



# World Peace Order

Towards an International State



Prof. Muhammad Ahmed Qadri Ph.D.



## About the Author

Prof. Dr. Muhammad Ahmed Qadri is the Founding Director of the Islamic Educational and Cultural Research Center (IECRC), a non-political, non-profit organization founded in 2002 with centers in the USA and Canada.

Dr. Qadri is a renowned political scientist and research advisor for Ph.D. and post-doctoral students. He is a professor at the University of Karachi, Pakistan, Political Science Department and has produced numerous M.Phil. and Ph.D. graduates. His articles have appeared in international political science journals and research dissertations include: *The Role of Religio-Political Elite in Pakistan since 1947 to 1977*, *Islamic Public Administration: Theory and Practice*, and *Western Perceptions of Islam and Global Terrorism*. Dr. Qadri holds certification in Intercultural Communication from the Center for Intercultural Studies, University of British Columbia, Canada, where he now resides. He is also an accomplished Islamic scholar and expert on Comparative Religion Studies.

Dr. Qadri is an academic gold medalist. He is also the recipient of many prestigious national and international awards such as the *Ambassador for Peace Award* presented by the Universal Peace Federation, and the Interreligious and International Federation for World Peace in Canada, the *National Education Award* presented by the Pakistan Education Forum, and the *Award for Research in Social Sciences* presented in Dubai.

Dr. Qadri has appeared on several television programs including Intercultural Communication: A Bridge Among Nations, Pakistan Television Corporation, Quranic Spectrum, Q.TV, and several other television channels in Pakistan. He has also made regular guest appearances on radio and television broadcasts in the U.S. and Canada.

**World Peace Order: Towards an International State** is a response to the need of the present time where the modern world has become disconnected with its true nature and consequently become the victim of depression and violence. We must reclaim this nature, the essence of which is peace. This brief work is a call to all religions, cultures and peoples of conscience to cast aside differences and join forces to create a world order whose focus is the establishment and perpetuation of peace. It is a call to jointly restore the humanity of the human race.

The book also presents for the very first time in history: "The Theory of the International State," offering guidelines for the practical implementation of an international government that will restore and perpetuate peace for all the citizens of our world.





# **World Peace Order**

Towards an International State



***Of One Essence is the Human Race***

**All human beings are in truth akin  
All in creation share one origin  
When fate allots a member pangs and pains  
No ease for other members then remains  
If, unperturbed, another's grief canst scan  
Thou are not worthy of the name of man**

From the *Gulistan-e-Saadi*  
(Translated from the original Farsi)

By Shaykh Saadi Shirazi (may God have mercy on him)  
13<sup>th</sup> century CE Persian Poet, Muslim Scholar and Sufi Saint

Carved at the Hall of Nations, UN Building  
New York

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**Prof. Muhammad Ahmed Qadri**  
**Ph.D.**



Islamic Educational & Cultural Research Center, North America  
P.O. Box 1646, Union City, CA 94587, USA  
Telephone: 510-732-6786  
E-Mail: [info@iecrcna.org](mailto:info@iecrcna.org) Web: [www.iecrcna.org](http://www.iecrcna.org)

Part of a series of IECRC publications

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Date Published: September 2008 (First edition)

Publisher:

Islamic Educational & Cultural Research Center, North America, P.O. Box 1646, Union City, CA 94587, USA

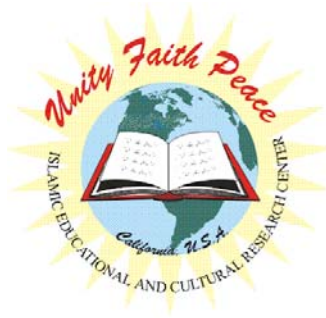
Telephone: (510) 732-6786

E-Mail: [info@iecrcna.org](mailto:info@iecrcna.org)

Web: [www.iecrcna.org](http://www.iecrcna.org)

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The Islamic Education and Research Center (IECRC), based in Fremont, California is a continuation of the centuries old tradition of our ancestors and spiritual guides to bring peace and harmony in society by addressing the essential needs of people regardless of their cast, creed, color or religion. The role of this organization is to foster mutual understanding, tolerance and respect amongst the diverse populations that make up the United States of America in an effort to eliminate prejudice and discrimination; to provide counseling to help improve family relationships in times of stress or crises; and present metaphysics as a science of spiritual guidance.

As a research based organization, IECRC is dedicated to publishing research journals, books and monographs on issues related to multicultural groups in general, and spiritual knowledge in particular.

Management, IECRC

California, USA

## PREFACE

This book has its roots in my article “Islamic State: Tolerance and Political Development” published in the Research Journal, *Islamic*s, University of Karachi, Pakistan, January – March 1999, Volume 7.

During my visit to the United States, the Islamic Educational and Cultural Research Center (IECRC) re-published this article in form of a monograph titled Peace and Tolerance in Islam, in May 2004. With my move to Canada, this concise work gained much acceptance and popularity with the United Peace Federation and the Interreligious and International Federation for World Peace in Canada. Earlier this year I was honored by them with the “Ambassador for Peace” award based on this humble effort.

In keeping with the need of the time, I have expanded this monograph into a more inclusive treatise on peace and present it to you as World Peace Order: Towards an International State. It is my hope that it will serve as an inspiration and springboard for increased collaboration and effective work in the area of peace building within the North American continent and around the world.

In the publication of this work, I extend my deep gratitude to my research team at the IECRC: Mr. Ayyaz Yousaf, Mr. Sharaaz Khan, Mr. Naveed Agboatwala and Ms. Shagufta Ahmad. I pray that this effort proves useful to all who read it. Ameen. For your comments, please write to me at ahmedq19@yahoo.com.

Prof. Muhammad Ahmed Qadri  
Ph.D.

September 11, 2008  
Surrey, British Columbia, Canada

In the Name of God, The Most Beneficent, The Most Merciful  
Peace and Blessings be Upon His Noble Prophets

## CHAPTER ONE: WHAT IS PEACE?

Perhaps a clichéd word in the modern age and one that begs the question, “Is it really possible?” peace is one of those timeless values that was the ideal of the past, is the need of the present and the call of the future. In contemporary times, this word is generally linked to “non-war” conditions or a “peace treaty.” It is often defined as the condition prevailing during the absence of war or a contract or treaty to cease hostilities, be they at a community, national or international level. When applied to interpersonal or professional interaction peace may refer to harmonious, dispute-free relations between two individuals such as – husband and wife, parent and child, teacher and student, worker and manager, friends, co-workers, or roommates. At the individual level this is a state that is generally hallmarked by the absence of mental stress or anxiety and the presence of tranquility with oneself, and one’s Creator.

However, seldom is this comprehensive word, and its prospects analyzed in a holistic context and few are aware of its etymology. The English word “peace” is derived from the 12<sup>th</sup> century Middle English word *pees*, from Anglo-French *pes*, or *pees*, and from Latin *pac-*, *pax*; akin to Latin *pacisci* which essentially means to agree<sup>1</sup>. Referred to as *shalom* in Hebrew, *salam* in Arabic, *shanti* in Sanskrit, *paz* in Spanish, and *héping* in Chinese, all of these terms essentially refer to the concept of one being in agreement with oneself, one’s surroundings and God.

All the major religious traditions describe peace as a state that infinitely transcends the absence of violence or even the presence of justice, to the existence of a state of proactive goodwill and agreement between individuals on the basis of making relationships beautiful for the sake of Divine Agreement (Arabic: *rida*). In the Islamic tradition this is referred to as the element of “*Ihsan*” which gives depth and enrichment not just to worship, but to interpersonal relationships as well. It is the act of going beyond the call of duty to deliver loving compassion to those in need with no material expectations in return. Similarly, the biblical *shalom*, also does not merely refer to the absence of civil disorder but exhorts an active pursuit of the well-being of others. It finds its expression in a sharing and caring community and one that seeks the good life of God’s favor together<sup>2</sup>. In Hindu and Buddhist practice, the Vedic Sanskrit term *shanti* refers to inner peace. These ancient teachings also speak of the need to cultivate peace within oneself in order for that peace to extend out to one’s surroundings.

The importance of peace is well known to all societies and hence symbolized in concrete ways in different cultures. It is stated in the Bible:

“And the dove came in to him in the evening, and lo, in her mouth was an olive leaf plucked off. So Noah knew that the waters were abated from off the earth.”<sup>3</sup>

The dove with the olive branch in its beak has become an almost universal symbol of peace. What informed Prophet Noah (peace be upon him) of the receding of the flood waters, has today come to symbolize the receding of the flood of war and hatred. The Islamic Divine Scripture, i.e. the Quran, also swears by the olive and by Mount Sinai and by the land of

Mecca informing people that God has created humanity on the highest moral archetype, even above the angels. However he has within him certain tendencies towards failings that can cause him to fall even below satan. And the path to peace is embedded with faith coupled with good deeds.<sup>4</sup> It is interesting to note that in this chapter of the Quran, God is swearing by symbols that are sacred to the Judeo-Christian-Islamic succession of traditions. All three religions hold Prophet Abraham (peace be upon him) as their Patriarch who is believed to have set the original foundation of the Holy Kaba in Mecca, the direction in which Muslims around the world pray five times a day. This is just one of the many indicators of the potential that lies within the religious scriptures to unite its adherents in peaceful co-existence. Another indicator is the popular belief that the Divine Scriptures of majority of the major religions were revealed in the same lunar month – the month of Ramadan which is known for its call to patience, empathy and self-purification. The Scrolls to Prophet Abraham, the Psalms to Prophet David, the Torah to Prophet Moses, the Bible to Prophet Jesus and the Quran to Prophet Muhammad (peace be upon them all) – all descended in the same lunar month from the same Almighty God Whose intent is to guide humanity towards the establishment of peace within himself and on the earth. However, unfortunately religion today is misused and many heinous crimes are committed in its name. Religion is like a knife that can be misused to unjustly kill an innocent person, or rightfully employed to cut bread to feed the hungry. It is not the religion that is to blame; but the people who implement its Laws. The Laws are Divine, however the implementation is human. And it is the implementation of any law that dictates its effectiveness – not the theoretical law itself.

## **Nature and Scope of Peace**

Peace is a natural state, one that every individual is fundamentally attracted to and a condition that we all seek to be in. No healthy individual likes to create a situation of unrest that takes away one's peace or someone else's peace. Even the child that is apparently making trouble is seeking attention for some unfulfilled need. However within the human nature there is a tendency towards going to excess – coveting more than our needs, and giving less than what others need. This is a human weakness. Our needs are our rights and others' needs are our responsibilities. This is a formula that has its roots in Divine Injunction. However it is also a formula that would satiate the secular school of thought.

Peace is disturbed when the balance of rights and responsibilities between individuals and societies is lost. If immediate amends are not made, such lack of fulfillment of responsibilities and/or encroachment of rights can lead to deep wounds causing irreparable rifts that can span generations and eventually lead to full-fledged war. This is because the world is the sum total of the people within it. And the human being is the microcosm of the world. The restoration of balance of rights and responsibilities is called justice. This is why the famous slogan “If you want peace, work for justice” rings to one's core.

However there is a higher moral ground - one that goes beyond justice. It is one that calls for forgiveness, generosity, beautification, pro-active love and compassion. It is the concept of turning the other cheek instead of taking an eye for an eye. The aspirants of this formula forfeit their rights for the benefit of others. They give out more than what is simply needed. They return evil with good. They are like the tree in

the Islamic Sufi tradition, that when it is beaten (shaken), in response, sweet and nourishing fruits fall off from its branches for the perpetrator to savor. To some, such behavior might be counter-productive as they may argue that the perpetrator must be avenged to teach them a lesson. However the human being has a very high moral potential if nurtured. When examples of high moral behavior are displayed, people are encouraged to follow suit. If we forgive others and proactively make them happy, chances are they will forgive us and model the same behavior. And the one who initiates such exemplary character is praised and spiritually rewarded in all religious traditions. These are the righteous people who are like beacons of light for the rest of humanity to be inspired by. Such individuals then become the focal point for creating peace in their societies. These are the movers and shakers who know and understand the meaning of sacrifice. They recognize that short term losses must be taken for long term benefits to prosper. These are the true leaders. They understand that leadership is not about authority. It is about responsibility to the people and accountability to God. But such are a select few. The Islamic Quranic scripture refers to them as the ones close to God (*Muqarraboon*). For the vast majority of followers however, real peace can only be achieved through the establishment of social justice. And this is a paradigm that must be implemented in all earnestness. Working for social justice is encouraged in all religions so that peace can be created. And “Blessed are the Peace Makers”<sup>5</sup>.

This book explores the creation of a “World Peace Order” highlighting the peace creating elements in all the major world religions. As much as modernity has permeated our daily existence and as much as materialism has overshadowed our attitudes, the majority of the world still believes in God or a

Supreme Being outside of themselves, and refers (if not adheres) to some type of moral code of behavior. This moral code is at the core of every major world religion and the sundry flavors of it like the different colors of the rainbow together carry the latent energy to create a very successful “World Peace Order”. However what are the obstacles to the implementation of this universal moral code? Is it the moral code itself as argued by philosophers the likes of Marx as the opium of the people? Or is it something within the human being that prevents the implementation of the peace-producing moral code?

What prompted Cain to kill Abel? What drove the Mongols in the 13<sup>th</sup> century CE to invade Iraq? What motivated Hitler to massacre millions of Jews? And what impels people to blow themselves up? What is that human failing as an individual or as a collective entity that makes us the cause of other people’s suffering? Is it the injustice we experience ourselves that causes the human being to lash out in revenge? Can these injustices be addressed at the individual and the global level? Can amends be made, can broken hearts be mended, can deep wounds be healed, can rifts be removed, and can bridges be built? Is there hope for peace? Can we together create an international state whose guiding principles are the creation and sustenance of peace?

## **History of Peace**

It is interesting to note that historically human societies have always had measures in place to prevent conflict. Perhaps this was the result of recognizing the human weakness of the lack of self restraint and inclination towards attitudes such as “Might is Right.” Such procedures were logical implementations by the wise and righteous or even by those

desiring material longevity, for the perpetuation of the human race. As it is no doubt that humanity's survival rests on peaceful co-existence of its many cultures, races, and religions.

The independent city-states of Ancient Greece during its Archaic period (8<sup>th</sup> – 5<sup>th</sup> BC) frequently waged war with each other. In order to curb this, several of them came together and formed an organization that made one of the first attempts to limit warfare. This organization, called the Amphictyonic League, prohibited any member from destroying another or cutting off another's water supply and also coordinated the Olympic Games. Once every four years, these Olympic Games united the city-states. A truce created temporary peace throughout Greece so the games could take place. For a month, no one could bear arms or make war.

The Roman Empire maintained peace throughout a large part of the world during a period known as the Pax Romana (Roman peace). This peace lasted more than 200 years, from 27 BC to 180 CE. During the Pax Romana, the Roman Empire extended over much of Europe, the Middle East, and Northern Africa. At that time, no other nation was powerful enough to attack the Romans.

After the Roman Empire weakened during the 5<sup>th</sup> century CE, small wars raged throughout Europe. At this time, the Christian church became the greatest force for peace. A Medieval European movement of the Catholic Church called the “Truce of God” limited fighting in private disputes to certain days of the week. It was the first organized attempt to control civil society through non-violent means. A ruling called the “Peace of God” forbade fighting in such holy places as churches and shrines. Similar to the Amphictyonic League, the church permitted “just” or “sacred” wars, such as those in

defense of Christianity or a people's homeland. This appears to be the origin of the oxymoronic term “holy war” which is profusely used in the media today in reference to unrest particularly in the Middle East. Conceptually there is nothing sacred or holy about war, however the point here being that the cause was deemed holy or sacred enough to go to war to defend the truth.

In Arabia, four out of the twelve lunar months were considered sacred and no warfare was allowed in these months. Pre-Islamic Arabia was known for vendettas that spanned generations. However when these sacred months arrived it was a time to lay down all weapons.

However such measures to keep the peace were obviously not sufficient to prevent the horrendous blemishes that have marred our collective human history such as the Crusades, the Mongol invasions, the Holocaust, World War I, and World War II. Even the creation of the United Nations and its primary judicial organ, the International Court of Justice, has not prevented the ethnic cleansing genocides in Bosnia, or the World Trade Center Bombing. And neither has it been sufficient in preventing the ongoing suicide bombings and unrest in Tibet, Pakistan, Ireland, Iraq, Sri Lanka or various other places that are the subject of political unrest in the world today.

Furthermore, the advancement of technology has altered the nature of warfare. With the invention of the gun powder, expression of human conflict changed from swords and spears to cannons and bombs. Such weapons of mass destruction have astronomically compounded the impact of human warfare.

Fortunately, conflict resolution and peace studies have now become the subject of serious study in most universities around the world. Their need is being felt and appreciated more and more by all sectors of society - both governmental and private. Cultural Diversity trainings are also another means of creating peace amongst cultural groups that are unaware of each others' beliefs and practices. Such trainings are becoming the norm in corporations with the increasing practice of off-shore teams having to coordinate their efforts across the globe.

Peace has played a great role in every society and the history of humanity has shown that no society has progressed without peace. Ever since humanity began, popular sentiments have always geared towards guarding against "Might is Right" type attitudes. Political philosophers such as Thomas Hobbes, John Locke, and Jean-Jacques Rousseau, have stated through the Social Contract theory that human beings are willing to even give up some of their individual freedom and rights to a government and/or other authority in order to receive or jointly preserve social order. This General Will of the people is an indication of the human need and desire to establish order to prevent oppression, and establish peace in a civilized society.

Today we can say with certainty that the greatest problem or dark side of society is that we have forgotten the nature and history of peace. The term is being misused and abused and as a result, the one suffering is the human being and our humanity. The need of the time is to search for paths that take us away from wars and towards love, equality and humanity. This is God's earth and it should be for human beings and peace and not for satan and hatred. If we succumb to the popular notion that human being gains victory through wars,

then peace will be lost in the world. It has been seen that no country can force itself upon other. But through friendship one people can come close to another people. All religions and schools of thought teach the same thing.

