

**ISSUES IN RELIGION AND GLOBAL PEACE: AN OVERVIEW****Christian O. Ele**

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**Abstract**

This paper strives to have an overview of religion and global peace. The competing conceptions of one and many in metaphysics are seen in religious pluralism of one God, many religions and one religion, many denominations and sects. The epistemological validity of truth as one is challenged by the veracity and illusions of inclusive-exclusive standpoints which religions present in the conflicting perceptions of one reality. The multiplicity of faiths existing simultaneously in the world has given rise to confrontations of powers instead of collaboration of forces to realize global peace. Peace is a global responsibility which falls on the portfolios of both religions and other social institutions in co-responsibility to ensure that there is *pacem in terris* (peace on earth). The methodology employed in this work is historic-descriptive which means that the contributions of religion to global peace and otherwise were carefully studied and interpreted using the multi-variant peace values as frames of reference. Its findings reveal the historical facts against religion in its culpable compromises against peace in many places and at different times. Another discovery shows the positive contributions which religion has made to the civilization and culture of peace globally. This potency which religion has for peace from the inner man to the global sphere informs the robust and optimistic conclusions and recommendations of this paper – the need to engage religion in the initiation, sustenance and realization of global peace.

**Keywords:** religion, globe, peace, global peace and overview**Introduction**

Religion is a social institution which has influenced human civilization, both ancient and new, with indubitable potent forces. These influences have not been positive at all times and in all places, as there are some negative aspects. Over time, religion has shown both enormous destructive powers and unprecedented integrative dynamism as a global player in a great number of human affairs. In view of this, it is safe to say that religion has evidences of ambivalent pedigrees and oscillating antecedents in proportions of certainty in its numerous social functions. History has rich archival references to this complexity.

The discourse on religion and global peace raises *prima facie* (at the first sight) the issues of historicity and factuality of religious conflicts and full blown wars. These negative data make “religion in the contemporary society a very sensitive subject. It has been the root cause of many wars and has also been part of many hidden political agenda. There has been a lot of civil unrest and many wars in the past and even still going on today, due to religion” (Torcato, 2005, p.1). As Ele, (2015) wrote:

In some circles, religion is viewed as laudable, positive and commendable yet on the other side of the debate, it is adjudged laughable, negative and condemnable. The ability and capacity for partnerships which religions have with the public sector for development outcomes at the local, national and international levels give credence to the strengths of religion even in its diverse persuasions. However, its plurality can become an ugly weakness which functions the sundry vices of absolutism, intolerance, violence, bigotry to mention but these which reveal the destructive, divisive and dark sides of religion. (pp. 2-3)

The above citation gives an excellent pictorial balances on the historic testimonials of religion across centuries, cultures and continents. However, evidences are also overwhelming on the side of constructive contributions of religion to development and global peace. Scholars with positive frames of mind on what religion has done, is doing, and can still do in the fields of human progress and global peace give favorable assertions to that effect.

Religion can give the world peace which it so much desires especially in our time by the collaboration among religious leaders who must encourage their followers to respect as sacred those tenets of their confessions that promote peace. There are evidences where the inter-religious seminars, conferences, workshops and interfaith councils have yielded positive results in peace building and conflict resolutions. In the year 2000, August 28-31, more than 500 countries gathered in New York City at the United Nations (UN)'s conference on "The Millennium World Peace Summit of Religious and Spiritual Leaders". These religious leaders were drawn from different religions which included Christianity, Judaism, Buddhism, Baha'i, Hinduism, Islam, Judaism, Shintoism, Sikhism, Taoism, Zoroastrianism. These world faith leaders signed a document entitled *Commitment to Global Peace (Wol.jw.org, 2001, P1)*. *We have World Council, Religions for Peace whose motto is "Different Faiths, Common Action"*. World Council is a global assembly for multi-religious action with the objective to work for the actualization of world peace.

Religious pluralism which is the multiplicity of religions in the world has issues which at once strengthen and weaken the gains of religion at the instance of global peace. One ugly issue in the contemporary history of religion is terrorism. Religious terrorism seeks to destroy the status of plurality which religion enjoys and tries to enthrone one religion by forces of bigotry, absolutism and intolerance. Therefore, the scholars, experts and leaders of various religions must agree on the reconciliation of their divergent teachings and views that breed confusion such as when Christianity says "turn the other cheek". Islamic terrorists say kill the non-Muslim as he/she is an infidel. Islamic extremists say kill the other or yourself and get many virgins at death. Christianity says there is no marriage or sex in Paradise. In African villages, there are pockets of violence between Charismatic Christian crusaders who destroy traditional shrines without the practitioners' permission, and the indigenous religionists who disturb Christian activities with their masquerades and sanction the Christian believers based on their unchristian, obnoxious values.

