1. Explain the meaning and factors creating sustaining peace.

**Ans:** Peace is essential for sustaining a normal tenor of life, a life free from tension and conflict. The disturbance of peace at any level identified above is likely to have a larger impact no matter where it is broken. If a person loses peace of mind, others in his immediate and mediate environments are sure to be affected in varying degrees. If a society is disturbed and in turmoil, its members are adversely affected in various ways. And when organised violence erupts at the level of the world, the lives of the people all around the world are adversely affected in numerous ways. These three levels are differentiated by the scope and the extent of the impact that the disturbance of peace creates. However, whenever peace is broken, it is broken because of the failure of the mechanism of reconciliation and compromise that is set in operation whenever the possibility of conflict becomes visible. Even after the peace has been broken, attempts are made to quickly restore peace and let the normal life of everyday run its smooth course.

Given the central importance of peace for human well-being, certain institutionalised mechanisms for keeping peace and for foreclosing the possibility of its breakdown have been in place in all societies. These mechanisms have different forms and characteristics depending on the level at which they work. For example, in the case of the individual the most notable institution has been religion. Traditionally, religion was relied upon to help individuals to achieve and maintain inner harmony. Every religion underlines the necessity of self-transcendence which can be facilitated if the individual believes that he must identify himself with an entity, God, some higher principle, some larger human groups, etc. and acts in different life situations guided by this belief. Since anything larger than the individual but falling short of the divine entity is discriminatory and divisive, loaded with the possibility of conflict, every religion stresses some divine entity as the focus of man’s identity, truth, meaning and value.

Belief in some divine entity induces a nurturant attitude towards fellowmen and nature; helps in the installation of certain social institutions endowed with the authority to judge and control individual motivation and behaviour and regulate interpersonal and inter-group relations. Religion is something from which springs forth “a cluster of identities, attitudes, values, beliefs and institutional patterns that lead people to live nurturantly with one another and the earth itself without the aid of structured power differentials, to deal creatively with their differences and share their resources”. However, with the ascendancy of modernity the role of religion in man’s life has considerably declined with the result that psychoanalysis is now increasingly seen to be an effective instrument of reducing, even eliminating, aggression as the source of conflict. Thus the psychologist’s couch has replaced, to a very large extent, the place of worship.

The primary role of religion is to forge a compliance system that is reflective of and represents the normative aspect of a social order. Normative compliance system means simply that there is an internalised desire to comply; behaviour that is institutionally necessary is internalised as a need disposition in the personal system. However, the normative system proves ineffective in many situations. Therefore, it becomes necessary to supplement and / or reinforce it at the societal level by legal and political means. Legal measures involve coercion, while political measures represent certain principles legitimising certain practices for settling differences arising out of claims and counterclaims that involve certain entitlements. Even while the law aims at outlawing violence as a means of settling differences, its end result is coercion which is taken recourse to with the hope that it will educate people in right conduct.

Even political institutional means of ensuring compliance with the proper course of conduct involve threat of coercion by a centralised political authority. In contradistinction to normative and coercive means, there is social control, which is said to be non-coercive. This method is trade or contract. Trade or contract is supposed to be an effective means of achieving integration of people and places and, as integration progresses, peaceful relations among the people concerned are supposed to prevail. Social control based on trade is relatively free from internal violence, either overt or structural. Contractual relations are based on quid pro quo and it is profitable to comply with the terms of the contract. As a matter of fact, contractual relations are supposed to cultivate the virtues of honesty, tolerance and modesty, virtues that are the fountainhead of non-violence.

These methods of securing compliance pertain largely to a society. At the level higher than the national political unit, the methods of maintaining peace involve four major institutional mechanisms. These mechanisms concern relations between nation-states and are supposed to promote peaceful relations among them.

2. Explain the relationship between peace, well-being and justice.

**Ans:** Gandhi lived Ahimsa as a daily practice, waging peace to stop war and violence. His lifelong “experiments” with truth proved that truth force is more powerful than brute force.

Ahimsa reveals forms of peace that extend far beyond mere absence of war. For Gandhi, peace means walking with truth and justice, patience and compassion, courage and loving-kindness. Ahimsa actively promotes universal well-being and encourages the flourishing of all life, not just humans. It is the art of living in the present and opening our imaginations to a good life for all.

Gandhi offers four sustaining pillars for Ahimsa.
1. Sarvodaya: Justice for all creatures

This is Gandhi’s central pillar: the practice of economic, political, and moral justice. All creatures are included in a quest for universal well-being; all take their just share of the abundance of our Mother Earth.