Today's society is a victim of crisis and uncertainty. The world is at crossroads. It is not sure of the paths to peace. And for how long this peace will be useful. Or what methods can be adopted to sustain this peace. The current state of world peace is that of disorder. It has increased hatred. In such a scenario, how can one reach the goal of peace? The human being has forgotten the nature of peace just like the prisoner who was imprisoned at the age of ten. He then became so used to the walls of the prison that the outside fresh air became strange to him. We have become so used to war that we have forgotten the air of peace. When there is a serious effort towards peace, such an effort is viewed with an eye of suspicion. One people don't trust another. One country doesn't trust another. One group doesn't have confidence in another. In such a condition how will the doors of peace open? There is a gulf between the Eastern and Western world. Especially today all around there are bullets and gunpowder. Lawlessness is increasing and so is the concept of state within state, akin to the increase in terrorism, extremism, exploitation of smaller powers by bigger powers, distance between all the religions, and the lack of communication and confidence. These are extremely serious matters that have shaken the world and created an international crisis.

However despite all this, there are people who are working for peace albeit few. Their efforts are certain like that traveler who leaves home for his destination but encounters a desert and loses the way. The weather is against him, there is intense heat

coupled with the fear of death. However despite these perilous conditions the traveler steadily treads his path through the desert with the certainty that his path is taking him towards his destination. And even if he or she dies on the path, they leave behind their footprints in the sand – their writings. This is the path to peace – keep walking and one day you will reach your destination.

## CHAPTER TWO: PEACE AND THE WORLD RELIGIONS

### Judaism on Peace

The Hebrew word for peace—*Shalom*—is used in various contexts the meaning of which is slightly different based on its usage. In the Jewish tradition, *Shalom* is often used to name newborns, organizations, events, and in various expressions, including greeting and saying farewell.

However, a more holistic meaning of the word encompasses the perfection of peace at every level including its physical, spiritual, social, and divine dimensions.

Dr. Aviezer Ravitzky, the Saul Rosenblum Chair of Jewish Philosophy and Chair of the Department of Jewish Thought at Hebrew University offers the following meaning to the word *Shalom*:

The Hebrew word for peace, *shalom*, is derived from a root denoting wholeness or completeness, and its frame of reference throughout Jewish literature is bound up with the notion of *shelemut*, perfection. Its significance is thus not limited to the political domain—to the absence of war and enmity—or to the social—to the absence of quarrel and strife. It ranges over several spheres and can refer in different contexts to bounteous physical conditions, to a moral value, and, ultimately, to a cosmic principle and Divine attribute.<sup>6</sup>

When using the word “Bible,” it refers to various sets of religious writings of Judaism and Christianity. In the context of the Bible, *shalom* mostly denotes the concept of peace with respect to the state of affairs, of well-being, tranquility, prosperity, and security.

Judaism brings the *shalom* of God to people who follow His way. It inculcates love, truth, and obedience to the commandments of God. Peace is God’s gift to His people. Aaron was instructed to bless the people with the following prayer: “May the Lord uncover His face for you and bring you peace (Numbers 6:26).” Peace is a mark of the messianic kingdom where righteousness and peace embrace each other (cf. Psalms 85:10). All the nations will stream to the mountain of the Lord where He will teach them His ways. There will be no war. The peoples will “hammer their swords into ploughshares, their spears into sickles. Nation will not lift sword against nation. There will be no more training for war” (Isiah 2:4). The prophet Micah beautifully adds: “Each man will sit under his vine and his fig tree, with no one to trouble him.” (Micah 4:4). “The biblical people of Israel are to look forward to the reign of the ideal Davidic king, the Prince of Peace, who will install a wide dominion in a peace that has no end (cf. Isiah 9:6-7).”<sup>7</sup>

Of course, *shalom* also denotes the opposite of war, as in ‘a time for war, and a time for peace (Ecclesiastes 3:8),’ for the absence of war, too,

suggests an orderly, prosperous, and tranquil state of affairs. In several scriptural passages the word peace refers to a value, and is used in the sense of equity, or loyalty (cf. Zechariah 8:16; Malachi 2:6).<sup>8</sup>

In Jewish Rabbinical Literature—the entire spectrum of rabbinical writings in Jewish history—the word *shalom* denotes the overcoming of strife, quarrel, and social tension, the prevention of enmity and war. Of these, the most interesting are the writings of the Jewish Sages in the interest of peace because their taught about the subject represents the relationship with the fellow human beings.

He who establishes peace between man and his fellow, between husband and wife, between two cities, two nations, two families or two governments...no harm should come to him (Mekhilta Bahodesh 12).<sup>9</sup>

The Talmud states: “The whole Torah [i.e., the whole of Judaism] is for the sake of peace. (*Tractate Gittin*, 59B)”<sup>10</sup>

The series of regulations ordained by the Sages ‘in the interest of peace’ (*mi-pene darkhei shalom*) were also meant to affect relations both among the Jews themselves and between the Jews and the Gentiles.<sup>11</sup>

Our sages commanded us to visit the sick even of heathens and to bury their dead with the dead of Israel for the sake of ‘the ways of peace,’ for behold it is stated, ‘and that his mercies are extended to all his creatures’ (Psalms 145:9) and

it is stated. 'Torah's ways are pleasant ways and her paths are peace. (Proverbs 3:17)<sup>12</sup>

It is the essence of the prophetic tiding—'The prophets have planted in the mouth of all people naught so much as peace' (Bamidbar Rabah Naso 11:7)—and of redemption, 'God announceth to Jerusalem that they [Israel] will be redeemed only through peace' (Deuteronomy Rabah 5:15).<sup>13</sup>

In some of the teachings of the Rabbis, peace is encouraged to such a degree that one is permitted to even say a lie in order to keep the peace, perhaps in the same sense that one may lie about the beauty of his not so beautiful wife so as to please her and keep the peace in the home. Or in the same way that one may lie to save the taking of a life unjustly.

It was said in the name of Rabbi Eleazar ben Simeon that 'one may deviate from the truth for the sake of peace' (BT Yevamot 65b); in an even stronger formulation, it was said, 'All falsehood is forbidden, but it is permissible to utter a falsehood for the purpose of making peace between a man and his fellow.' (Derekh Erez Zuta, loc. cit.).<sup>14</sup>

The importance of peace is so important in the Jewish tradition that one is obligated by law to seek it and pursue it to the best of one's ability.

Great is peace, for of all the commandments it is written: 'if [emphases added] thou see,' 'if thou meet' (Exodus 23:4, 5), 'if [there] chance'

(Deuteronomy 22:6); that is, if the occasion for this commandment should arise, you must do it, and if not, you need not do it. In relation to peace, however, [it is written]: 'seek peace, and pursue it'--seek it in your own place, and pursue it even to another place as well. (Leviticus Rabah 9:9)<sup>15</sup>

The need to discuss the meaning of the word “*Shalom*” and its usage in the Jewish and Hebrew texts is important in order to demonstrate the degree at which peace is very much in the fabric of, and part and parcel of the Jewish culture and religion. The Jewish faith encourages the perfection of peace holistically and at every level including its physical, spiritual, social, and divine dimensions. Its rabbis and sages would go to such a degree of promoting peace between fellow human beings so as to even prioritize and oblige its adherents to establish it above other religious values.

## **Christianity on Peace**

Christians believe in God first, but along with this vertical relationship to the Creator, there is the unceasing call to the horizontal relationship with God's created beings. To Christians, these two relationships cannot be separated.

Christianity summarizes this second aspect of religion by saying that the person who loves God must also love the neighbor (cf. 1 John 4:20). A good Christian is a good citizen. The building up of the kingdom of heaven not only does not abstract from, but promotes and demands the building up of the earthly city or the kingdom of this world (cf. Vatican II: *Gaudium et Spes*, 42, 43)<sup>16</sup>

This building up of the kingdom of the world is far from materialistic gain, but mainly aimed at winning the hearts of those who are down-trodden and inclining them to the first relationship, thus, the emphasis of conversion in Christianity.

Which one of us is not familiar with the widely-respected and loved Mother Theresa, a Catholic and champion of the down-trodden in the Christian world, who once said:

If we aim to help a sick person physically, and all our care is devoted to him, then it has a spiritual effect as well. With physical healing, one sees the disease and determines how much medicine is needed. These are logical and rational steps. On the spiritual side, as there is no judgment, you let happen whatever is going to happen spiritually. And the more loving you are

towards that person the more something will happen spiritually to them and to you. It is always better to expect nothing. Let God work in His own way and then things do happen. Certainly I have seen people expressing this change, showing that in some way they are more aware of God's love for them. It mightn't be in words but is evident in their behavior: a peace descends upon them.<sup>17</sup>

This is being at peace with one's Creator through the salvation of the soul.

One cannot help but notice the mention of the word "love" in Mother Theresa's statement. While love for God is a requirement of the religion, love for humanity must also follow. Francis Cardinal Arinze in his book "Religions for Peace" mentions a golden rule of moral conduct also shared by all religions and what he considers a key foundation to peace—*Love your neighbor as yourself*.

If this rule is followed in its true sense there is no reason why conflicts and misunderstanding cannot be resolved between brothers, neighbors, provinces, and countries, and so forth. This golden rule, according to Christianity, is the foundation of foundation of peace.

This is being at peace with humanity.

Moreover, among the practical aspects of religion that continues to have a deep and profound effect on the human heart and in battling the ego are these beautiful words attributed to Jesus Christ:

You have learned how it was said: Eye for eye and tooth for tooth. But I say this to you: offer the wicked man no resistance. On the contrary, if anyone hits you on the right cheek, offer him the other as well; if a man takes you to law and have your tunic, let him have your cloak as well. And if anyone orders you to go one mile, go two miles with him. Give to anyone who asks, and if anyone wants to borrow, do not turn away. [Matthew 5:38-42]<sup>18</sup>

The message that Jesus Christ (peace be upon him) was conveying to his community in this verse is that one must ignore the base inclinations of the self and inculcate within them important attributes of self-restraint, forgiveness, generosity, kindness, and returning evil with goodness. These attributes describe the tools needed to battle against the base aspects of the self.

This is being at peace with the self.

Thus, the contribution of Christianity to the “World Peace Order” is to be at peace with one’s Creator by accepting His Will; to be at peace with humanity by serving and loving all; and to be at peace with one’s self, by denying the ego. According to Christianity, these are the ingredients of peace.

# **The Fruit of Service is Peace**

by

*A Prayer from Mother Theresa<sup>19</sup>*

Lead me from death to life,  
From falsehood to truth.

Lead me from despair to hope,  
From fear to truth.

Lead me from hate to love,  
From war to peace.

Let peace fill our hearts,  
Our world our universe.

Peace peace peace.

## Islam on Peace

(Reprinted and expanded from the original:

Peace and Tolerance in Islam, published May 2004, IECRC)

The word *Islam* is a comprehensive Arabic term with the tri-literal root *sa-li-ma*, which means to be safe and sound, unharmed, unimpaired, intact, safe and secure<sup>20</sup>. Derived from the root *sa-li-ma* are the words *salm*, *silm* and *salaam*, which fundamentally mean peace. The word *Islam*, which is the name of the monotheistic religion that claims about 1.2 billion adherents around the world today, is derived from these words. If one analyzes naming conventions, one will conclude that the name of a thing reflects its essence. One of God Almighty's infinite Names as given by Him is *As-Salaam*, which means the "Source of All Peace". And when God Almighty named His final revelation to humanity as *Islam*<sup>21</sup>, it was because this is the goal of the religion: to achieve peace – with oneself through harmonious self-realization, with the rest of God's creation, through the maintenance of the basic attitude of good will, and with God Almighty, through submission to His Design and Will.

Islam is a three-fold phenomenon. It is a strong monotheistic faith. It is a state based on universal brotherhood and finally it is a peaceful way of life, with every activity down to the smallest detail regulated by Quranic and Prophetic prescriptions. Thus Islam is a complete integration of cultural diversity and social ethics. It is because Islam is such a complete faith that by the 13<sup>th</sup> century CE, it had achieved its intellectual peak and introduced ethical dimensions of the universe, freedom of mind, and knowledge, which provided light for meaningful action. Islamic philosophy recognizes that envy, recrimination, mutual resentment, belittlement and hatred separates man from man and therefore gives a moral

code and norms of behavior in order to eliminate social ills. It is a morality of unity in diversity of the highest type, where man unites in himself the widest variety, complexity and completeness of life. One of the meanings of Islam is surrender to the will of God: the more we surrender, the more peace we shall have.

The Quran emphasizes:

Verily, whoever submits himself entirely to the Will of God, and he is the doer of good to others, he shall have his reward from his Lord, and there is no fear for such, nor shall he grieve.<sup>22</sup>

The word *salaam* is also used in the Islamic greeting on this earth: *As-salaam alaykum*, which means “Peace be upon you”. And the greeting Muslims are taught that will be used in Paradise is also “Peace”, as revealed in the following verse of the Quran:

And those who believed and did good deeds will be admitted into Gardens beneath which rivers flow, abiding in it forever, by the command of their Lord; their greeting in it is ‘Peace.’<sup>23</sup>

Muslims believe that God, or *Allah* (same semantic root as *Elohim*, one of the principal names by which God Almighty is designated in the Hebrew Scriptures), the one Creator, created all of creation, including humanity. He then, out of His infinite Mercy, sent Prophets to guide mankind, having assigned humanity the responsibility of being vicegerent on earth. Muslims believe in the divine messages of all the Prophets

(including Adam, Noah, Abraham, Moses & Jesus, peace be upon them all) and that this institution of Prophethood was sealed with the Holy Prophet Muhammad (peace be upon him). The message of Islam that the Holy Prophet (peace be upon him) brought affirms all previous and concludes formal Divine textual revelations. This message is embodied in the Quran, the Divine Text revealed to the Holy Prophet Muhammad (peace be upon him) and the practices of the Holy Prophet (peace be upon him) referred to as the *Sunnah*. The scholars have said that all of humanity is the Holy Prophet Muhammad's (peace be upon him) community (*Ummah*) because he (peace be upon him) has been sent as a mercy to all the worlds.<sup>24</sup>

### **Embracing Cultural Diversity in Islam**

The Islamic tradition teaches us that peace is achieved through tolerance, forgiveness, responding to evil with good, and proactive good deeds that bring joy to others. This is a four-tiered approach that gives the human being opportunities to exercise increasing spiritual efforts.

The concept of tolerance or embracing diversity comes into play when one is dealing with the "other", something or someone different. The Quran offers guidance in this matter:

O mankind! We have indeed created you from one man and one woman, and have made you into various nations and tribes so that you may know one another; indeed the more honorable among you, in the sight of Allah, is one who is more pious among you; indeed Allah is All Knowing, All Aware.<sup>25</sup>

This verse is very clear that the diversity in creation is inherent and by Divine Design and that its purpose is to interact, to get to know one another, to learn from one another, and to be a part of the global picture. The many different cultures that exist in the world today are a blessing. What a boring world it would be if we were all the same! It is this interaction that allows for increased understanding and enrichment which in turn contributes towards the promotion of peace between various communities.

Within the religion of Islam, there is much room for scholarly interpretation, which is what gave rise to the four existing authentic jurisprudential schools of thought and forty spiritual schools of thought that make up the rich fabric of the Islamic intellectual and spiritual tradition. The Quran says:

“There is no compulsion in religion.”<sup>26</sup>

And the Holy Prophet Muhammad (peace be upon him) said:

“The differences of opinion amongst my Community (*Ummah*) are a blessing.”

One of the great luminaries of the Islamic intellectual tradition, Imam Shaf’i (d. 820 CE, may Allah Almighty be pleased with him) would say on a given issue: “I am right with the possibility of being wrong, and you are wrong with the possibility of being right.” This is reflective of the attitude that the early community, who lived with the Holy Prophet Muhammad (peace be upon him), adopted. It is also the attitude of the later generations who follow in the footsteps of the Holy Prophet Muhammad (peace be upon him), when dealing with differences. This is far from the modern day

polemics that people engage in where more attention is paid to “who is right” versus “what is right”.

Islam stresses co-existence. The Quran clearly tells Muslims to protect the Christian church, the Jewish synagogue, and places of worship of all other peoples as much as they defend their mosques<sup>27</sup>. This is clear evidence of the emphasis that Islam has laid on tolerance and co-existence with other religions and civilizations. Islam also exhorts its followers to ensure the protection of all educational, charity and cultural centers of other civilizations. It may be deduced that the NGO’s working in the field of education, health and social welfare also fall in this category. One can also refer to the word *Sawamiah* used in verse 40 of Chapter *Al-Hajj* of the Quran, which stipulates that all kinds of establishments of other civilizations must be protected.

Whenever Christian scholars came to the Holy Prophet Muhammad (peace be upon him) for a dialog, he (peace be upon him) arranged their stay in *Masjid-e-Nabawi* (The Holy Prophet’s (peace be upon him) mosque in the holy city of Medina). On such occasions, the Holy Prophet (peace be upon him) not only held talks there, but also allowed the Christians to perform their religious rituals within the mosque.

In order to keep alive the spirit and teaching of the Quran, the most significant charter of tolerance was granted by the Holy Prophet Muhammad (peace be upon him) to the Christians in the 9<sup>th</sup> year of Hijra. It reads:

To the Christians of the Nijran and neighboring territories, the security of Allah Almighty and the pledge of His Prophet (peace be upon him) are extended for their

lives, their religion, and their property – to the present as well as the absent and others besides; there shall be no interference in (the practice) of their faith of their bishopric, nor any monk from his monastery, nor any priest from his priesthood and they shall continue to enjoy everything great and small as heretofore; no image or cross shall be destroyed; they shall not practice the rights of blood vengeance as in the days of ignorance; no tithes shall be levied from them; nor shall they be required to furnish provision for the troops.<sup>28</sup>

We may also recall the diction of the Holy Prophet (peace be upon him) shortly before passing on to the Divine Realm advising Muslim rulers to be sensitive to the needs of their non-Muslim citizens:

“Observe scrupulously the non-Muslim subjects.”<sup>29</sup>

Another saying of the Holy Prophet (peace be upon him) is:

Whoever oppresses the non-Muslim subjects, I shall be their advocate [of the non-Muslim subject] on the Day of Resurrection (against the oppressing Muslims).<sup>30</sup>

On the occasion of the farewell pilgrimage, the Holy Prophet Muhammad (peace be upon him) exhorted the believers:

You are all born of Adam and Adam was made out of clay. An Arab has no superiority over the non-Arab. Neither does a white man

enjoy superiority over a black man, nor a black man over a white man except by piety. Remember that your lives and properties are sacred and inviolable among one another.<sup>31</sup>

Equality in the matter of justice applies to members of all faiths. The Messenger of Allah (peace be upon him) stressed about taking care of minorities in an Islamic state:

“Their property is like our property and their blood is like our blood.”<sup>32</sup>

Therefore it can be seen that Islam provides equal protection to members of other faiths. Islam inculcates the love of God’s creatures in general and of the human family in particular, as corroborated by the following statement:

“The best of you is he who is best to God’s family (i.e. humanity)”<sup>33</sup>

The Holy Prophet Muhammad (peace be upon him) said that Islam regards Muslims as one fraternity, inside which it affirms the existence of the Islamic brotherhood, wherein all distinctions of caste, creed, tribe, color, language, and territory are suspended and obliterated, and which has been allotted the function of acting as the servant of and the torchbearers of Divine Guidance for the larger human brotherhood.