## Conceptual Clarifications

In this section, we shall try to explicate the concepts “religion” and “peace” in order to appreciate their meanings as applied in this work. We begin with the clarification of the concept of religion.

### Religion

Religion defies one single, universally accepted definition. Religion means different things to different people and has therefore been explained variously. It was Pamu, (2012, p. 45) who cited Idowu (1973) on how difficult it is to provide a satisfactory definition of religion citing Leuba’s effort to define religion “which yielded forty-eight definitions and H. Fielding Hall’s attempt which produced twenty definitions”. The difficulty in the explication of the term “religion” arises from different understandings of its origins and nature (theogenic, anthropogenic, sociogenic, psychogenic, Marxist, etc.); the various perspectives of its definition (phenomenological, evaluative, sociological, interpretative, naturalistic, descriptive or stipulative, etc.); the variegated vehicles of the communication of its experience (the analogy of seven blind men describing an elephant), among others.

Again, religion viewed from within (an adherent’s experiences) and from outside (a non-member’s/observer’s finding) cannot be exactly the same. These collective but divergent ideas of religion make the definition of religion interesting but difficult. Be that as it may, scholars have been able to reach some objectivity, like through “a family resemblance theory” (Etim, 2001:8), in their quest to conceptualize religion. According to Wach, in Ele (2015, p. 6), “all religions, despite their wide variations are characterized by three universal expressions: the theoretical, a system of belief; the practical, a system of worship; and the sociological, a system of social relationships. Until all these are found, one may have religious tendencies, religious elements but not full religion. The above criteria delist Marxism, for instance, as religion. This shows yet another hurdle in the definition of religion – the inclusive and exclusive categories. The inclusive sees religion as a pervasive force in the society and includes all the “isms” like communism, Marxism, fascism, humanism, secularism, nationalism, and equates them with Christianity, Judaism and Islam. However, the exclusive makes the term “religion” a strict reserve for the activities intentionally oriented towards the divine, supernatural and the “wholly other” (Fallding, 1974, p. 3). According to Omoregbe (2006), etymologically, the concept “religion” is got from three Latin words; namely: *ligare* (meaning to bind), *relegare* (meaning to unite, to link together) and *religio* (which means relationship). The analysis of the above etymology shows that religion is essentially a relationship between two persons: God or gods and Man.

According to Arinze, (1970) in Ugwu, & Ugwueye (2004) the phenomenon of religion could be explained from the subjective and objective perspectives. The subjective sense is “the consciousness of one’s dependence on a transcendent being and the tendency to worship him” while in the objective sense, “religion is the body of truths, laws and rites by which man is subordinated to the transcendent being.” In the words of Ejizu (2012, p. 1), religion is “man’s experience of the holy and ultimate reality,

as well as the expression of that awareness in concrete life". Religion, according to Herbert Spencer, "is the recognition that all things are manifestations of a power which transcends our knowledge". Put more succinctly, religion is "humanity's response to the divine" (Hick, 1994, p. 2). The response of man to the existence of a being beyond him has the psychological, social and environmental dimensions. In the first, it gives inner peace and in the latter two, it offers his society and the environment around him his desired global peace.

### **Global Peace**

The term "global" is understood in this work as referring to "the planet earth", that is "the world". The world is geographical or the terrestrial globe. We have celestial or astronomical globe too which describes the heavenly bodies. The word "globe" is derived from the Latin *globus* which means a round mass or sphere (*Wikipedia*, Globe p.1). Global peace therefore means World Peace or Peace in the world. Peace is derived from the Anglo-French *Pes*, the old French *Pais* which in turn is from the Latin *Pax*. The Jewish *Shalom*, the Arabic *Salaam*, *Frieden* in German and the Greek *Eirene* means Peace. Hence, irenology is peace studies or the scientific study of peace.

