy Bible: Ps. 104.


15  The Holy Bible: Matt. 28.19.


39 The Bible: 1 Cor. 11:1 (in The Amplified version).

40 The Holy Bible: Matt. 5: 9.


The Holy Bible: Col. 3: 15.

Ibid, Matt. 5: 44.

Ibid, 1 Tim. 2: 2.


The Holy Bible: 2 Cor. 13: 11.

Ibid, Colo. 3: 15.

Ibid, Matt 5: 44.


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