Side by side with the code of conduct meant to be observed within the circle of the Islamic brotherhood, Islam also gives a definite code of human love, which relates to the dealings of Muslims with the larger human society. In this regard, the Quran says:

The believers are brothers to each other; therefore make peace between your two brothers and fear Allah, so that you may gain mercy.<sup>34</sup>

The Dutch orientalist Snouck Hurgronje observes:

The ideal of a league of Human Races has been approached by Islam more nearly than by any other ideology, for the League of Nations founded on Muhammad's religion takes the principle of equality of all human races so seriously as to put other communities to shame.<sup>35</sup>

H.G. Wells says:

Islam created a society more free from widespread cruelty and social oppression than any society that has ever been in the world before.<sup>36</sup>

### **Forgiveness and Returning Evil with Good**

The other realm where tolerance comes into play is when one is wronged by another. If a person is wronged, he or she has five options:

- Retaliate with intensity greater than what was inflicted upon them: This is of the days of ignorance of pre-Islamic Arabia and is completely prohibited in Islam. For example, someone gets hit on the wrist and they turn around and break the other person's bones.

- Seek retribution in the intensity that was inflicted upon them: Although this is allowed, it comes with very strict guidelines and is at the lowest level. This is the concept of an eye for an eye, and a tooth for a tooth.
- Tolerate the wrong action with patience: This is where one ignores, overlooks, and bears the pain of being wronged and is the first stage towards fostering peace in society.
- Forgive the wrongdoer: This is the second stage where the person wronged forgives the wrongdoer and harbors no grudges against that person.
- Respond to the wrong action with goodness: This is the highest level, which is explained in spiritual metaphors like the fruit laden tree, that when it is beaten (i.e. shaken) it responds by giving fruit. This is the behavior that was always exemplified in the life of the Holy Prophet (peace be upon him) and what Muslims are always urged to do. The Holy Prophet (peace be upon him) said:

“I was raised amongst you to perfect your character.”

The Holy Prophet (peace be upon him) practically illustrated the concepts of forgiveness, overlooking, and tolerance (Arabic: *'afw*), and responding to evil with good. If one has been oppressed, or received an injury from someone, or has been backbitten, or one's family has been hurt, or has been caused some type of physical or mental pain; but despite all these, the person chooses to rise to the high human moral ground of practicing good manners, and keeping ethics in the

forefront, dismisses all the pain, and for the contentment of Allah Almighty, forgives that person, such an action is called tolerance. If one studies the life of the Holy Prophet (peace be upon him), one will realize that the Holy Prophet's (peace be upon him) entire life was spent teaching that one must never take revenge against anyone, never call anyone bad, never transgress anyone's rights, and never oppress anyone. If one studies the Quran, it is very clear that the Holy Prophet (peace be upon him) and the teachings of the Quran have fostered a society of tolerance, forgiveness and returning evil with good.

The Holy Prophet Muhammad (peace be upon him), was a consummate exemplar of this philosophy. The Holy Prophet's (peace be upon him) life is recorded in the history books to learn about, reflect upon and adopt. If one studies these books, one will realize that despite all the tremendous hardships and resistance that the Holy Prophet (peace be upon him) was faced with by family and others, the Holy Prophet (peace be upon him) always displayed the highest moral ground of returning evil with good, which is what eventually won the hearts of the resisters. It is narrated in the books of Islamic history on the life of the Holy Prophet (peace be upon him) (*Seerah*) that there was a Jewish neighbor of the Holy Prophet (peace be upon him) who out of her ignorance, used to throw foul things on him (peace be upon him) everyday. Far from retaliating, the Holy Prophet (peace be upon him) bore her actions with patience and forgave her. Then, one day she did not commit this action. A few days went by in this way. The Holy Prophet (peace be upon him), worried, went to this lady's house and found her ill in bed, and asked about her health. She was so moved and touched by the Holy Prophet's (peace be upon him) kindness, which he had shown despite her cruel acts, that she declared the witnessing to the Islamic faith:

“There is no God but Allah and Muhammad (peace be upon him) is the Messenger of Allah.”

The history books detail the treatment of the Holy Prophet (peace be upon him) by the community in Mecca when they were brought the blessing of the message of Islam. In the early years, majority of the Meccans were against the Holy Prophet (peace be upon him). They inflicted much pain, performed numerous open transgressions and oppressions against the Holy Prophet (peace be upon him) and the Companions (known as *Sahaba*, i.e. those early Muslims who saw the Holy Prophet (peace be upon him)). They had been boycotted to the point that no one was allowed to trade with them and hunger reached such heights that the early Muslims had to tie stones to their stomachs to suppress the hunger pangs. When the early Muslims went to the Holy Prophet (peace be upon him) and showed they had tied one stone to their stomach, the Holy Prophet (peace be upon him) showed them the two stones tied to his (peace be upon him) blessed stomach, teaching them the patience and forbearance that is needed whenever one is engaged in doing what is right.

The atrocities of the rejecters of the message of Islam reached their heights when they exiled the Muslims out of the Holy Prophet's (peace be upon him) birth town, Mecca. However, when the tides turned and the Muslims were granted clear victory over those who didn't accept the message, and returned to Mecca (recorded in the history books at *Fath Mecca*), during their entry into the blessed city, the Holy Prophet (peace be upon him) and his Companions did not display any signs of revenge. No one was killed, no transgressions were committed, no women or children were harmed, no old enmities were brought out. Instead, the Holy Prophet (peace be

upon him) announced a general amnesty in Mecca. It is important to keep in mind that the atrocities and transgressions that the Holy Prophet (peace be upon him) and the Companions had been subjected to by the disbelievers of this city were not trivial. They harmed the Holy Prophet (peace be upon him) during prayer, threw foul things, placed false accusations, banned trade, imposed sanctions to the point of causing near starvation, and eventually the Holy Prophet (peace be upon him) and his followers had to leave their homes and their belongings and migrate. However, when the Holy Prophet (peace be upon him) came back to hometown Mecca, the magnanimity displayed at this momentous and historic juncture of tolerance and forgiveness by him (peace be upon him) is a shining example in history for the modern world to learn from and implement, if we are to resolve some of the rife that plagues our societies today. The Victory of Mecca is a unique example in human history of a non-violent, bloodless, peaceful conquest that had no casualties, no collateral damage, and no fallout, except one of creating a universal example of forgiveness and returning evil with good for the world to follow.

Another heart moving example of the Holy Prophet's (peace be upon him) tolerance, forgiveness, and returning evil with good was the incident at Taif, a city in Arabia where he (peace be upon him) attempted to take refuge when the Meccans had impudently exiled the Muslims. Far from providing refuge, the inhabitants of Taif treated the Holy Prophet (peace be upon him) in an even worse manner, setting their young boys to throw stones. The Holy Prophet's (peace be upon him) blessed feet were injured to the point that his (peace be upon him) blessed sandals were filled with blood and his (peace be upon him) blessed skin was separating with it. At this point, the

angel Gabriel (peace be upon him) came to the Holy Prophet (peace be upon him) saying that he could crush these people if he (peace be upon him) so commanded. However, the Holy Prophet (peace be upon him) having the full power and authority to make this happen, instead, chose to forgive these transgressors and said, “I sense the fragrance of belief from their generations.” And he (peace be upon him) prayed for them.

This is why it is said in the Quran:

“Forgive the mistakes of people and adopt the trait of overlooking.”

Furthermore the Quran says:

Those who spend in Allah’s cause, in happiness and in grief, and who control their anger and are forgiving towards mankind; and the righteous are the beloved of Allah.<sup>37</sup>

In other words, if someone has transgressed against our rights, or oppressed us, or committed a bad deed against us, then the high moral ground is to ignore these and not hold any hatred or grudge against them and then talk well with them. The reason for this is that if one harbors bad feelings against that person, or has the desire to take revenge, then by nature, hatred gives birth to hatred. Islam has provided the single method to eliminate hatred: forgive one another, do not take revenge, and display kindness amongst Muslims, as well as members of other faiths and communities, be that you are living in those societies or that they are your neighbor. Whenever you think of them, think well of them. In Islam, the neighbor has immense rights. Islam teaches that:

“The person from whose evil a neighbor is not safe, such a person is not a Muslim, whether he is a disbeliever or a believer.”<sup>38</sup>

It is narrated from Hazrat Ibn-e-Umar (may Allah be pleased with him) that the Holy Prophet (peace be upon him) said:

“One must tolerate the mistakes of other people 70 times every day.”<sup>39</sup>

Also one excellent response exhorted in the Quran to people who instigate us with ignorant behavior is to say “Peace” as elucidated in the following verse:

“And the bondmen of the Most Gracious who walk upon the earth humbly, and when the ignorant address them they answer, ‘Peace.’”<sup>40</sup>

No matter where the Muslim resides they must keep the message of Islam in their minds and reflect that that Holy Prophet’s (peace be upon him) entire life’s philosophy was that of forgiveness and overlooking and this is the reason that the Holy Prophet (peace be upon him) has said in the Blessed Prophetic narration (Hadeeth):

The Merciful has mercy on the merciful. O people! Have mercy on the people on the earth and the Merciful of the skies will have mercy on you.

If this Prophetic narration is studied, it is clear that the ones who are living in society, whether they are relatives or acquaintances, or strangers, Muslims or not, it is incumbent upon us to present ourselves to them with kindness, and to

have a gentle demeanor with people, and not be harsh. This is the foundation of Islamic moral behavior – to practice “*adab*” or etiquette. No matter how angry one gets, one must always maintain composure and never lash out. Our outward behavior must always be gentle. However it must be free from hypocrisy and affectation as well. It must be sincere. It is important to note however that one must also be sensitive to certain cultures which by nature are a bit harsh externally. This may be due to their external environment. For example the bedouin can be externally harsh due to the extreme physical conditions of his existence; however his heart may be very pure. Therefore one must be aware of the cultural background of a person before we become offended by their external behavior as we may be picking up the wrong vibes based on our own pre-conceived notions. It is in situations such as these that the need for intercultural dialog becomes very essential.

If one has the authority and ability to take revenge against someone, one must forgo that power. Instead one must say, “You have transgressed. I forgive you in the Name of Allah Almighty and His Messenger (peace be upon him).” This is an immense message and action. Once someone begins this practice of kindness, mercy, affection, and forgiveness, a balance or power is established in the society. People are impressed by one’s character. Good manners are not that we transgress against people and coerce them into being on our side. Good manners are that without oppression and transgression we deal with others with mercy and affection. This is the message of the Quran. It is narrated from Hazrat Rafi bin Khays (may Allah be pleased with him) that:

“Dealing with good manners is a source of blessings and dealing with bad manners is a source for lack of them.”

And it must be kept in mind that the Holy Prophet (peace be upon him) has always emphasized to bring people as close to one another as possible, and to not pay attention to their harshness and bad qualities. The Noble *Hadeeth* says:

The person who has been granted gentleness he has been granted a large portion of the blessings of this world and the next. And the one who has been barred from the quality of mercy, he has been barred from the goodness of both worlds.

These actions will be accepted as good deeds in the Hereafter as well. From amongst the good deeds that a person does, the greatest good deed is, not exercising the power of revenge, despite possessing the complete ability to do so, purely for the contentment of Allah Almighty. We must think and feel that all the people of the world are our own and are the children of Adam (peace be upon him). We must not take revenge against anyone but must deal with all with forgiveness and overlooking. This is the message of Islam and the success of this life and the Hereafter.

### **Proactive Acts of Kindness**

Most human beings are reactive by nature. Seldom do we perform proactive acts of kindness. However the Islamic Prophetic tradition teaches that after the religious obligations, the acts most beloved to Allah Almighty are to bring joy and happiness to other believers. And such are the acts that draw us closer to our Lord. In this wise exhortation lies the most effective formula to build sound relationships be they at the family, community, national, or international level. If we conscientiously took it upon ourselves to perform at least one

act of proactive kindness on a daily basis, that would ripple out infinitely because as the famous saying goes “as you sow, so shall you reap.” These good deeds would generate positive energy as in most cases people are willing to return one good deed with another. This way we become spearheads for positive change in society.

However such are the actions of those who have refined themselves to the highest degree of spiritual development. The Islamic spiritual tradition teaches us that the human soul has three major milestones of spiritual progress:

- The Commanding Self (*Nafs-ul-Ammaarah*): This is the lowest state of the soul. In this state, the soul commands the individual to indulge in the human failings of avarice, pride, envy, anger, oppression, going to excess, lust, laziness, selfishness, miserliness and the like. This is akin to the concept of the seven cardinal sins in Christianity of lust, gluttony, greed, sloth, wrath, envy, and pride. This stage of the self is what Freud called the id. In this state the soul has no regrets for the sins committed. It is the worst state to be in as it is one of compounded sin – i.e. committing the wrong act but not acknowledging it. It must be borne in mind that the Islamic tradition teaches that Allah Almighty lives in the hearts of believers and therefore deliberately hurting someone’s feelings is considered worse than breaking down the Holy Kaba, one of the most sacred symbols of Islam.
- The Blaming Self (*Nafs-ul-Lawwaamah*): This is the state of the soul that the vast majority of us find ourselves in. This is akin to Freud’s model of the ego

- The Peaceful/Contented Self (*Nafs-ul-Mutma`innah*):  
This is the highest state of the soul where it has left the

“O the contented soul! Return towards your Lord – you being pleased with Him, and He pleased with you!”<sup>41</sup>

Progress from each level to the next is an intense labor in spiritual exercises. However it is a labor of love. Such exercises are the subject of the rich and deep Islamic science of metaphysics or Sufism (*Tasawwuf*) which is the crux of Islam. This is the subject of Islamic psychology and is intrinsically related to the concept of “*Ihsan*” mentioned in the introduction of this book. The basic principle of this experiential science is the transformation of the soul through its different stages of development and its travel through the increasing stations of nearness to one’s Lord. This is done under the loving and accepting guidance of a Spiritual Guide, Teacher and Mentor (*Murshid*) who has already tread the tricky terrain of this path. The path is difficult as it involves the taming and the training of the id analogized in many texts on the subject as having as many arms as an octopus or the energy of a horse. The goal of this path is the attainment of the knowledge (*ma’rifah*), closeness (*qurbah*) and love (*muhabbah*) of one’s Creator. As one progresses through these stages, one’s soul/self is cleansed of the encrustation of sin and sinful inclinations allowing for Divine Light to enter it which in turn increases the person in inner peace. This inner peace then naturally emanates from the faces, words, and actions of the practitioner of this Islamic science.

One of the greatest secrets to achieve inner peace revealed by the Islamic inner tradition is the verbal utterance of prayer and blessings on the Holy Prophet Muhammad (peace be upon him). The Islamic tradition teaches that uttering this prayer one time, cleanses us of ten sins, grants us ten spiritual rewards and raises us up in ten spiritual ranks. It is truly an experiential phenomenon. Anyone who has practiced this will attest to the veracity of this teaching. Below is an example of one such prayer.

**Prayer on the Holy Prophet Muhammad  
(peace be upon him)**

by

Shaykh Saadi Shirazi

Translated from the original Arabic

He attained unattainable heights through his perfection  
He dispelled darkness through his consummate beauty  
His collection of qualities are the definition of beauty  
Peace and blessings be upon him and his family

**The Modern Muslim Paradox**

The reality, however, of the present Muslim world appears to be very far from the ideal possibilities given the religious teachings of Islam. What in Islam used to be progress and movement, generosity and the drive to self-sacrifice, has among the present day Muslims distorted into narrow mindedness and selfishness. The primary reason for the decay of the Muslims consists in the fact that they have gradually ceased to follow the teachings of Islam in spirit. Our society was built from the very outset on this. Therefore a weakening

of the fundament has necessarily weakened the cultural structure.

Unfortunately, some modern members of this faith, primarily on the basis of ignorance, which has led to their exploitation, perform actions completely antithetical to the spirit of the Islamic tradition, maligning the name of Islam. They forget the teachings of the Quran, which says that whoever killed one person has killed everyone, as the following verse of the Quran expounds, which applies to everyone:

For this reason; We decreed for the Descendants of Israel that whoever kills a human being except in lieu of killing or causing turmoil in the earth, so it shall be as if he had killed all mankind; and whoever saves the life of one person, is as if he had saved the life of all mankind; and undoubtedly Our Noble Messengers came to them with clear proofs - then after this indeed many of them are oppressors in the earth.<sup>42</sup>

It is true that Muslims today are the victim of much oppression and suffering. However Islam does not permit the fomenting of rampant violence. Although Islam believes in the struggle for justice to alleviate oppression, it does not permit illegal means to do so, that harm innocent people. Islam's rules for combat are extremely strict and are initiated under very stringent conditions, primarily for self defense. No woman, elderly, or child is to be harmed; no plant or animal life to be injured. Nowhere does Islam teach aggression, bloodshed, intimidation and repression.

Making peace among mankind is equated to virtuosity and

piety in the following verse of the Quran:

And do not make Allah a target of your oaths,  
by pledging against being virtuous and pious,  
and against making peace among mankind;  
and Allah is All Hearing, All Knowing.<sup>43</sup>

Also, making peace is highly encouraged as in the following verse:

“And if they incline towards peace, you too lean towards it, and trust Allah; indeed He only is the All Hearing, the All Knowing.”<sup>44</sup>

Peace will come to us as the fruit of love bestowed on others, when we have learned to rise above our own little world by opening a window into other people's worlds. In the ultimate analysis, the logical requirement of this era of globalization would be a uniform, practicable and equitable global social order. It must afford material and spiritual progress; generate freedom, justice and equality before law. With the world striving to become a global village, Muslims will have to discover higher norms of social values by developing the universal spirit and co-operation towards others, with reference to the underlying values and ideals rather than in terms of classical and traditional implementation. The individual consciousness of the people in a community has to grow into a joint social order.