### **Concept of Peace among different Cultures/Religions**

In Christianity, the founder Jesus Christ the Messiah, the *Kristos* (the Anointed One) is the Prince of Peace (Isaiah 9: 6, He is our Peace (Ephesians 2:14). The angels declared at his birth Glory to God in the highest heaven and on earth peace to all men (*Gloria in excelsis Deo, et in terra pax hominibus.*) And in John 14:27, He said "my peace, I give you (Pacem meam do vobis). His post- resurrection gifts include peace essentially (John 20:19-21; Luke 24:1-35). Among Muslims, it is believed that Islam is derived from *Salam* which means peace. Buddhists believe that peace is attainable when all suffering ends. For them, greed, fears and delusions are the origins of sufferings. Therefore, to achieve personal peace and do away with sufferings, one has to follow the core tenets of Buddhist philosophy found in the set of teachings called *Four Noble Truths*.

The Hindu texts reveal the idea of peace, thus: "May there be peace in the heavens, peace in the atmosphere, peace on the earth. May everything in the universe be at peace. Let peace pervade everywhere, at all times. May I experience that peace within my own heart". (*Wikipedia: Peace*, pp. 5 - 6). In Judaism, *Shalom* and *Solomon Shlomo* means peace and Jerusalem (*Yerushalayim*) means the City of Peace. Peace is a blessing among the Jews, expressed variously in prayers, for examples: "The Priestly Blessing (Numbers 6:24-26): ends with: May God lift up his face onto you and give you peace...Leviticus 26:6; And I shall place peace upon the land..Numbers 25:12: Behold I give him my covenant of peace...Isaiah 57:19 Peace, peace to the distant and the close ...Psalms 34:15; Seek peace and pursue it ...Psalms 119:165: Great peace to those who love your Torah...Psalms 125:5: and Psalms 128:6: Peace upon Israel..." (*Wikipedia, wow.com, Judaism and Peace*, P. 2).

In African Traditional Religion, peace has religious significance. It is called *Udo* in Igbo, *Emem* in Ibibio/Efik, *Khuerhe* in Edo, or *toro, tooro* in Yoruba, *Ebo* in Idoma, and so

on. In Igbo culture, the palm frond is a symbol of peace when tied to the body or carried in the mouth or pegged in a disputed piece of land. The *Alafia* or *Aalafia* used in Nigeria in Yoruba or Hausa-Fulani language as peace is from the Arabic *al afya* which means health, grace, pardon or mercy. Sin and transgressions violate the peace of the land in traditional African societies such as the Igbo land. Such transgressions include: murder, incest, adultery, stealing and suicide and examples of such transgressions. In order to restore peace, there must be rituals to the gods. One sees why terrorism for any reason is abhorred in typical Igbo society and in many, if not all, African traditional societies.

Galtung (1981) cited in Matsuo (2007) noted that an important task in peace research has always been and will always be the exploration of the concept of peace. In the earliest studies of peace by scholars like Peter Cooper, Trond Alvik, Leif Rosell, Magnus Haavelsrud, J.A.E.A Elly, Gleen D. Hook and a host of others who concentrated on children’s image of peace, peace concept was known as *peace image*. This image adopted a single or specific idea of peace”. He maintained that “the concept of peace has been expanded into a more complex concept both in content and in its scope...two facets of the concept of peace have come to be distinguished, though not always explicitly”. These are what are called “peace value” and “peace sphere” (or sphere of peace). The former, a “peace value”, refers to the content or substance of peace. In contrast, the latter, “peace sphere”, which was proposed first by Johan Galtung, refers to the logical or cognitive, and frequently, the only space where peace exists, whatever the substance may be. The multivariant approach in peace studies was first adopted by Takeshi Ishida who saw the peace image of any group or culture to have possibilities of more than one content, substance of value. He was also the first to initiate the comparative studies of peace across peoples, cultures and societies, as shown in the table below:

**Table 1:** Concept of Peace among Different Cultures/Religions

	Will of God justice	Prosperity	Order	Tranquility of mind
Ancient Judaism	Shâlôm			
Greece		Eirene		
Rome			Pax	
China (Japan)			ho p’ing/p’ing ho (heiwa)	
Indian				Sânti

Source: Ishida (1969:135) in Matsuo M. ( 2007:15)

In the above table, one understands the peace spheres (nations and countries) and their corresponding and differentiated perceptions of peace contents. In the initial stages of peace studies, peace was understood as the opposite of war or the absence of war. This conceptualization which has only one peace value was prejudiced by the reflection on the tragedies of the Second World War and by a sense of crisis of human survival caused by the danger of a total nuclear war between two superpowers (Matsuo, 2005; Matsuo, 2007). This understanding is narrow and restricted because the absence of war does not automatically translate into peace substance nor the area as peace

sphere. In this light, Suguta, Dasgupta was the first to give furtherance to the meanings of peace. He proposed the notion of *peacelessness*, which “refers to the situations, especially in developing countries where, in spite of the absence of war, human beings are suffering just as much from poverty, malnutrition, disease; illiteracy discrimination, oppression and so on, as from war (Dasgupta 1968 in Matsuo : 17).