It can therefore be seen that the teachings of Islam are humane in their origin and its tenets culminate in doing service to humanity at large. Islam teaches to derive strength from dialog not from power. If the true understanding of the Quran is effectively spread, a broadminded, liberal, tolerant human

society can be charted out. We pray that human beings can reach within themselves and touch their true essence and use it to connect with the rest of humanity in a way that fosters peace and enrichment for all. Ameen.

## Hinduism on Peace

Hinduism is one of the world's oldest religions, and certainly one of the most encompassing in terms of theological beliefs. It therefore comes as no surprise that the concept of peace, both externally, and within the individual, plays a vital role in its scriptures and practices. Before exploring peace and its relationship to Hinduism, it is worthwhile to give some background on basic concepts of the religion.

*Dharma* is the fundamental concept of Hinduism. In fact, the religion itself is referred to as *sanatana dharma*, which translates into "fundamental law or way of life." *Dharma*, R.C. Zaehner writes, is "...the 'form' of things as they are and the power that keeps them as they are and not otherwise".<sup>45</sup> *Dharma* is the natural universal law; by living in accordance with it, one gains happiness, peace, and liberation from the cycle of birth and rebirth (*moksha*). By opposing it, one will eventually suffer and lead a degraded life.

To follow *Dharma* is one's duty, and each individual has a specific set of duties. For example, some specific duties are assigned according to caste. A *Brahmin's* duty is to lead religious ceremonies. The warrior class, *Kshatriya*, had a duty to protect and govern. *Vaishya* are the merchant class their *dharma* is to engage in trade. The fourth caste is the *Shudra*, and their duty is to serve the other three classes.<sup>46</sup>

*Karma* is translated as action, and is the belief system that each action has an effect, either good or bad, and that effect will resonate back to the actor in a future time, or future life. Good actions bear good fruit, and bad actions will bear bad fruit.

*Samsara* is the belief in the cycle of birth and rebirth. A soul is immortal and will continue in a cycle of that will inhabiting a body, participating in the world, experiencing bodily death, and then living anew in another physical shape. The Bhagavad Gita, a section of the famous Hindu epic Mahabharata, says, “As a man casts off his worn-out clothes and takes on other new ones [in their place], so does the embodied soul cast off his worn-out bodies and enters others new.”<sup>47</sup>

To escape this pattern, one must renounce one's desires and follow yogic practices or devote oneself to God (*bhakti*). In each lifecycle, the sum of the results of past actions will affect the soul's next bodily life. This is the *karmic* law.

Finally, freedom from this cycle is called *moksha*, and although its interpretation differs according to different schools of thought within Hinduism, it always has a component of everlasting peace. The Bhagavad Gita says “The integrated man, renouncing the fruits of works, gains an abiding peace,”<sup>48</sup> and it is the practice of peace in this life that will lead you to it in your next life and finally to peace within *moksha*. It is here we can look into what constitutes peace within Hinduism, its importance and its practical aspects.

### **Inner Peace within Hinduism**

Inner peace is felt during life, as well as in *moksha*. The Bhagavad Gita, contains the episode of Arjuna being counseled by Krishna about following *dharma* says:

When you abandon every desire that rises up within you, and when you become content with things as they are, then you experience inner peace.

When your mind is untroubled by misfortune, when you desire no pleasures, when your emotions are tranquil, and when you are free from fear and anger, then you experience inner calm. When you are free from all attachments, when you are indifferent to success and failure, then you experience inner serenity. When you can withdraw your senses from pleasures of the senses, just as a tortoise withdraws its limbs, then you experience inner wisdom. When no pleasure and no desire can touch the soul, then you experience the highest state of consciousness. Yet even those who are close to this state, can suddenly be carried away by a sudden surge of desire. Thus you must learn to meditate, controlling your senses, and focusing your- self entirely on me.<sup>49</sup>

Inner peace consists of all these aspects. These instructions form part of the core teachings of gaining inner peace, namely control of the self, freedom of mind, and detachment.

Prayer itself is an important ingredient for inner peace in Hinduism. The Upanishads, another of Hinduism's holy books, contain the famous *Shanti* litanies (*mantras*). One example, which comes at the end of the Katha Upanishad (one section of the Upanishads) is:

*OM* let both of us protect each other together,  
may both of us enjoy together,  
may both of us work together,  
let our study become radiant, let there be no  
hatred between us,  
*OM* Peace, Peace, Peace.

In this *mantra*, peace (*Shanti*) is asked thrice. This is because there are three distinct spheres for peace: the *adhi-daivikam*, *adhi-bhautikam* and *adhyatmikam*. *Adhi-daivikam* is in regards to interruptions of peace from the divine sphere. Earthquakes, hurricanes, or any other natural disasters, for example come in this category. *Adhyatmikam* are the mental disturbances that come from the self, for example, anger or desire. We have seen that these self-disturbances can be avoided by following *dharma* and controlling ones desires. Between these two is *adhi-bhautikam*, the societal disturbances.<sup>50</sup> In the next section, we will examine further how Hinduism aims to overcome these disturbances and promotes societal peace.

### **Societal Peace within Hinduism**

Societal peace is not fully separable from peace within the self, and this is apparent from the reading of Hindu scriptures. A summation about *dharma* and how it relates to this relationship between the self and community is as follows:

The Mahabharata says, “One should never do that to another which one regards as injurious to one's own self. This, in brief, is the rule of *dharma*. Yielding to desire and acting differently, one becomes guilty of *adharma*.”<sup>51</sup>

To follow *Dharma* is to perform ones duty, and it is the natural universal law. Following it is a means of achieving inner peace, but it is also self evident that by following the Golden rule mentioned above that societal peace is achieved by following *dharma*. Certainly if people treated others how they wish to be treated, many of the ills of society would vanish. This rule implies love, closeness and brotherhood with others, because treatment of others in such a fashion is only possible with these qualities.

Brotherhood is implied in many places in Hindu doctrine. The Upanishads contain the statement, *Aham Brahmasmi* repeatedly, which translates as: "I am the Infinite, the very Infinite from which the universe proceeds." Panjit Bansi, in describing this famous statement, says that:

...this doctrine identifies every human being-regardless of race, religion, color, sex, or geographic location with divinity and lays foundation for world brotherhood. Hindu sages have declared that no one is superior or inferior to others. Our individual past karmas have created us as unique individuals. But our differences are temporary and exist only at the physical level. All differences vanish when one attains self-knowledge through a spiritual experience.<sup>52</sup>

Hindu philosophy further expands on this with the concept of *Ahimsa*. *Ahimsa* is commonly translated as nonviolence. It is the absence of injury (*hima*), and to make clear, it is not just physical harm implied, but also harm by word, or action, or thought. Geoffrey Hodson, a twentieth century theosophical writer, *ahinsā* is "not mere negative non-injury, [but] positive cosmic love."<sup>53</sup>

The Mahabharata says, "*Ahimsa* is the highest *dharma*. It is the highest purification. It is also the highest truth from which all *dharma* proceeds"<sup>54</sup>

Further on, it is written: "*Ahimsa* is the highest *dharma*. *Ahimsa* is the best tapas. *Ahimsa* is the greatest gift. *Ahimsa* is the highest self-control. *Ahimsa* is the highest sacrifice.

*Ahimsa* is the highest power. *Ahimsa* is the highest friend. *Ahimsa* is the highest truth. *Ahimsa* is the highest teaching.<sup>55</sup>

The statement means that avoiding harm to others is the best way to live. It is a gift to the world and to the self, but it is not easy. This is because it requires control of anger, and sacrifice of desire. But, the statement goes on, it is powerful, it can move men, and it is a self-evident truth that would inspire action and teach humanity. In recent history, there is no more famous example of Hinduism's contribution to this practice than the Mahatma Gandhi.

### **Practical steps for peace**

Mahatma Gandhi's struggle against British occupation of India, and his struggle within India against the low status of the "untouchables" is a practical example of societal transformation using the *dharmic* way. Consider the situation and its seeming hopelessness of an entire subcontinent being controlled by the British empire. An armed struggle could not have overcome such a challenge, but Mahatma Gandhi was able to guide by *Ahimsa*, patience, and sacrifice.

I will give you a talisman. Whenever you are in doubt, or when the self becomes too much with you, apply the following test. Recall the face of the poorest and the weakest man [woman] whom you may have seen, and ask yourself, if the step you contemplate is going to be of any use to him [her]. Will he [she] gain anything by it? Will it restore him [her] to a control over his [her] own life and destiny? In other words, will it lead to *swaraj* [freedom] for the hungry and

spiritually starving millions? Then you will find your doubts and yourself melt away.<sup>56</sup>

By following these steps, and by being guided by the conscience of the heart, any practical effort can be judged. Does it adhere to *Ahimsa*? Does it benefit others?

The *Mahatma*, aside from all his other contributions, also organized the founding of the *Shanti Sena* (Soldiers for Peace), this is an organization that worked to promote communal peace in India. Narayan Desai, the director of *Shanti Sena*, recounts some of their efforts in quelling a riot:

The first team meets with leaders of the communities involved in the riot, as well as with other important figures. We present ourselves not as saviors but as people eager to assist them in their difficulty. We gather information from them and try to understand their minds. And we try to find the forces of peace on both sides. Often there are people who favor peace but do not know how to work for it.<sup>57</sup>

Sometimes the *Shanti Sena* would persuade leaders of opposing communities to call publicly for an end to violence, or to meet with leaders of the other side to begin talks. One team of *Sainiks* might have had the special job of fighting rumors.

Rumors are one of the chief causes of violence in riots. When people are afraid, they tend to believe almost anything they hear. Figures get exaggerated. A story could grow until people

think a thousand people have been killed on the other side of town, when nobody has been killed at all.<sup>58</sup>

To conclude this section are two prayers found from the Upanishads.

"Lead me from unreal to the real; lead me from darkness to light; lead me from death to eternal life. Om, Peace, peace, peace be unto us and all the beings of the world."<sup>59</sup>

"Oh Lord, may all [entire mankind] be happy; may all be healthy; may all experience prosperity; may none (in the world) suffer. May peace, peace, peace be unto us and all the beings of the world."<sup>60</sup>

## Buddhism on Peace

The core of peaceful co-existence is the softening of the heart, standing in the shoes of the other and feeling their pain, by removing rigidity within our hearts with the help of loving kindness and compassion, and having the courage to do so. Such that our thoughts are not controlled by that rigidity, which eventually leads to pain and destruction of the human spirit. The heart is at the core of all wars. It is only how much power over the other that we yield that defines the scope of such war.

Pema Chodron, an American Buddhist nun and renowned Tibetan meditation master makes a very emphatic point about peace in her book, *Practicing Peace in Times of War* where she identifies hindrances to and catalysts of peace.

If you want there to be peace in the world, we have to be brave enough to soften what is rigid in our hearts, to find the soft spot and stay with it. We have to have the kind of courage and take that kind of responsibility. That's the true practice of peace.<sup>61</sup>

Chodron argues that we will never be able to end wars and walk peace if we continue to harden our hearts against each other. She keenly observes that when misery occurs, there is a chain reaction which occurs within.

What happens is a chain reaction, and I'd be surprised if you didn't know what I am talking about. Something occurs—it can be as small as a mosquito buzzing—and you tighten. If it's more than a mosquito—or maybe a mosquito is

enough for you—something starts to shut down in you, and the next thing you know, imperceptibly the chain reaction of misery begins: we begin to fan our grievance with our thoughts. These thoughts become the fuel that ignites war. War could be that you smash that little teensy-weensy mosquito. But I am also talking about war with the family, war at the office, war in the streets, and also war between nations, war in the world.<sup>62</sup>

Things are not always what they seem. Principles and values are only noble as long as they are not driven by self-righteousness and overzealousness. Sometimes we may think that we are serving a good cause but one must be at guard against delusion and our own fundamentalism, no matter how noble the cause. We must always observe the underlying causes of our hatred, anger, or hardened viewpoints. By searching within, we must find our own excesses, weight it against that which is just, cast aside personal biases, and do what truly supports peace. A heart that is not at peace with itself, becomes rigid, and thus cannot be at peace with others.

To illustrate this point Chodron recalls an incident in a Peace march, where she observed that a group of people opposed to the gathering started cutting into the lines. This caused both groups to scream and hit each other. “Wait a minute,” she thought, “is there something wrong with this picture? Clobbering people with your peace sign?”<sup>63</sup>

We often complain about other people’s fundamentalism.” She observes. “The next time you get angry, check out your righteous indignation, check out your fundamentalism that

supports your hatred of this person, because this one is really bad – this politician, that leader, those heads of big companies. Or maybe it's just rage at an individual who has harmed you personally or harmed your loved ones. A fundamentalist mind is a mind that has become rigid. First the heart closes, the mind becomes hardened into a view, then you can justify your hatred of another human being because of what they represent and what they say or do.<sup>64</sup>

In Chodron's book, an Indian Buddhist Master by the name of Shantideva journeys deep inward identifying the cause of human suffering as rigidity fed by self-righteous delusions that strengthen hatred and prejudices within. "If these long-lived ancient, aggressive patterns of mine that are a wellspring only of unceasing woe that lead to my own suffering as well as the suffering of others, if these patterns still find their lodging safe within my heart, how can joy and peace in this world ever be found?"<sup>65</sup>

According to Buddhism, love is a way to deal with one's rigidity and hardening of viewpoints, love that is inclusive of all. This is the medicine that softens the heart and brings about change. Chodron says:

I was recently rereading the writings of Martin Luther King Jr., and I understood once again that the whole movement was based on love—love that doesn't exclude anybody. This is also the Buddhist idea of love. In this view you want everybody to be healed." She recalls "They have the opportunity to let hatred be replaced by love and compassion and to try to bring about change

by nonviolence and nonaggression. Instead of sinking into self-absorption they have a chance to let their suffering link them with the suffering of all beings—those harming, those helping, and those feeling neutral. In other words they have a chance to soften what is rigid in their hearts and still hold the view that injustice is being done and work toward unwinding that injustice or that cruelty.<sup>66</sup>

To drive this point home, Tich Minh Chau in his essay “Five Principles for a New Global Order” mentions how Buddha showed his people the way out of suffering to liberation. “To those who were beset with anger, he taught *metta* or compassion to subdue anger. To those who were prone to harmfulness he taught *karuna* or **loving kindness** to turn them into harmless ones. To those who were not happy over other peoples' successes, he taught *mudita* or joyfulness so that they knew how to share their happiness with others. To those who were addicted to hatred and enmity, he taught *upekkha* or equanimity so as to neutralize their vindictiveness.”<sup>67</sup>

It takes courage to soften the heart. Human beings have always been afraid of the unknown, the unseen, and the unfamiliar. These things make people uneasy. A change of heart always requires courage. But why is courage required for this?

Chodron answers this by saying:

When we don't do the habitual thing, hardening our heart and holding tightly to certain views, then we're left with the underlying uneasiness that we were trying to get away from. Whenever there's a sense of threat, we harden. And so if

we don't harden what happens? We're left with that uneasiness, that feeling of threat. That's when the real journey of courage begins. This is the real work of the peacemaker, to find the soft spot and stay with the tender heart, then we are cultivating the seeds of peace.<sup>68</sup>

Francis A. Arinze linked the core meaning of peace in the Buddhist tradition to the achievement of the state of *nirvana* and says:

In Buddhism, therefore, peace (*shanti*) is identified with *nirvana* and with the state of holiness (*arhattva*) that becomes a state of undisturbed tranquility (*upeksa*) [sic]. In this sense, peace is the final end of Buddhism. According to the teaching of Buddha, peace is realized negatively through the practice of nonviolence (*ahisa*), and positively through the perfection of benevolence-compassion (*maitri-karuna*) toward all living beings.<sup>69</sup>

In summary, Buddhism teaches that to truly attain World Peace, we must be at peace with ourselves first by removing rigidity that fuels negative and detrimental thoughts. This is achieved by having an all-inclusive love for all humanity and by standing in the shoes of those who are suffering. But this change of heart from rigidity to loving kindness can only happen if we are courageous enough to delve into the unfamiliar, the threat of uneasiness and change. If each individual is able to change that which is within them, then and only then will the seeds of Word Peace be cultivated.

## **Five Principles for a Global Moral Order**

**By**

*Tich Minh Chau*<sup>70</sup>

### First Principle

First, dedication of our life to the welfare of all sentient beings,  
and to work for peace, disarmament and international  
brotherhood.

### Second Principle

Second, the living of a frugal, healthy and contented life so as  
to devote more time and energy to peace and to the welfare of  
all living beings.

### Third Principle

Third, abstinence from any action which leads to disputes and  
wars; performance of any action which leads to peace,  
harmony and international understanding.

### Fourth Principle

Fourth, respect for the life of all sentient beings, for the life of  
our planet, and for the purity of our environment!

### Fifth Principle

Fifth, peaceful coexistence and mutual spiritual cooperation.

## Sikhism on Peace

The Sikh religion is based on the teachings of the ten saints, or *gurus*, the first of whom was the Saint Guru Nanak. The basic teachings of these saints are contained in the Sikh holy book, the Guru *Granth Sahib*. Ultimately, Sikh faith seeks to unite the devotee with the Eternal God and achieve liberation from the cycle of reincarnation. In order to do this, Sikhism emphasizes internal purity, good actions, and brotherhood.

Internal purity is achieved through meditation and prayer. Sikhism places great emphasis on daily prayer. Aside from spiritual benefits of meditation, this leads to clearness of mind and perspective on life. Within specific prayers, Sikhs will ask for spiritual blessings and good character. The Guru Arjan Dev, the fifth Guru, had a prayer in which he said:

“I am in the Refuge of the Lord; Bless me, O Lord with your Grace, so that the lust, anger, greed, attachment and ego may be destroyed”<sup>71</sup>

These vices are known as the five thieves in Sikhism. Each of these vices individually is a cause of discord in the world. Lust leads to thoughtless action, as does anger. Greed leads to selfish action, as does attachment. The ego is representative of pride. Avoiding these actions leads to purity and peace within the self and the community.