In Galtung’s conceptions of peace, he has the framework of negative and positive peace. While negative peace means the absence of direct violence, positive peace implies the absence of indirect and structural violence (*Wikipedia*-Peace and Conflict Studies, p.4). For Galtung, violence is “everything which prevents the full realization of innate somatic and mental human potentials, it is anything which produces a gap between the physical and mental potentials of human beings and their actual conditions (Galtung 1969: 168 in Matsuo, 2007: 18). This idea of peace therefore includes the absence of poverty, oppression, unemployment, lack of social amenities, underdevelopment and social deficits. While these lacks are examples of violence, their eliminations are understood as important contents and spheres of peace. John Galtung classified the various spheres of peace into three; namely: The universalist, the ingroup/outgroup oriented and the inward oriented spheres of peace. Their explanations are as follows:

The “universalist concept” sees the whole world as one, and thinks that only the peace of the whole world is meaningful. The Roman concept of “pax” is the representative of this concept. The “in-group-oriented” peace sphere first divides the whole world into two parts: that is, its own group and other groups (out group) or more generally “self” and “others”. The criterion of distinction can be political, economic, geographical, cultural or religious, or any combination of these. The concept is interested only in the peace of the in-group or the peace within the group, and pays little attention to outside groups. The third, “inward oriented concept of peace” emphasizes the tranquility of the mind of individuals. It emphasizes the importance of peace of the mind (Matsuo, 2007, p. 20).

The need to understand the concept of peace is necessary because peace definitions or concepts are the basis on which we decide how to make peace. What one does to achieve peace depends on how one images, defines, or conceptualizes peace. The need here is obvious. If we as a world of diverse yet increasingly interdependent people are to survive the drift towards an unparalleled catastrophe, we must maintain some type of peace. To do so we must reach some level of agreement on what peace might be. Therefore, we must know our options and be careful to understand each other (Rinehart, 1989). The global peace which religions have to work towards its realization with other *peace agents* is the type with multi-layered substances and which is universalist in sphere.

### **Religion and Global Peace**

Religion has critical contributions to make towards global peace. The moral principles and ethical values which religion has are essential motivations and integrative, unitive

forces which can prompt and facilitate the realization of peace on earth. However, global peace can be achieved by positive efforts in the following areas.

### **Psychological Disposition**

One finds global warfare within the individual's mind whose inner self is the theatre where war begins. Therefore, Dhammananda (n.d.) asserts:

...if one wishes to have peace of mind, one must also construct defenses of peace in one's own mind. The world cannot have peace until nations and people begin to reduce their selfish desires for more and more material possessions, give up their racial arrogance, and eliminate their madness for worldly power. Material wealth alone cannot bring peace and happiness to the minds of people. The key to real and lasting peace lies in "mental disarmaments" – disarming the mind from all kinds of "poisonous" defilements such as greed, hatred, jealousy, egotism, etc (pp. 1 – 2).

Religion should, by her teachings and practices, foster inner peace in individuals. Since the Latin adage says "*Nemo dat quod non habet* (No one gives what he/she has not). Buddhism identifies dimensions of peace as "inner peace; peace in the community of humankind; and ecological peace or peace with earth" (Kawada, 1999:1). Those with inner peace would with effortless ease contribute to global peace. Inner peace comes from the consciousness and discipline against the impulses of greed, hatred, violence and egocentric desires.

### **Epistemological Factor**

Culpable ignorance or lack of knowledge has been identified as one of the major sources of tension and conflict among religions. The implication for global peace is that various religions should educate their members in those aspects of their faith that emphasize peace. Ele (2015) reports that the soldiers dismantling the Boko Haram camps in Northeastern Nigeria gave shockers to the nation when they revealed that they usually found condoms, hard drugs and sex enhancing pills in camps re-captured from Boko Haram insurgents. They could not see even a single copy of the Noble Koran or any Islamic books in the camps. According to the spokesperson of the army, Colonel Sani Usman, "the findings underlined the military's belief that most Boko Haram militants were not grounded in Islam and were not driven by Islamic ideology... a lot of insurgent so far arrested could not recite the Qur'an, the Holy Book of Muslims... yet they claimed they wanted to establish an Islamic state (*Premium Times Newspaper*, September 8, 2015).