Prayers for peace directly are also known in the religious practices of Sikhs. The *Kirtan Sohila* is a famous Sikh prayer actually translated to mean “Song of Peace”. It is usually recited before one sleeps at night. The prayer glorifies God and seeks the benefit and servitude of Saints.<sup>72</sup>

A building block of peace is brotherhood, a philosophy well known in Sikh scriptures remind us to understand and celebrate our common humanity: "Recognize all humanity as one race, one brotherhood."

One of the Sikh Gurus, Amar Das has said, "All are created from the seed of God. There is the same clay in the whole world, the potter (God) makes many kinds of pots."<sup>73</sup>

This is a beautiful understanding of the brotherhood of humanity. We all come from clay, and we all come from one source. We look different and have different characteristics, but we are not inherently born against each other. This brotherhood leads to love and understanding. It is natural in human character to be more comfortable with those close to one. But if one has an understanding that he or she is close to all of humanity, their behavior will become much friendlier and open with all. Communication will develop, and that is the basis of understanding. Understanding is the basis of empathy. Empathy results in service to humanity and sharing of blessings with others, and is also emphasized with Sikhism. The founding Saint, Guru Nanak says:

"He who eats what he earns through his earnest labor and from his hand gives something in charity; he alone, O Nanak, knows the true way of life"<sup>74</sup>

Earnest labor builds humility, thankfulness to God, and appreciation of blessings. This leads back to prayer which is a main principle of worship within the religion. Woven throughout the thread of Sikh religious teaching of brotherhood, communication, understanding, and empathy is peace. Each of these virtues is an ingredient of peace creation, and sustenance.

Guru Nanak taught about peace throughout his life – peace with God and peace with his fellow humans. He had three main teachings, *Naam Jaapna*, *Kirat Karo*, and *Vand Chakko*. *Naam Japna* is to recite and remember God's name. *Kirat Karo* is to earn honestly without exploitation or fraud, and *Vand Chakko* means to help others and share. These were practical instructions given to his followers so that they too could spread peace as he had done.

*Naam Japna*, either with silent recitation or singing, one defeats the vices in oneself. These vices, as mentioned above, are enemies against a peaceful self, and a peaceful world. *Kirat Karo*, working honestly, prevents laziness, resentment in yourself and others, and helps on develop perspective. *Vand Chakko* is about charity and giving to others before yourself. Practically, the Sikh *langar* is a daily example of this. The *langar* is an open meal to all. Today, in India, Pakistan, Fiji, America, and many other countries, Sikh *langar* serves food to thousands of people every day. *Vand Chakko* is an acknowledgement that humans must be thankful to God, who is the source of any blessing of wealth that one receives.<sup>75</sup>

The Sikhism religion is made with the fabric of peace. The Sikh Gurus emphasized it, they prayed for it, and left behind a legacy of peace for all of their brothers and sisters in humanity. Their prayer, the *Ardas*, ends with:

"By thy grace, may there be peace and goodwill among all people everywhere."<sup>76</sup>

We also pray and say “Amen” to this prayer.

## **Analysis of the Role of Religion in Peace**

After concluding that religion is for peace and that the texts of each religion, its principles, its prophets, its sages, its saints, its scholars, all have promoted and encouraged peace at the spiritual and material levels, inside and outside, then why is it that religion is often blamed for harboring centuries of rancor and hatred for each other? At least, in the theoretical sense, that doesn't seem to be the case of all the religions covered in this book. If religion is the cause of centuries of warfare, does it indeed have a practical role to play in practically achieving peace at all levels within the individual and society that peace demands?

Let us look at the following examples of faith-based diplomacy. In these examples various methods are used to bring about peace and reconciliation among members of opposing religious viewpoints, including interfaith dialogue, the use of religion as a track to complement secular and diplomatic negotiations, training of religious leadership in mediation and peacemaking, and so forth.

In an interfaith seminar between Hindus and Muslims, organized in conjunction with the United States Institute of Peace (USIP), the following was observed:

“As faith-based intermediaries in a land that *The Economist* has called “the world’s most dangerous neighborhood,” we were not encouraged when, at the start of one of our seminars on reconciliation, a participant rose to launch a volley of invective against his rival ethnic community. Our enraged orator was a Hindu Pandit, a member of an ethnic group that fled their homes fearing the attacks of Muslims shortly after

violence broke out in the Kashmir Valley in 1989. They settled in squalid camps in Jammu, where Hindus are a majority.

At the end of the three-and-a-half-day seminar, our attention was naturally piqued when the same man stood up again before the participants, but with a different message. He apologized to Muslims for his insensitivity to their suffering in the conflict, and forgave them for their violence against Hindus. What had elicited the change? The man had experienced telling his story to Muslims for the first time. The seminar allowed him to understand the complexity of social justice, and to come to terms with the historical wounds of his community, ultimately moving him to embrace apology and forgiveness. All this was accomplished in an atmosphere of religious ritual and reflection. We learned that Muslim members of the seminar leadership team had stayed up with him into the wee hours of the morning to hear about his suffering and to express remorse for the plight of the Pandits.<sup>77</sup>

After diplomatic negotiations failed to bring about any lasting peace between the Palestinians and Israelis, for the first time, representatives of all the faith traditions in Israel and Palestine signed a declaration known as the Alexandria Process calling for a religiously sanctioned cease-fire and an end to both violence and demonization of the “other.” At the meeting, the following exchange occurred that illustrates that when religious leaders are given an active role in negotiations and a spiritual level is applied to the process, behavior shifts begin to happen. Conflict is often based on deep-seated emotional

factors, and spiritual brotherhood and warmth between negotiators is an essential element in negotiating peace:

At a meeting in Europe, someone in the audience asked one of our leading Palestinian sheikhs, Tal El Sadr, what he was doing to promote religious peace. Sheikh Tal El took Rabbi Melchior's hand and said, "Rabbi Melchior is my brother and we will walk this long and difficult road together until we find peace. My job is to pull up the thorns on the road and to plant flowers in their place." Sheikh Tal El was one of the founders of Hamas, and now he is dedicated entirely to finding peace.<sup>78</sup>

African peacemaker Hizkias Assefa said as summarized by Gerrie ter Haar that

Bringing the spiritual dimension into the peacemaking process can create access to the more deep-seated, affective base of the parties' behavior, enabling them to examine critically their own attitudes and actions. People's conflict behavior is often based on more emotional considerations and thus may not be changed simply by rational negotiation processes and subsequent agreements. Cognitive decisions and commitments, he argues, do not necessarily translate into feelings and actions.<sup>79</sup>

In 2004 David Smock wrote that tens of thousands of people perished in Nigeria over violence between Christians and Muslims. To subdue the unrest in Plateau State, 25,000 soldiers and security personnel were deployed. The

administrator of Plateau State convened a peace conference that resulted in recommendations for resolving the conflicts, but the Muslim community rejected them. To illustrate the degree of carnage that took place, he states that that when he visited Nigeria in November 2004, he witnessed several mass graves for Muslims and one for Christians, with each grave containing 100 bodies. During this time, Smock made an observation in his writing that is worth mentioning here. He says, “To characterize these conflicts as Christian versus Muslim is only partly accurate. Religious identities frequently overlap with identities of ethnic groups, local people (primarily Christian), and migrants (primarily Muslim). In Plateau State, Muslims tend to be better off economically than Christians, generating class conflict. Conflicts also arise over land ownership, cattle rearing, and political power. Even when religion is not the most basic cause of conflict, it is frequently used to incite either or both sides to mob violence.”

In the backdrop of this violence, an Imam and a Pastor took matters of peace and reconciliation into their hands. Both participants in peace were bitter enemies previously. The Imam Muhammad Ashafa lost his spiritual guide and two cousins in a conflict, while Pastor James Wuye lost his right arm. In 1995, both religious leaders recognized that their respective religious traditions warrant and promote peace and thus set out to build bonds of friendship and forgiveness between the two communities.

“This event was the first time the two communities were brought together for a face-to-face encounter. As facilitators, Wuye and Ashafa used a combination of preaching and conflict resolution techniques. The most remarkable feature of

the process was the pastor's frequent quotes of the Koran and imam's references to the Bible.

"The atmosphere at the outset was tense and confrontational. By the end of the third day, however, the two sides agreed on the core issues that provoked the killing. On the fourth day, they addressed each of these issues. The first issue was the Christian complaint that Muslims, who migrated to the area from Northern Nigeria, failed to respect local traditions and leaders.

To buttress their claim, the Christians leveled specific charges.

"The principal Muslim leader responded to these charges by agreeing that all of them were valid, and that the behavior of the Muslims was unacceptable. The Muslims then apologized to the Christians and sought their forgiveness. This unexpected response stunned the Christians. In turn, they asked the Muslims to forgive their unacceptable behavior. Tears flowed on both sides.

On the final day, the two sides worked through all the remaining issues, either agreeing on a resolution or on a process to find a resolution ultimately acceptable to both sides. They drafted a peace affirmation, which was subsequently shared with the two communities.<sup>80</sup>

On February 19, 2005, several thousand people including many of those who had fled their homes preciously felt sufficiently safe to return and resettle. Together, they all celebrated the peace agreement. Since then, the two religious leaders have taken their peace process to other cities that faced similar crises.

These are but a few case studies among many that illustrate the role of religion in peacemaking. They demonstrate that religion can practically play a role in peace, because after all, religion itself sanctions and encourages peace. These case studies don't even touch on the role that faith-based organizations play when conflict and war breaks in providing food, shelter, refuge, counseling, and many other activities world governments recognize as essential.

So, if religion is really all about peace, then why is it that people continue to unjustly, terrorize, kill, subjugate, pillage, destroy, fight, and maim each other in the name of religion? And is it really religion that is responsible for huge losses of life in this century?

In the case of Iraq, 2006 and 2007 have been established as the worst years for civilian deaths. As of January 1st 2008, the Iraq Body Count (IBC), a group that maintains a public database of deaths caused by US-led coalition forces and paramilitary or criminal attacks by others puts the total for violent civilian deaths in Iraq at 87,534-95,533 (including their preliminary figure of 902 for December 2007).<sup>81</sup> The number of military deaths in that region of the world is estimated at 3,252 as of January 1, 2007.<sup>82</sup> These are official figures. God knows the exact body count and unofficial figures. This is the state mainly of Iraq. What about Afghanistan? And any other part of the world where peace is nowhere to be found?

Apart from these numbers, terrorism is on the rise. The extremely depressing horror stories in the daily news have become the norm.

In 2004, NBC News reported a dramatic rise in terrorism attacks worldwide. Their article estimated a figure of 2,929

deaths around the world since September 11, 2001. This figure is very conservative as it doesn't take into account the approx. 3000 people who have died on September 11th. In the last 10 days since September 2, 2008, the number of dead killed in various terrorist attacks are 142 people in places as diverse as Russia, Afghanistan, Iraq and Israel.<sup>83</sup>

According to Indian police, bombings in New Delhi by a radical Muslim group were responsible for 21 killings.<sup>84</sup>

In Islamabad, Pakistan, the Marriott hotel was attacked with 60 dead and over 250 injured on September 20, 2008.<sup>85</sup> Many Pakistanis and foreigners were killed and wounded. Bomb blasts are very frequent in Pakistan.

Other acts of terrorism include the Oklahoma City Bombings, the bombings in Bali, and the Sarin Gas attacks in the Tokyo, Japan subway system. Columbia has also faced terrorism in the form of various kidnappings and killings. The Columbine School tragedy that occurred in Colorado and the violence in East Timor are other examples of this scourge. Unfortunately, these are just a sample of the acts of terrorism that have scarred the lives of humans around the world.

According to a conservative estimate, the 20<sup>th</sup> Century has seen the worst in terms of the amount of deaths (188,000,000) caused as a result of genocide, tyranny, wars, and man-made famine.<sup>86</sup> Other estimates put this number at 167 million to 259 million. Those responsible for the atrocities are from varied backgrounds, including religious fundamentalists, atheists, communists, dictators, monarchs and even democracies, to name a few.

As discussed in David Smocks findings, the matter is not that simplistic. There are many factors that overlap with religion that create a smoke screen that to the untrained eye points all violence to religion.

Then who are responsible for all of these gross atrocities? Perhaps it is a lack of religion that is a cause of destruction of the human soul? Or is there something more sinister at play? Is it desperation as a result of lack of justice or simply a result of rhetoric from mad men? Is it the silence of people in power, or rather their vocality, including those of religious leadership, community leaders, politicians, teachers, parents? Can we point our finger at any particular individual, group, or country? While there are varied answers to these questions, all the religions covered in this chapter conclude that a (spiritually) diseased heart is the primary cause of the lack of peace in the world.

A collective symptom of this bereft state of the heart is religious extremism. If religion is teaching peace and the adherents of the vast majority of these religions live in peace, but the practice of those vocal few who claim to follow the religion are the cause of fear and terror worldwide, then common sense suggests that one must separate the teachings of religion from the acts of those who misinterpret the religion. Fundamentalism and extremism are not problems of any particular religion. They have been causes of concern in all. Every age has seen this phenomenon. We must all work together to curb the violence. Peace is not only the responsibility of religion, but also that of each and every individual, group, party, non-profit organization, city, country, state, and nation.

This chapter was not intended to promote one way of achieving peace but rather was directed at making the case for religion as one of the many possible tools by which lasting and true world peace can become a reality.

Let us work together to achieve the peace that the world so desperately needs. Let us live and let live and find a true lasting peace. Because if we don't our children will never forgive us for inheriting a state of madness when we could have changed the world into a garden of peace and sanity.

## **CHAPTER THREE: CHALLENGES TO PEACE**

Challenges to peace abound in the modern world. Without acknowledging these problems, solutions will be hard to come by, and peace will become ever more elusive in the world. There is a cyclical relationship between modern problems in peace - violence begets violence and peace begets peace.

Personal peace, we have already seen, is a part and parcel of communal peace. A society of troubled individuals is a troubled society. A list of a few of these problems affecting our society will contain drug abuse, economic differences between social classes and countries, terrorism, organized crime.

### **Economic Challenges to Peace**

Economic problems at both personal and state levels are a challenge to peace. An unstable economy leads to a poor standard of living, lack of social mobility, infrastructure problems, and a host of other issues. A developed economy can have its own problems in terms of cost of living, environmental issues, an overworked middle class, and so on.

The uplifting of developing countries was one of the initial goals of the World Bank and International Monetary Fund (IMF). These organizations were formed with the intent of providing funding in areas where access to capital markets was limited. Funding from the IMF, for example, also comes with a set of conditions regarding use of money, or a set of changes the borrowing country must implement in order to receive the loan. These adjustments include privatization, the addition of a fee structure for government services such as education or medical care, or government spending cuts.

The World Bank and the IMF also provide loans (totaling \$18 billion from the Bank alone last year) to debt-ridden or near-bankrupt developing countries in exchange for the introduction of structural adjustment reforms that remove all constraints on Northern corporations seeking to export/import raw materials, and invest or locate there. The predicament of these countries is exploited to exert enormous control over their governments which is used to ensure the bulk of public expenditure and economic activity is channeled into debt repayments to Northern [North American and European] banks and investors.<sup>87</sup>

Critics have contended for the past two decades that the IMF and World Bank are overstepping their original goals, and that these banks and their policies are doing more harm than good.

In her book *The Balkan Tragedy*, Susan Woodward argues that...in particular IMF programmes, with their 'socially polarizing and politically disintegrating consequences' contributed to the implosion of Yugoslavia. Amy Chua of Yale Law School says war in Sierra Leone in the 1990s was the result of factors that include the presence of a dominant Lebanese minority, and the hardships created by 'what IMF negotiators called 'bold and decisive' free market measures', mostly a phase-out of subsidies....Canadian researcher Michel Chossudovsky blames World Bank and IMF

policies for exacerbating tensions that led to the Rwandan genocide.<sup>88</sup>

The World Bank and IMF, though, are so far not willing to adjust their policies. They instead wish to increase the scope of their influence in world governmental policy.

On World Bank President Paul Wolfowitz, September 22, 2005 said:

We are facing...competition (from the capital markets). I think it's important that we effectively compete. Increasingly,...if the fight against poverty is successful, more and more countries will be in this middle-income category, and if this institution is going to remain relevant to the world, it obviously needs to be relevant to the middle income countries.<sup>89</sup>

Developed countries also face obstacles in the path to peace. War is economically lucrative. The term of 'military industrial complex' is used to describe the situation. It can be defined as, "an informal and changing coalition of groups with vested psychological, moral, and material interests in the continuous development and maintenance of high levels of weaponry, in preservation of colonial markets and in military-strategic conceptions of internal affairs"<sup>90</sup>

The international arms market is part of this complex, as are large defense corporations and government security agencies. According to an economic analysis, 196.5 billion dollars were spent in World War I and 2,091.3 billion dollars were spent in World War II.<sup>91</sup>

On a global level, peace efforts can be looked at two levels: the elite class and the general public. The elite class is a group of privileged people who have a responsibility to promote peace. They are decision makers at an international level. The general public is the rest of humanity. Both of these classes have never been in coherence with each other - even during in the city state and ideal state during the times of Plato and Aristotle. Though these were considered peaceful times, conflicts between these two classes did exist. The international community has been captured or hijacked by the international decision makers, who repeatedly claim that they are the promoters of peace.

### **Political Challenges to Peace**

Of all challenges to peace, terrorism is the most well known and most publicized, especially after the terrible attacks of September 11, 2001. Terrorists do not see their victims individually, rather they see only themselves and their cause. Ethics and morality are not a consideration for them.

Terrorism is defined as the:

Systematic use of violence to create a general climate of fear in a population and thereby to bring about a particular political objective. It has been used throughout history by political organizations of both the left and the right, by nationalist and ethnic groups, and by revolutionaries. Although usually thought of as a means of destabilizing or overthrowing existing political institutions, terror also has been employed by governments against their own people to suppress dissent<sup>92</sup>

This government use of terrorism is called 'state sponsored terrorism'. This is the use of government resources or funding to sponsor, financially, politically, logistically, or otherwise, terrorist acts against another nation or group of people. Some scholars have also interpreted specific foreign policy initiatives as state sponsored terrorism as well.

Aside from foreign policy, government can be a threat to peace when government leaders are corrupt and government does not fulfill its social duty. Government, according to John Locke, is entrusted by the people to protect life, liberty and property. The very people placed in charge of protecting people are instead abusing their authority for their own selfish purpose. Government service is exactly that, service to constituents. What is the motivation for the politicians of today - is it really a devotion to serve their locality or country, or just for prestige and power? Simply by looking at campaigns for election, one can see personal attacks on candidates, duplicity, and just glossy marketing. Holding political office has also become the domain of the rich. One has to be in the upper echelon of society to become elected.

Government officials in almost all countries are under scrutiny (with good reason) for accepting bribes and kickbacks. Government leaders look to strengthen their own authority rather than give power and freedom to the people who live under their rule.

Governments talk about peace, but the majority of them are misusing or abusing the term of peace. The five percent of officials who are sincere about peace cannot be equal to the ninety-five percent who aim to serve themselves.

The media has an important responsibility in society, that of informing people and educating them so as to protect their interests. "...the mass media are often seen as fulfilling the vitally important role of *fourth estate*, the guardians of democracy, defenders of the public interest."<sup>93</sup> However the ground reality is that the media is often a challenge to global peace. I say this with all due respect to all the national and international media institutions with no offense intended. Certainly there are some very sincere journalists who do their utmost in honest and unbiased reporting. However, no matter how honest the media tries to be, they are not truly independent due to government restrictions and corporate control. They are not always free to criticize their own.

Today's media is influenced by government agencies, advertisements, and their corporate interests. Media has great power to influence the thoughts and actions of individuals; a media complicit with social injustices will be antithetical to peace efforts. By education, thoughtful unbiased reporting, the media can play an extremely effective role in promoting peace and understanding.

### **Religious and Ethnic Clashes are a Threat to Peace**

Religious motives are used as a backdrop for conflict in many nations. Religions, in and of themselves, are not challenges to peace. Rather, when properly understood and acted upon, are the major factor driving towards peace in the world today. People, though, are using religion as justification for violence around the world. In the case of India, Hindu-Muslim riots are the major threat to peace as shown by the events of Ahmedabad, the Babri Mosque and Kashmir. Neither Hinduism nor Islam teaches killing, but religion is understood to be the cause of this conflict. In Pakistan, Muslim sects such

as *Wahabi, Shia, Sunni, Deobandi, Barelvi, Ahle Hadith* have fought against each other and have caused civil disturbance. Iraq itself has seen constant civil unrest with conflicts between Sunnis and Shias occurring after the American invasion. Lebanon is facing social strife caused by differences between Muslim and Christian groups.

In Afghanistan the language factor of Pushto and Persian further creates problems. Therefore language can become a barrier to peace as well. Some groups get themselves organized based on their language or region that can bring hatred among them. For example, in Pakistan, differentiation of Punjabi, Sindhi, Balochi, Pathan, Mahajir, Saraiki is an obstacle to peace.

### **Social Factors as Challenges to Peace**

On an individual level, a myriad of problems can prevent peace with oneself and one's community. Sometimes the effects of these problems in obstructing peace are underestimated. Drug abuse is an example of a problem which, on the surface, seems to be simply a personal issue without social consequences. The occurrence of abuse in society is alarming. In the United States, 19 million persons above the age of 12 will use illegal drugs each month according to Office of Applied Studies.<sup>94</sup> Approximately one-fifth of persons above age 12 engage in binge drinking (5 or more alcoholic drinks within a few hours) each month.<sup>95</sup>

Drug abuse and misuse causes isolation from society, broken families, and an altered view of society, not to mention health problems. Drug abuse also affects humans in ways which are less tangible but still very important. For example

The disease of alcoholism is as toxic to the soul as it is to the liver or the brain. By “soul” we mean all those intangible realities that give meaning and value to human life – goodness, kindness, mercy, love, empathy, altruism, self-awareness, courage, willpower, heroism, honor, duty, truth, and simple human decency.<sup>96</sup>

## **Environmental Pollution**

Environmental pollution is another challenge to peace. The importance of nature and its influence in the peace of an individual cannot be underestimated. Nature, natural beauty, the openness of the outdoors and wildlife has influenced humans from the beginning of time. Two individuals who stressed this link were Thoreau and Rabindranath Tagore. Currently, hundreds of organizations exist that promote these two interlinked causes.

Environmental pollution causes tangible harm to humans in the form of cancer, mental problems (mercury or arsenic poisoning), and birth defects. These health issues cause personal distress and mental burdens and clearly affect peace at all levels.

Organized crime is another challenge to peace, especially in the industrialized world. These types of organizations disrupt businesses, ruin families, and disrupt lives. Smuggling is sometimes associated with organized crime. Among the most grievous forms of smuggling is the human trafficking trade which comes in various forms. Human beings, brothers and sisters of their captors, are exploited for their bodies either for prostitution, child labor, cheap labor or slavery. The U.S

Department of State estimates that there are one million individuals new victims each year of human trafficking.

Large corporations have also played a role unbecoming of their reputation as paragons of free-market capitalism. Sweatshop labor and exploitation of developing countries' natural resources are two such examples of corporate abuse of power and stature. Large corporations do have the capability to promote peace through improvement of economic conditions while still satisfying shareholder requirements, but far-sighted planning and decision making is needed in order to accomplish this task.

### **Health and Medical Treatment**

An unhealthy person has a difficult time getting to a peaceful state. It is not impossible, but mental peace is a prerequisite to inner peace, and mental peace is easily broken when physical problems are present. Therefore, maintenance of health is vital for peace efforts. Developed countries are facing problems in health care mainly in regards to cost. Because of the extreme cost of health care, insurance becomes a necessity for the working class. Not all individuals can afford insurance though, and those that do must deal with an insurance system designed to maximize corporate profit.

In undeveloped countries, health care is also relatively expensive and not as readily available. Sanitation services can be poor – this exacerbates health care issues. Modern treatment facilities are sometimes not present in developing countries.

## **Conclusion**

There are numerous peace problems aside from the sample described in this chapter. Issues such as poverty and malnourishment, aids, illiteracy, nuclear terrorism, global warming, child labor, and youth violence are examples of other issues we have not covered in our discussion. Each of these issues merit serious discussion and will be discussed in forthcoming editions of this book.

Human ethics and decency are the foundation of peace efforts, and their absence is what causes the numerous challenges to peace we see before us. The dissipation of human ethics will need to be reversed in order for us to make significant progress towards our goal of peace, and this reversal will come about when humans collectively come together and take on their individual responsibility to promote peace.

## **CHAPTER FOUR: THEORY OF THE INTERNATIONAL STATE IN LIGHT OF THE WORLD PEACE ORDER**

Normally the meaning of peace is understood by individuals according to their culture, interest, benefits, and wishes. In every culture the meanings of peace are understood differently. The universal meaning of peace defines a state that provides inner satisfaction which in turns has a positive influence or impact on the outside environment. In the social perspective, there is individual peace and communal peace. As the terms indicate, individual peace is restricted to the self whereas communal peace includes respect for the rights of others as well. Unfortunately there are some serious issues with misunderstandings of peace by pathologies such as that of suicide bombing. Their despair deludes them into believing that their heinous acts will somehow contribute to peace. Real peace can only be achieved if we proactively think about the needs of others. Limiting peace to one's own happiness alone is a definite formula for disrupting the peace of others in society. In utilitarian terms, the goal really is to spread happiness to others. This is the formula for the perpetuation of peace. The social scientist, Jeremy Bentham said that happiness can and should be distributed like cake.

Additionally, some see peace in alcohol and drugs. Others gamble. These are negative sources of peace. They think their acts will bring them or their community peace but in reality they are only causing harm and distress to all including themselves. Positive sources of peace are where one is moving forward with positive means/resources and contributing to the community positively. If someone uses negative means it creates more troubles and chaos in society. For example, if

someone says that he can remove poverty of his country by smuggling from all over the world then it would be a negative source of peace since smuggling is illegal. So if we use illegal means for peace it will create more disruptive results. Whatever seed we sow we will reap its fruits. If the seed is based on hatred, force, and pressure then it will produce hatred and anger instead of peace.

There are two types of Peace: Universal Peace and Peace for interest. Universal peace has taken a back seat since the time of the Prophets and purified souls. Today everyone wants a piece of the peace pie. But the motivations don't appear sincere. There is a selfish interest involved.

Peace can further be classified into two categories: Primary (natural, real) and Secondary (forced, artificial). Primary peace comes from the inner conscience. The Prophets (peace be upon them all) also engaged in defensive war but they had inner peace. Primary peace is not a function of one's surroundings. One may be inflicted with severe hardships externally, but our inner spiritual state can be at complete peace. Because inner peace comes from having a clear conscience, that we have not harmed anyone or encroached on anyone's rights or reneged from our responsibilities. One can be in dire poverty, not have a source of income or not know where their next meal is going to come from. However even with such external conditions one's inner state can be at peace if one is spiritually content. The primary source then relates to the inner self, universal truth and universal factors that promote truth. For example, speaking the truth, honesty in business dealings and personal relationships etc. create a healthy society and these all are social and primary sources of peace. On the other hand secondary peace is artificial. It is forced. Secondary source of

peace is through external means such as stories, films of other societies and cultures and lessons through the lives of others. Primary and secondary sources of peace could be combined together as well, for example, one country could be a paradigm or model for another country such as United States of America. Other countries look up to U.S.A. as their role model for its economy, security, honesty, fair dealing and supremacy of law. These countries want to bring peace in their countries by taking from the U.S. constitution or by following the ways businesses and social works as are conducted in U.S. or by following its culture. This sort of message reaches to others through political system and political economy or economic system.

Usually, secondary source of peace by force does not bring positive results such as in Iraq or Afghanistan. United States peace keeping forces are there to bring peace which is a secondary source to those nations. Whenever a secondary source is used to bring peace especially to a nation which is in a political crisis or in a civil war then new culture, new language from outside and other external factors create class conflicts and bring negative effects to the peace efforts and then clash of civilizations starts. Even though the purpose of the external forces is to promote peace but due to the cultural conflict intra-society variables or internal factors feel threatened and they start reacting and start creating problems and hurdles for the peace process because the primary source of peace was ignored.

Promotion of peace or conflict resolution requires an appropriate environment and therefore the peace can be restored in such scenarios through primary source of peace such as through local army, local police and through the

political institutions or political processes by the local people. Secondary sources of peace trying to bring peace at such a place brings different groups of local culture, language and political affiliations together against the external peace implementing forces and hence failing all the peace efforts, so peace resolution or conflict resolution needs a proper environment. At times such as Japan secondary source of peace worked but in some other places if we want to bring peace by external forces that would not happen.

True peace is currently in the dark. How can a blind man tell the color green? Individual, mental peace is not there. What appears to be peace in today's day and age is really like a cat's shadow that in distant light looks like that of a lion. We are standing in the dark. There is fear, lack of trust, and abounding selfishness. These are the veils on the true light of peace.

One doesn't have to look too far to identify the reasons for humanity straying away from real peace. The modern world has adopted Machiavellian justifications of rule by force rather than by law. His magnum opus, The Prince seems to justify many actions performed solely for the perpetuation of power. Power wielded in this way can only have negative consequences as it doesn't take into account the needs of the ones ruled over. Although his surname is used pejoratively and has become synonymous with any political action done in cunning and devious ways, elements of his philosophy have become a part and parcel of the modern way of thinking.

The 4<sup>th</sup> century BC advisor to the Indian Mauryan Empire, Chanakya Kautilya, and author of the *Arth Shastra* is considered the Indian Machiavelli. He outlines similar concepts of rule by might, cleverness, lies, fraud, and deceit. It

is no wonder that the saying “All is fair in love in war,” has become a modern day common usage.

With such pre-cursors to human thought, it is no wonder that peace has challenges both at the international and domestic levels. International peace issues are being handled by international law and domestic or regional level issues are handled by the nation’s municipal law. In International arena all countries discuss and decide that peace is needed but they cannot achieve it because each country has its own vested interests. The term ‘diplomacy’ has conveniently been replaced with ‘peace’ and "peace and tolerance" has become a slogan to achieve one’s own benefit and satisfaction. In reality, what is happening in the international scenario? Suicide bombing is being committed, international law is being violated, and countries are being attacked by others without respecting their international boundaries. The International charter of human rights is being ignored. So, in times where rights of women are ignored, child labor is a norm, smuggling of human bodies is a business, women are buried alive and the victim of “honor” killings, how can peace be established? Humanity is being disrespected and there is no mercy for women and children. And all of this is happening under the watch of the powers-that-be who care simply about their own benefits and gains.

The dilemma in today’s world is that every country claims peace but indirectly every country somewhere somehow supports other countries that are working against peace or want to look at peace according to their benefit. It is interesting to note that the world has been under the influence of different socio-political ideologies over time. Every concept gained

popularity on the basis of peace. However the result was an enigma.

From the time when there was nomadic or tribal life the world has gone through many changes and transformations. There came the concept of limited democracy, democracy, liberalism, trade-unionism, communism, Marxism, socialism, guild socialism, utilitarianism, imperialism, and separation of powers. Countries and states emerged based on these *isms*. The concept of nationalism arose; e.g. the German state was called a “National state.” Monarch and kingdoms are examples of national states that don’t encourage immigration. They are not inclusive. They discriminate and don’t make guests to their countries feel welcome. One may live and work there for years but always feel like 2<sup>nd</sup> class citizens and experience corresponding humiliation. A “Republic” on the other hand has an “Open Door” policy. They encourage immigration and welcome all cultures giving each one an equal chance to enter and become an integral part of the social fabric of their new homeland. A prime example is Canada which represents a type of world culture. In the cities of Burnaby and Surrey, 70 different languages are spoken indicating the diversity and massive influx of immigrants.

Democratic states or republics like United States of America, Islamic Republic of Pakistan, or India, whose governments were created for, by, and of their people, engage in international bloc politics since they need help from each other. However their vested interests or benefits come in the way of universal peace and peace gets chosen only for particular regions, nations, groups and states. ‘Peace for all’ is just a slogan and is used just as a modern terminology. So, promotion of peace is now benchmarked by aid or benefit from

another state and is purely meant for the interest of the nation and it could also be used for the expansion of illegitimate power.

The world in the recent past was a bi-polar system with the standing powers of USSR and USA. However with the defeat of the former in Afghanistan, the single power now rests with the USA making for a uni-polar system. However world politics is again changing faces. China is another emerging power, a strong contender soon to change the political topography to bi-polar again. China is strengthening its economy with massive world trade. It does not send its troops into any of the peace keeping missions or recent wars. This way it is preserving, protecting and strengthening its republic.

Another challenging contender is the Islamic Republic of Iran. There has been an historic gulf between Iran and USA, perhaps related to the American hostage history. Currently, Iran has pressure from the world to stop nuclear production. However, Iran wants to continue its research and production of nuclear technology. It argues that it is doing so for peaceful purposes. The countries making demands on Iran to curb its nuclear industry are themselves profusely engaged in it.

If China talks about peace then it has its own interest in it. If USA talks of peace then it has its own interest in it. Similarly, if India or any other country talks about peace, they have their own vested interests in it. Peace is therefore being promoted for one's own interest and not for humanity.

Peace, according to the 18<sup>th</sup> century CE French political philosopher, Rousseau, is a General Will (common consensus of the people). General Will can be a good source for world peace but the question arises as to who would interpret the

General Will? How would it be accepted by different nations while they have their own interests and agendas? The essential question still remains: how can peace be brought to the world politically?

## **Theory of the International State**

It is clear that our world is desperately looking for a new system, whether consciously or sub-consciously, where they are not victims of the interests of a few. Surely the waves of time are taking humanity through a significant change. It is as though mother earth is trembling with the atrocities and violence that are being perpetrated on her. But it is my belief that with hope and hard work we can channel the energies of this change to create a positive infrastructure that will attempt to resolve some of the issues we are facing today. In response to the current situation, I humbly present to you in the following pages my proposed Theory of the International State which is based on two components:

I. World Peace Order (WPO)

II. Emergence of the International State (IS)

### **World Peace Order (WPO)**

The WPO has a few salient features. The first is ‘collective thought’. Peace efforts will not be for a particular group or a nation but it will be for all and the world resources will be humanity’s resources.

The second characteristic of the WPO will be the restoration of trust. Humanity will work towards a common cause and will trust each other. ‘Peace for all’ will not only be a slogan but it will be a reality. In the World Peace Order, Christianity, Judaism, Islam, Hinduism and other religions and cultures should work together and move towards universal peace, not towards cultural peace. The latter is tainted by self interest.

There are three phases of “World Peace Order”: Transition, Transformation and Target (TTT). The Transition phase will give rise to a common thought - can the human being continue like this: i.e. keep facing international injustice, killing, suicide bombing, hunger and poverty? And the resounding answer will be no.

Change is indeed the only constant. The human being is relentlessly adapting and creating new ways for his survival and betterment on earth. Whether one agrees with the details of the Darwinian Theory of Evolution or not, one thing is certain. Both human nature and environmental nurture facilitate and promote the instinct of survival – and not just ordinary survival, but with constant improvements. There is something within the healthy human being that seeks to continually improve himself and his surroundings, at least materially. Better education, improved health, enhanced housing, and higher economic status are the ideals of each and every mature and vigorous human being. And the spiritually conscious also seek inner satisfaction by facilitating the same benefits for other not-so-privileged members of society.

At the political level, such development has historically occurred since the time of Prophet Adam (peace be upon him). Some political philosophers believe the origins of the state lie ultimately in the tribal culture which developed naturally in response to the needs of its members to organize around common issues. Some argue that the “alpha-male” micro societies of our earlier ancestors were based on the coercion of the weak by the strong. Although such social Darwinism theories are popular, it can also be argued however, that such leadership was inspired by Divine Injunctions through Prophetic exhortations of taking care of the needs of people.

Whichever one the case may be, the reality is that when the needs of a people outgrow the institution, making it defunct, there is a natural regrouping and creation of new institutions that serve the needed purpose.