Every Muslim must know the correlation between Islam and global peace as Christians should as well know the link between Jesus, the prince of peace and global peace. In like manner, the adherents of Judaism should live out *Shalom* in the search for global peace as Buddhists move from inner peace to world peace and so on. True knowledge of what one's religion teaches about peace and the ability to practice same will contribute hugely to global peace. Like in the case cited above, ignorance of faith is exploited for violent intentions and selfish agenda, which should not be.

### **Partnership in Development Matters**

It is necessary that religion, in search for global peace, should encourage greater partnership in development matters in order to increase understanding, unity and love. The religious leaders enjoy special confidence from their followers whose minds and hearts, attitudes and behaviours they are able to influence. Through the churches, mosques and faith-based organizations and institutions, public utility services and development projects in the areas of commerce, health, ecological protection and peace could be engineered and achieved. With the global networks and spread which religion has, even the remotest parts of the world can be touched by the integral human development it initiates, sponsors and sustains.

### **Ecumenical Organizations**

In order that religion may foster global peace, inter-religious ecumenical organizations have to be formed at all levels: grassroots, national and international spheres. The objective of this body should be greater understanding among the divergent followers and to nip crises at the bud. On 19th August, 2016, Christian and Muslims in Nigeria jointly opened the International Center for Inter-faith Peace and Harmony (ICIPH) in Kaduna. This International Center has the explicit objective to systematically document inter-faith relations to inform national and international policy-making. The center was opened under the auspices of Christian Council of Nigeria and Jama'atu Nasril Islam. We have also Nigeria Inter-Religious Council made up of 50 members of 25 each from Christianity and Islam. This Council was formed in 1999 to promote peace among the two big Faiths in the country. Even though we still have religious conflicts in Nigeria, the existence of this body notwithstanding, we are governed by the belief that it would have been worse without such peace initiatives. Ecumenical organizations to drive the collaboration among religions globally will create greater spaces for social harmony and peace.

### **Religious Pluralism and Validity of Values**

John Hick, the contemporary philosopher of religion of prominence summarizes the human responses to the multitude of religions in the world as three: (1) Skepticism where all religious are illusions; (2) Dogmatism where all religions are meaningless except one's own. Here, one sees exclusivism and inclusivism perceptions of faiths; (3) Pluralism where in contrast to exclusivism and inclusivism, the member of one religion sees the other religion as equally having valid theological values (Rowe, 1993, pp. 176-177). In the work for peace, religions have to recognize the truths in each other and respect them and their values as valid. This can be got through inter-religious dialogue. Hans Kung wrote in his book *Global responsibility*: "There will be peace on earth when there is peace among the world religions. No world peace without peace among religions. No peace among religions without dialog between religions" (*religioustolerance. Org sponsored link*, n.d., p.1). There should be mutual respect and recognition of each other's sensibilities in order to have peace.

### **Joint Implementation of Resolutions**

When the world religious leaders, more than 500 from 73 countries met with the United Nations in New York City from August 28 to August 31, 2000, they jointly signed the document “Commitment to Global Peace”. Over 200 scholars who served in consultative capacities and 143 respected leaders from all the world’s major Faiths in the world signed the declaration “The Principles of a Global Ethic” in the 1993 edition of *Parliament of the World’s Religions*, which states: “We commit ourselves to a culture of non-violence, respect, justice and peace. We shall not oppress, injure, torture, or kill other human beings, forsaking violence as a means of settling differences” (*religioustolerance.org, sponsored link*, pp.1-4). Between 20<sup>th</sup> and 23<sup>rd</sup> October, 2010, in Osnabrück, an international conference on “Religions and World Peace: Religious Communities and their Potential for Peacebuilding and Conflict Resolution”, the then Secretary General of the United Nations, Kofi Annan, in his address noted that “with their potential for promoting peace, religions can make a major contribution to this consensus” (Czada et al, 2012, p. 6). There are many communiqué, declarations and guidelines to achieving peace through religion in the world but the problem is the inability to follow such resolutions to their fruitful conclusions. There is, therefore, an urgent need for joint implementation of resolutions by all religions in order to have peace in the planet earth.

### **Purity of Intentions based on Religious Motivations**

In order to have peace in the world through religion, it is essential to have pure intentions based on sincere religious motives. In the words of Tveit (2013, p. 4), “it is God, more than human beings, whom we have to obey. There is no authority given to anybody to do evil in the name of religion”. Manipulators of religion have been committed to the project of ulterior motives, thus doing grave harm to religious teachings, structures and goals against the intended salvation of human persons in the great beyond and peace here on earth.