The Social Contract Theory is a case in point where the General Will of the people gave rise to the idea of a centralized government that would be representative of the people in contrast to the past monarchs and self appointed kings whose dominions were beneficial or tyrannical depending on the person of the ruler with no accountability to the people. Such highly stratified societies better known as “state” have their origins in the Greek city-states and the Roman Republic. The fall of the Roman Empire gave rise to the modern western states that we know today. **The concept of the International State is the highest evolved form of the city-state, ideal state, kingdom, and empire.** It has been the same earth that people have occupied over the millennia, but the groupings, identities, systems, and connections have changed based on the socio-political demands and environment. The nation-states of today are no longer fulfilling the basic human need of the establishment of peace as is evident from the continuous violence one hears on the news every day. Bloc politics and interest articulated groups have created situations that are proving detrimental to the preservation of peace in the world. Such a scenario calls for a new institutional setup that will address this basic need.

As we move into future centuries the world is slowly moving towards the next phase of the World Peace Order where there will be an increase in federation system. So it will be a transition from confederation towards federation where people among different states will meet each other and will have

closer relationships. Then, the confederation will move into a world federation where the world will be united. But before that there would be challenges and difficulties as well because whenever there is a new setup and new change then problems arise. For example, if a country wants to move towards democracy then they go through, bloodshed, killings, hatred, kidnapping, breaking of law, hunger, oppression, etc. Similarly, the world, currently, is going through a transitional phase of WPO and is facing hardships and difficulties to embrace this globalization concept of the newer system.

Human conflict and its expression in armed warfare has been a part and parcel of social evolution over the past several millennia, ever since the first generation of humans. Abel is considered the first martyr. Even though Cain repented and was remorseful for his action, his act was an example that human aggression is a part of human nature unless kept in check through spiritual means. What has dramatically changed in recent history however is the nature of warfare first with the invention of gun powder in the 9<sup>th</sup> century by the Chinese and then more recently with the nuclear bomb and other weapons of mass destruction. A world in which there is such a great potential for harming one another, with the threat of nuclear war looming, there is a dire need for an emotional setup that makes us feel a part of a common whole with the sense that harming the other person is the same as harming part of our own body.

If we look around we see various indications of the world moving in the direction of globalization. IT (Information Technology) as the most important factor is accelerating globalization at an unprecedented pace. It is not only the fastest growing sector in the world economy but is also the

most powerful agent in catalyzing extensive globalization of many other industries. International markets are rapidly opening up such as United States' engagement with the newly opened up international markets in China and India.

The world today is very advanced in terms of its weaponry, economy, international culture, communication, and war techniques. Our world is not the same that it was even fifty years ago. The present day Information Age is a world where information is manipulated and transmitted over wired and wireless channels connecting people in a way that had never been experienced before. The advent of the Internet and cellular technology has contributed to the world truly becoming a global village. This facilitates increased and effective communication which is the key element for the success of any institution, be it the family, community, nation or an International State.

Internet is a web of information and a medium of communication that has captivated reporters and scholars whose working communities it expands. The internet along with other technologies have removed self-created walls among different nations and cultures and has facilitated in trading and in sharing human plight or happiness by opening channels of communication, choice, and hence enabled the public's greater participation in this expanding era of globalization. EBay, as a world online marketplace with a global customer base of 233 million has a global presence in 37 markets, including United States where trade of more than \$40 billion per year is conducted.<sup>97</sup> This opens up opportunities worldwide and brings people of all religions and cultures at a common marketplace thus helping to create an international culture.

Similarly the internet has provided something even more important and that is “Global freedom of Speech.” Now people can express their life, emotions, opinions, and their suggestions as an international citizen in the form of their own websites, or blogs. People are extensively using services such as Flickr to share their photos and videos. YouTube is another famous site where people share videos of their life stories, religion and culture. Over 5 billion video views occurred on YouTube in July 2008 alone.<sup>98</sup> At the same time, Facebook with more than 100 million users<sup>99</sup> worldwide helped in creating a social network by connecting people who know each other from different parts of the world thus removing physical distances among people. So there is a foundational connection between information and social, moral and political obligations that our attention to others depends on our knowledge and information. Advances in Information Technology have laid down the foundation for the establishment of an International State by making humanity aware of each other to force a political change towards the World Peace Order.

The post September-11 world is divided into two: the first group who blames the Muslims and the Muslims on the other hand see the first group as their enemies. In such an unfortunate scenario, how could there be any peace? And where is humanity going when the trust amongst each other is missing? So restoration of trust is an integral and key part of the World Peace order that unites everyone around a common cause. World powers would need to get out of their diplomacy formula and smaller nations would need to get out of their diplomacy formula as well and come to a common point i.e. World peace Order. The world will have to say no to both physical as well as psycho-warfare. The day the human being

realizes at an international level that it is time to restore world trust and the moment they decide and declare their General Will, the process of World Peace Order will start. It will take humanity which is standing between the two H's (Hell and Heaven) towards heaven and the world will be converted from Hell to Heaven.

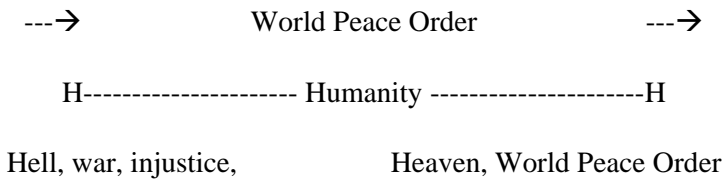


Figure 1

In the second phase of ‘World Peace Order’ i.e. Transformation, humanity will go through process of realization that Christians cannot destroy Muslims, Muslims cannot finish Hindus, Hindus cannot get rid of Sikhs and Jews cannot rule the world. So they will need a new setup, a new socio-political system, where religions would be independent, different cultures would be protected, international law would be the supreme authority, international legislature will be the power that will control the world confederation. This however will take time. It may take 50 years or 100 years when the world Transformation will begin and that would facilitate the implementation of the theory of the International State. Neither will it come as a big bang nor as a clash of civilizations. And neither would it be like Marxism that talks about the fight amongst the ‘haves and have nots.’ Instead, in the second phase of the World Peace Order humanity will move towards collective behavior and collectivism.

Human beings will think of creating a loose confederation that will not be based on world states. In the current setup UAE is for Muslims and is Arabic speaking, USA is primarily comprised of Christians and is English speaking wherein Christians and Jews have the most power. And Africa is for African language and culture. So, there will be a time that humanity will be fed up of such unions that have not given them anything but grief and pain. The reality is that such things don't give any positive results. Today is the world psycho warfare which is creating another reason for people to think of a solution towards peace. The media can play a vital role towards peace and would play in future according to the realization of the issue.

Just like a person cannot live without a social structure, similarly a state cannot operate in isolation. The character and nature of one state affects the others just like the character and nature of a person affects his or her community. The presence of a criminal affects the safety and sense of security of an entire neighborhood. The same can be said of a state. A responsible and progressive state can be the source of increased peace in a region whereas a rogue state can be the source of much distress and havoc not just to its immediate neighbors but to the world at large. There needs to be true legal accountability by the states to a higher chosen authority. Although the UNO was created with a similar mandate, its role is primarily moral and ethical. It does not hold any legal clout. There needs to be a global legal setup that implements accountability through positive use of power. Such a global legal system is the jurisdiction of the International State.

Whether the human being belongs to the ruling or the ruled class, he or she needs true protection. If the rules are created

by the will, consultation and involvement of the people then that state is called a democracy. If the rules are enforced by a despotic government, then it becomes an authoritarian setup. Such structures affect the overall global political picture and there needs to be an international legal justice system that addresses the grievances of states. Again, the existing UNO organ, the International Court of Justice is a moral and ethical organization holding no legal bearing. In the International State, this or a similar institution will bear the legal authority to implement justice in an effective manner.

If we see around us we will see signs of WPO happening already. International migration has been increased. States will understand that the territorial boundaries should be open and visa policies should be relaxed which will create interaction among people of different cultures and backgrounds. In the present world, international migration is happening much more than it was 25 or 50 years ago and especially people are migrating from the countries where there are economic issues towards other places. People migrate with their culture, religion, language and their thoughts but when they live there and adapt to the dominant culture, stereotyping is removed due to their cultural interaction and then in turn this positively affects the local population. Gradually as state migration will increase, more skilled workers would be needed and more intercultural interaction will happen and hatred will be removed. This will be the basis for the formation of international confederation or for international federation and international law will gain strength. It may come after one century or two or three but an international state will come into being, it may fail later but it will come into an existence. As Australia, New Zealand, America, Canada and other countries are giving immigration and people are migrating from the

areas where there is no peace or economy is poor such as from India, Turkey, Pakistan, Afghanistan and other European countries. So world is gathering at one focal point and there will be a message from there and that message would be for World Peace Order which will be a basis to stop any new world war in the future. World Peace Order will be the harbinger of practical peace.

Every war in history has resulted in a territorial change and/or a change in political systems. Most recently in the modern post-colonial world this has included massive flow of people from war ridden countries to more peaceful ones and ones with higher potential of economic and academic betterment. This has been catalyzed by great technological advances in transport with the advent of jet planes. Increased mobility of people has allowed for greater intercultural exchange in academia, trade, non-profit work and so forth. Such a setup naturally is the making of an interconnected world where distances are traveled in the blink of an eye and information is exchanged with the speed of light.

After another century or two, humans will start hating psycho warfare and will begin to realize the value of human life. We will understand that humans cannot finish other humans, and one religion cannot finish another religion. Religions cannot bring others into its fold by force. When all options have been exhausted then people will say “why not peace?” While this thinking will increase, the concept of the WPO will take further hold and the third phase will start.

In the third ‘Target’ phase of the World Peace Order, these will be the times where people will be able to move freely. Most importantly the civilizations or sub cultures will be protected and will be strengthened. There will be no smoke of

wars, or sound of roaring tanks, or of weapons. No one will be afraid of the atomic bomb being dropped. When exactly this will happen will be settled by the coming generations. But my humble proposition is that it will happen. Humanity will return to its nature. As the saying goes, when something hits rock bottom, the only place to go is up. In the same vein when the human being is exposed to too much hatred and it has reached its limit, then he needs intense love to begin the healing process. Love is the foundation for peace and in this situation the World Peace Order will be accelerated.

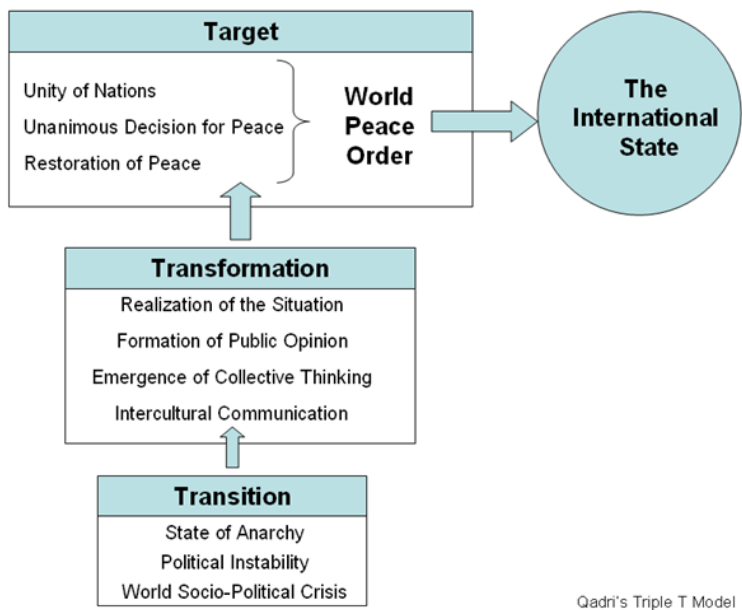


Figure 2

It is the nature of the human being that we like to try a new system or concept, especially when old ones are not holding up to the mark in fulfilling basic human needs such as that of maintaining true peace. Keeping this in mind, we can propose

a hypothesis with some new ideas that today's world is slowly moving ahead towards a new destiny of politics, political mindset, political identity, and existence. The time is fast approaching for the setup of a new system – the International State. Let us examine what the different elements of this International State shall be.

### **Emergence of the International State (IS)**

Of the TTT mentioned in the previous section, we are currently in the Transitional phase. Once the Target phase is reached the world will be ready for a political infrastructure that will promote, implement, sustain, and safeguard this global peace. I propose that this will be accomplished by the emergence of an International State (IS). What will be the characteristics, constitution, law, and governmental setup of the International State? These are the issues that I as a Political Scientist would like to bring on record with the conviction that a century or two down the road, this hypothesis may be proved. I invite scholars of forthcoming generations to add and enrich this theory for it to most effectively serve its purpose of perpetuating peace.

### **Elements of the International State**

The proposed International State has three types of components:

#### **I. Foundational Component:**

- 1) Internationalism: International ideology is the emotion of internationalism. This ideology is in process and emerging. This is the common emotion that we all belong to the human race and

## II. Primary Components:

- 1) Population: The population of the entire world is a component of the International State provided it agrees to be a part of it.
- 2) Territory: The whole world is considered the territory of the International State provided it is declared as such.
- 3) International Government: This component is currently missing.
- 4) Sovereignty: This refers to the head of the International State and this role will be filled once the International Government is established according to the method described in the following pages.

## III. Secondary Components:

- 1) Digital Technology: Many components of this element are already present and discussed in the previous section.

- 2) International Economy: Many components of this element are already present and discussed in the previous section. This will eventually transform into International Political Economy.
- 3) International Culture: Many components of this element are already present and discussed in the previous section. This may be converted into International Political Culture once the International State is established.
- 4) International Government: This does not currently exist. However its setup will be discussed in the following pages.

The process of the formation of the International Government will begin when either the UNO or the existing international body at the time of the implementation of the International State will take census of the people in the world whether they want to be a part of such a state. They will also get approval from the existing states that they declare their territories to be a part of the International State.

All the states can start off with a loose confederation, then go towards a confederation and then become a full federation with one flag.

The governmental setup of the International State would be that of an International Government. However every currently existing state would maintain its identity. The federal government of a current state such as Canada would become the local government of the International State. The world would be divided into regions in accordance with the seven continents. Each continent would in turn be a confederation

(which would later on become a federation) of the states that the continent is comprised of. There would be newly formed continental governments which would be Regional Governments of the International State. It would serve the states within its continental confederation (which will later on become a federation) and take its orders from the Federal Government of the International State which would be the Intercontinental Government.

The International State would also take into consideration opposition parties and their ideologies. All will have a right to submit their viewpoint but they will not be allowed to cross the boundaries of governmental ethics. There will also be methods in place on how and how to deal with crises situations.

## Model of the International Government

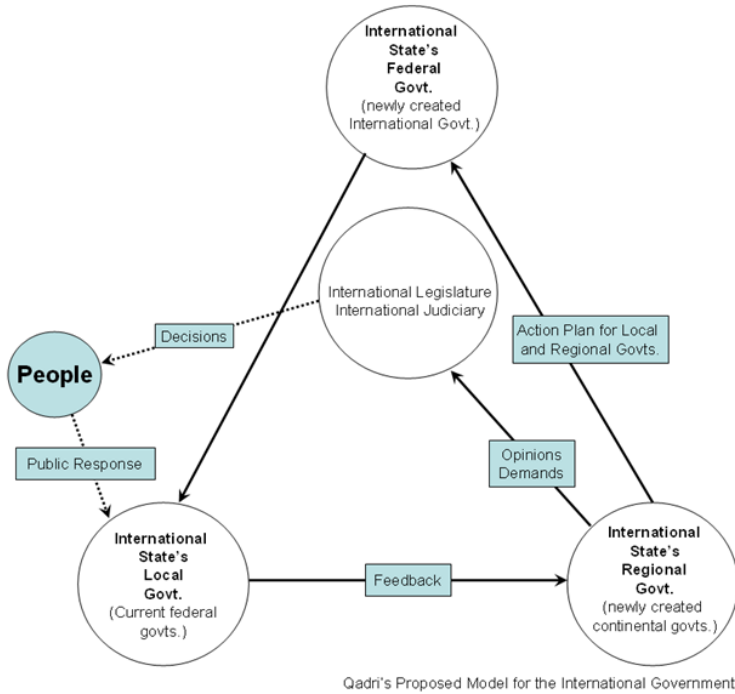


Figure 3

The World Legislature would comprise of two bodies: World Senate and World Congress. The World Senate would be made up of the heads of the seven regional governments. The World Congress would be made up of representatives from the regional governments which in turn would be elected from the actual states.

The Federal President will be rotated from the World Senate every three years. In order to give every continent equal representation, the Federal President will be chosen by casting lots from the seven members of the World Senate. After the

first President's term is over, for the next term he or she will not be included in the lots so that the other six have an equal chance of becoming President. In this manner, each World Senator will have a chance to become the Federal President.

The World Senate in turn will be created by the states of the regional governments choosing a representative through fair means. Each World Senator will also serve for three years to have a fair chance of becoming Federal President.

International Legislature will create the International Constitution which may include the Universal Declaration of Human Rights (UDHR). These constitutional rights will not just be token rights but will be the serious foundations of all laws formed for the International State. There will be a system of grievances submitted through the hierarchy mentioned above to keep the checks and balances. The International Constitution document will be made available publicly through the internet so that each individual citizen of the International State, i.e. the earth, will have a chance to review it and provide feedback. The International Constitution will be taught in schools throughout the world so that its essence is accepted by every single human being. Since it will be the foundational document that will govern the laws of the world it is imperative that every single person has access to this document with the ability to provide feedback. The International Constitution is already considered the most translated document in the world and corresponding accurate translations shall be made available to every region, and locality of the world. The internet will play a great role in this area.

The World Judiciary will be akin to the current International Court of Justice (ICJ) with a very important difference. This

world body would not just be a moral/ethical entity as the current UNO organ is. Instead the ICJ of the IS will have the legal authority to bring to justice any violators of the Constitution who have been brought to its court for intercontinental violations. Violators of justice within the regional entities (i.e. continents) would be addressed by regional judicial bodies.

Since the International State will be representing one entity: the earth, there will not be the need of extensive defense mechanisms. Travel between states and regions would be like travelling from one city to another or one province to another. People would be free to move about without any visa restrictions. There would be one currency and one international identity card. There would be complete freedom of religion. In such a scenario each person would be the citizen of the earth. The funds saved from maintaining an army, navy, and air force in this manner would be spent instead on health, education and welfare of humanity.

There would be no need for a foreign policy because nothing will be foreign to the International State! We will all be part of one overall structure. This is the essence of this system. The commonly shared emotion that we all belong to one entity will be the impetus for any government official to perform their best in the interest of creating the best environment for all on earth during his or her term. The concepts of inter-state aggressions will be removed. The concept of “me” against “you” will be replaced by the concept of “us.”

The International Treasury (World Bank) will spend on the improvement of the conditions of the regional and local jurisdictions like they are domestic projects. There will be no concept of borrowing and being in debt. This will relieve the

world from the oppression of debt and interest which has practically destroyed the economic infrastructure of present day states. The economic development of the entire world will be the mandate and responsibility of the International Treasury. It will prioritize the economically weak parts of the world, what are currently referred to as “underdeveloped” or “developing,” and spend on uplifting their downtrodden conditions. It will be the first and foremost responsibility of the International Treasury to fund projects on the basic needs of the people: food, housing, education, and healthcare. No human being shall go hungry. No human being shall be homeless. Every human being should be able to read and write. And every human being shall have access to healthcare. The revenue of the International Treasury will be an international tax system that could be collected from people’s annual savings and not their incomes.

In addition, every human being shall have equal access to the Information Super Highway, i.e. the Internet. The International Treasury will prioritize digitally connecting every location in the world and make accessing the internet free of charge. It will be akin to making a local phone call. The reason for the emphasis on this is the importance of fast communication as the foundational cornerstone for the success of the International State. Any hindrance in fast and effective communication will be a hindrance to the effectiveness of this global structure. The human potential should not be obstructed by “technical difficulties” of the digitally connected world. If this service is available as a right rather than a privilege then it will serve its needed purpose. It will also allow information available on the internet to be accessible to all. Of course the knowledge and expertise of teachers can never be replaced by

the information on the internet. However a level playing field will be set for equal access amongst all human beings.

People would be free to build synagogues, churches, mosques and whichever religious institutions they choose for the worship of God, provided its fundamentals do not conflict with the International Constitution. Freedom in any arena is always curtailed by responsibility since we are social creatures and our actions affect others. People will be free to believe whatever they choose to believe. However their actions need to be responsible, respectful and reasonable so as not to offend the sensibilities of other religions and cultures. There will be no coercion of any sort. All will be free to explore their human potentials and inclinations in an atmosphere of sincere search for the truth.

Increased interaction between people due to relaxed visa laws and one currency will increase mobility even more allowing for even richer and more dynamic exchange of ideas and intercultural communication. The emotion of feeling one with the human race will be the foundational element of this new infrastructure. Increased communication will remove barriers of ignorance and fear and help create bonds of friendship and a feeling of internationalism that will be much more meaningful and selfless. Since people's basic needs will be taken care of and they will not be competing for what they consider limited resources, people will be more satisfied in themselves. This would further unite people giving them the real freedom of promoting humanity and peace.

The World Economy will be of open trade facilitated by E-Commerce. The variables of supply and demand will continue to dictate the macro and micro economics of the world. However it will be in a light of less cut throat competition and

more the sentiment of sharing the goods and assets in different parts of the world. If for example, one country excels in the cottage industry of handmade artifacts, then the tools of the World Economy will make that available to the rest of the world in a way that the talents of each part are shared with one another and legitimate compensation and profits are given to the true laborers. Corporations will have equal distribution of profits from the CEO down to the blue collar worker. When a worker labors hard hours for the corporation, and then the profits generated are shared simply amongst the privileged share holders, this makes for resentment and class of disgruntled employees. Everyone's hard work and contributions must be appreciated and compensated consummate with the extent of their labor. Such appreciation goes a long way in building employee morale and in the overall picture ends up profiting the company even more. However if the profits earned on the hard labor of a few are shared with the elite, this creates an imbalance that leads to much disconcert. Corporations must realize that their employees are their greatest asset. If they invest in their employees, even if it means short term losses, in the long term they will reap the benefits. However if the employee is taken for granted or taken advantage of and not compensated adequately, his or her resentment can have a ripple effect.

The creation of the European Euro and trade agreements such as NAFTA (North American Free Trade Agreement) are prime examples of a world economy already moving in the direction of globalization. Within the European Union, which is a prime example of a loose confederation of states even now allows free movement across the European countries without a visa.

The crux of the International State lies in effective communication coupled with the proactive goodwill inspired by the common human emotion of belonging to one human family. In the modern age, effective communication means fast communication and it is rooted in the advancements in digital technology. It is this speed of light communication that can allow the International State to be practically implemented. Otherwise we would have to rely on the postal mail or the homing pigeon and that would not be very effective to manage an international infrastructure. It is interesting to note that effective communication prior to the advent of the digital age was marked by the pigeon whose inner signals guided it to its destination. The modern world is now awaiting the signals of the dove, taxonomically from the same pigeon family, Columbidae<sup>100</sup>, with the olive leaf in its beak, to see whether it will perch itself on the grounds of peace or will the bullets of hatred and violence gun it down before it makes it to its destination? The answer lies within our own desire to see this International State take form to implement the World Peace Order.

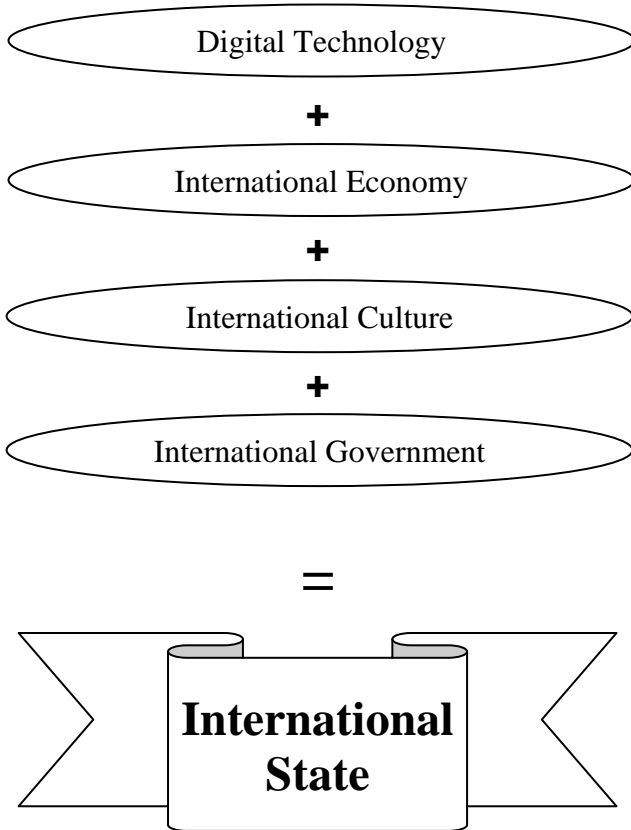


Figure 4

Critics may dismiss the International State as a ludicrous proposition or a non-plausible one. However the jet plane and trips to the moon were also considered impossible at one time. It has only been a little over a century since the historic 12-second, 120-foot sustained flight of the Kitty Hawk in North Carolina. The Wright Brothers who were not formally educated but were self-taught engineers could not have imagined how their invention of the airplane inspired by a rubber band powered toy helicopter that they received from their mother has changed the course of human history<sup>101</sup>. Not only have the distances on earth shrunk as a result of this invention, but space flight would have been inconceivable without it. And the creation of the International State would be impossible without this invention as well because jet travel is another aspect of fast and effective communication.

When people live in their state-of-the-art villas and use their Blackberries to check email, they would not have imagined a lifestyle like this even 50 years ago. The first homes were in caves and now entire cities are made on ships. Many other inventions were unthinkable such as cloning, robots, microchips, and computers. The world has transformed and so must we to respond to the changing times. Anything that resists change stagnates and becomes obsolete. If we are to sustain humanity and create a world to bequeath to our children that they will be proud of, then we must think on vast horizons, let go of the pettiness that holds us back and contemplate peace in a way that has never been thought of before. What form this theory of the International State will take 100 years from now, only time will tell. However it is our duty as conscientious citizens of this earth to contribute in whichever way we can to make the legal citizenship a reality to create “One Vision, One World”.

## CONCLUSION AND RECOMMENDATIONS

In conclusion what can be said is that even though the picture at the global level may appear bleak and we may feel distant from affecting any real change in the world, there are several things that we can do, both within our private and public domains to contribute towards the creation of a World Peace Order and its legal infrastructure – the International State.

First and foremost, each one of us must educate ourselves on the issues that surround us, both locally and globally. We must become aware of the issues that face our neighborhoods and our communities. We must become aware of the injustices and prejudices in the world and recognize and attempt to understand the key causes of the unrest. It is far too easy to become overly involved in our daily lives and become disconnected from external events. At the same time we must not become overwhelmed by the issues to the point that we become cynical or jaded in relation to positive change. We must recognize that each one of us is as important a part of the human race as all the other people who make up our global world. And when one part is hurting, we must feel the pain. If we do not feel this pain, then we must look into our hearts and reflect upon where it has hardened and how we must soften it to allow empathy to enter it. And then we must begin to address these issues one step at a time.

When we begin to educate ourselves we will become increasingly aware of the injustices, prejudices, lack of trust, and resulting enmities that have become prevalent which are the underlying causes of ruining the world's peace environment. The reasons may be social or political.

At the social level we must support every effort that is galvanized toward the removal of injustices and restoration of trust. We must support the scholars who create awareness amongst the people against war. We must build and sponsor academic leadership in the promotion of peace ideas and issues. We must encourage the media to publicize the literature and writings of the genuine and sincere scholars. The media can bring a revolution in the world. Instead of spreading yellow journalism it should encourage positive journalism. Media generally creates chaos and extremism by repeating the same negative news creating psychological depression and hatred. And instead of going towards peace, they incite towards war. Instead, the media should play a positive role. The journalist's role can be an extremely influential one towards the promotion of peace if they carry out their tasks according to the expectations of their designation. However, unfortunately much corruption has sunk in. Instead of speaking the truth and providing unbiased reporting of events, prejudices abound. The media seems to be interested in feeding to its audience "hot" stories instead of "true" stories. News has become a commodity. Whatever sells the most is spread the most. This must stop. The media must play its role earnestly in increasing awareness at every level – in our schools, workplaces, and governments.

Immigrants to economically advanced nations such as the USA, Canada and Europe should consider their new places of residence as their true homes and consequently participate in the political culture of that country. They should not have the attitude of simply bettering their economic status to support their families back home remaining disconnected from the local issues of their new homeland. Undoubtedly, the primary reason for their migration was economic betterment and most

of them were forced to migrate due to the colonialist fallout of the past century. However they must come to accept the new topography of the world demographics and participate fully in local issues. As a matter of fact, immigrants can play a critical role in building bridges, removing stereotypes, and educating through serious grassroots outreach. Immigrants have the vital ingredient of carrying within them both the sentiments of their old homeland and the newly learned sentiments of their new home countries and can therefore help a great deal in the restoration of trust through sharing and education. They truly have the best of both worlds and can help create a new world that is much more rich and positive.

Non-profit organizations must also play their role by creating awareness through international media. Churches, mosques, synagogues, temples, *gurudwaras*, monasteries, and other religious institutions can play a great role in promoting peace and curbing extremism. Unfortunately, exploitation in the name of religion has become commonplace. The policy of “Live and let live” should be adopted. Intercultural communication and interfaith dialog must be encouraged in all institutions of society. Only when the lines of communication are open and a dynamic exchange exists amongst all the different cultures, races, religions and groups of a society can there be any hope for true peace. It is a known fact that ignorance breeds fear. Lack of correct information and presence of false information about any given group, concept, or ideology fuels this fear leading to stereotyping and associated hate crimes. The solution then is to establish frequent exchanges of positive and rich dialog between all the disparate groups of any society so that we may get to know one another. There should be government and private sector funding for such programs. The subject of peace should be

taught in schools from the start that humanity was created for peace and not war. We must teach our children that we are all part of the same human family. Unity is the power of humanity and peace is the spirit of unity, and the spirit of peace is internal purification, i.e. our self conscience should be clear that we have not hurt others and not contributed towards injustice. We have to teach our children and practice these ourselves in our homes.

The removal of injustice from the world is vital to the peace process. Our local and national Supreme Courts must play their role in the establishment of justice. Unless amends are made, people will remain dissatisfied. And there can never be national peace if the members of that nation feel slighted whether their grievances are personal or public. On the international level the International Court of Justice must play its role without bias. Lawyers must fight only on behalf of the truth, and not on behalf of whoever can pay the most to convert their lies into truth. Honest lawyers will make for an honest justice system. And law enforcement must also recognize the gravity of their offices and the moral imperative to enforce law and order in a just manner without showing bias towards anyone. Respect for all, malice towards none should be the motto of all our official bodies.

The UNO must fulfill its responsibility in the restoration of peace in the world in line with its original mandate. It must play a vital role in restoring the trust amongst nations with the following considerations:

- Equality of nations must be established. The current veto power of the Security Council has differentiated between big and small nations and destroyed the

- The nuclear arms trade must stop. The countries that sell nuclear weapons to smaller nations fuel the fire.
- The powerful countries of the world should leverage their clout to peacefully end chronic political issues. Countries such as Russia, China, USA, France, and UK should influence the other countries to come towards peace through conflict resolution. For example the Kashmir issue should be resolved through a diplomatic track even outside the UNO. The Israel and Palestine issue must also be settled by these influential countries playing a neutral and just role.
- The peace keeping forces that have gone to different countries should be sensitive to the needs and feelings of the local people in order to avoid civil insurgency. A Peace Map should be charted out. It should be made clear for how long war will remain and then control should be handed over to the local leadership and the peace forces should return to their headquarters.
- The Security Council should request all countries to revise their foreign policies to include the benefit of all nations and not just the interest of the powerful few.
- The ambassadors and heads of states should keep the lines of communication open so that misunderstandings can be removed. For example India Pakistan relations have recently improved slightly with this approach.

Currently there is a crisis within the civil and military bureaucracy. And the goal of the politician is just to win. They don't desist from using any means at hand including the use of war. This is outright oppression to use the common people in this way for their selfish ends. The public should raise their voice against this. The public should also pressure their governments to speak with real statements and not diplomatic statements. The Opposition should also speak on the real issues and not only those issues that increase their chance of taking over. Politicians can make a great change in the world as they represent the people. However they don't seem to understand their role. They should realize the importance of peace promotion not just in their territories but outside their jurisdiction as well to affect world peace. There should be an international independent freelance forum of politicians where it would be required for them to assemble at least twice a year and participate and make recommendations of basic principles for the promotion of peace in their regions and the world. Politicians are the basic unit of world peace. The world is like a machine and the mechanical behavior of this machine is set by the politician. If they set the machine correctly, the output will be a World Peace Order. However, if they ignore the machine's principle they cannot expect any positive output from this machine. The mechanism of the World Peace Order is very simple:

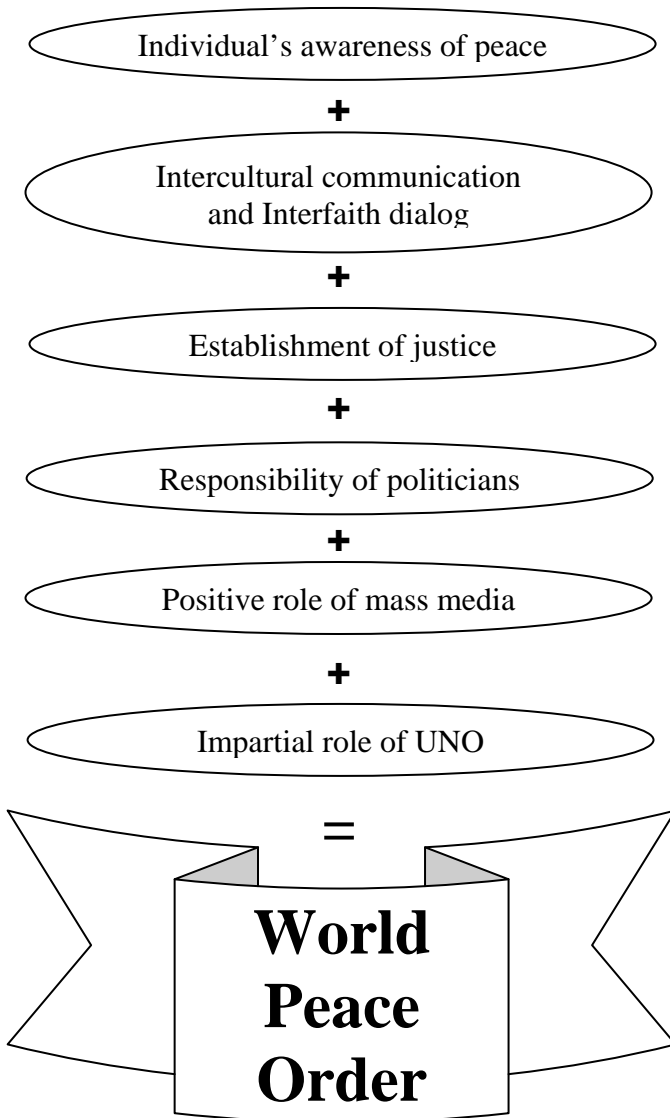


Figure 5

Peace can only be established when there are sincere efforts to remove poverty, ignorance, hatred, extremism, fanatic behavior from the world without the involvement of insincere politics. The international law expert Oppenheim said that diplomacy is everything but sincerity. We have to change this formula and make it such that sincerity is everything but diplomacy. It is only then that the law of the nation and the law of nature will be established. The question is who will take on this daunting task? The answer is: You. Each one of us must carry out our duties in our spheres of influence with sincerity no matter which realm of society we belong to or interact with. Each one of us must lead morally upright lives in both the private and public spheres. Each one of us must make ourselves spiritually strong so that we can face our daily challenges with fortitude, patience, and courage. We must make sure that we are catalysts for good and deterrents for evil. We must respect everyone and never look down upon anyone with the eye of disdain. If we have hurt someone or contributed towards injustice in anyway, we must make amends like there is no tomorrow. And we must continue to sow seeds of good deeds like there was no yesterday. No act of goodness must be belittled. And everyone must be included. Everyone's contributions must be appreciated. Everyone must be encouraged to participate in accordance with their capacity. Everyone matters. We must believe in the power of one. If we continue to self reflect and participate fully, there is hope for peace. The change begins in each one of our hearts. Together we can make a difference, God Willing.

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<sup>3</sup> Genesis 8:11

<sup>4</sup> The Quran 95:1-6

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