### **Greater Attention to Justice**

There is an old Latin adage which is *Si vis pacem, para bellum* (if you want peace, prepare for war) attributed to Plato in his *Nomoi* (Laws) and the 4<sup>th</sup> or 5<sup>th</sup> Century Latin author, Plubius Flavius Vegetius Renuatus’ work, *De Re Militari*. However, on 1<sup>st</sup> January, 1972, in the celebration of the World Day of Peace, Pope Paul VI wrote: “if you want peace, work for justice”. So it is now *Si vis pacem, para iustitiam* (if you want peace, prepare for justice). Injustice is one of the root causes of many wars and conflicts within religion and other social affairs such as economy, politics, etc. So, when there is proper justice, there will be peace. True peace fosters justice. In order to realize global peace, all shall prepare for justice. Justice simply means giving each person his or her due. When one receives his/her due, there will be peace on earth (*pacem in terris*).

### **Linking Peace with Core Religious Values**

Every religion has its pillars of spirituality such as prayer, fasting, charity, holy periods and observances. These sublime moments should be linked with peace. There could be prayer for peace, fasting for peace and observing some days for peace such as World Day of Peace. The consciousness these linkages could bring among men and women and in their communion with God will, in great measures, develop and sustain interests for peaceful coexistence, peace building and global peace.

### **Greater Emphasis on Common Origins**

There should be greater emphasis on what unites people of diverse cultures and continents, such as common origins of humanity and the common origins of religions. The whole of humanity sees God as the creator of all races and tribes. This understanding should encourage us to see ourselves as brothers and sisters and God as our father (*Pater Noster*, Matthew 6, pp. 9-13, Luke 11, pp. 1-13). Judaism, Christianity and Islam share a common origin in Abraham, hence they are called Abrahamic faiths. This belief in Abraham as their primordial figure in faith should unite them and help them cultivate the culture of peace. The three share the common belief system in monotheism, among others. On June 14, 2017, the Crown Prince of Abu Dhabi, Mohammed Bin Zayad Al Nahyan, renamed the mosque in Al Mushrif, a district in United Arab Emirate (UAE) as *Mariam, Umm Eisa* (Mary, the Mother of Jesus). It is implied that emphasis on similar belief actions will build bridges of peace. The Boko Haram in Nigeria and the Islamic State of Iraq and Syria (ISIS) and other religious terrorists groups and intolerant religious bodies should learn from this good example so that the world will know peace.

### **Conclusion**

The Judeo-Christian Psalm prays for justice and peace: "let faithful love and loyalty join together, and saving justice and peace embrace" (Psalm 85/84, p. 10). The world needs peace for the preservation of its human populations and cosmological realities. Since the September 9/11 atrocities against humanity in the United States of America, the whole world has remained in red alert about the enormous evil which religious violence can breed. Those religions that have erred in history through religious violence should apologize and receive forgiveness with the penitence value never to sin again. Religion has the potent forces to peacebuilding and peacemaking. It should, therefore, be recognized as such and given the required space to collaborate with other world bodies in the responsibility of global peace.

### **Recommendations**

Our recommendations come from the discourse above and are aimed at helping all persons and religions work towards the realization of global peace through religion.

They are:

1. There is need for all to cultivate the culture of non-violence and therefore of justice and peace.

2. The human mind should be emptied of its fires of hatred, greed and egoism so that peace will reign in human hearts. And from the inner peace to the needed global peace.
3. Other human institutions should be in partnership and collaboration with religions in order to achieve peace in the planet, earth.
4. Adequate knowledge of what each religion teaches on peace should be possessed by their respective adherents so that they abide by the demands of peace according to their Faiths.
5. Religious leaders are to implement religiously all resolutions made as a result of World Religions Summits for peace.
6. There should be strict legislations against religious violence and sincere execution of the laws, so that culprits would be punished accordingly as deterrents for others.
7. The manipulations of religion for economic fraud, political dirty games and cultural supremacy should be avoided.
8. All hands should be on deck to foster justice in the world. This justice is critical to the realization of global peace.
9. Inter-religious dialogue should be given its important place among religions to prompt and sustain greater understanding and peace.
10. There should be furtherance in peace research and its correlation with global peace with the view to finding new ways to realizing peace in the terrestrial globe.

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