

Salahaddin University-Erbil

College of Basic Education-English Department

Evening class

**Establishing Peace Culture at University**

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# Dedication

This research is dedicated to our family especially, our parents who believed in us, motivated and supported us in our lives and study as well.

# 

# Acknowledgment

Thank God for giving us this opportunity. Also, we would like to give a special thanks to our supervisor, Mr. Mohammed Hussein, for his guidance through each step of the process. This research would not have been possible without him and the other teachers who assisted us throughout the university. We would also like to thank every single person who stood by us and encouraged us to work on this assignment.

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# Section one

# Background of the Study

**Introduction**

The presence of conflict is definitely the absence of peace, which in general terms, is referred to as simply not being indifferent to the next person. Some scholars argue that peace is a psychological state, while others opine that it is of logical and normative value. In reality, peace is a combination of both. It is a state of mind (Psychological) and demonstrated in action or reaction to another. It is a social concept that depicts the absence of violence, hostility, or even bloodshed in extreme terms (Ubogu. 2016). Also, culture refers to what has been grown and groomed (Kramsch. 1998. P.4). The unexpected effects culture has on our lives and university is a place where different cultures and people interact (Wintergerst, McVeigh. 2011. P.2) moreover, the university has to play a very strong goal and role in trying to inform people(Van. 2008) So, building a culture of peace is needed at universities because, as we know establishing peace culture is an integral approach to preventing violence and violent conflicts, and an alternative to the culture of war and violence based on education for peace, the promotion of sustainable economic and social development, respect for human rights, equality between women and men, democratic participation, tolerance, the free flow of information and disarmament (Adams. 2005). Students need to know well in order to accept well. so, when students get trained for this type of flexible approach to the diversity, and multicultural that are around the world it is absolutely necessary more than just study, in fact it means that young students should be taught in such a way that they keep an open mind for what comes from outside that they learn to accept diversity and complexity (Van. 2008).

The study aims to know how to build a positive environment at a university, and describe the ways of establishing a peace culture at a university, also to teach the culture of peace which is an integral approach to preventing violence and violent conflicts.

**Peace**: Peace is a way of living together so that all members of society can accomplish their human rights (Leeper. 2019).

**Peace culture**:Is freedom or a period of freedom from public disturbance or war. Also, it can be defined as a mosaic of identities, attitudes, values, beliefs, and patterns that leads people to live nurturing with one another, even to deal creatively with their differences, and to share their resources (Boulding. 1998)

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# Section Two

# Literature Review

## 2.0 Importance of Peace Culture

There is no doubt that every human in the world wants peace, but peace is not easy to achieve given the complex situations facing the world today. People have been using different methods such as diplomacy and liberalism to set a peaceful order (Mitalova, 2018). Also, most people learn about peace from their religious traditions, their families, or perhaps their communities. That has more to do with a final essential of peace: internal harmony, interpersonal harmony, and harmonizing oneself with an understanding of the cosmos. All of which are helpful, and appropriate, but inadequate for the chaotic world (Englund, 2020). Merely, peace culture is an essential concept that promotes nonviolence, respect for human rights, and social justice, thereby creating a more just and equitable world (Boulding, 2000; Galtung, 1996; UNESCO, 2017; United Nations, 2015). According to this concept, individuals and communities can promote and practice peace by adopting behaviors, attitudes, and values that support nonviolent conflict resolution, respect for human rights, and social justice. By teaching individuals and communities how to resolve conflicts through peaceful means, peace culture can help to reduce violence and create a more peaceful world (Galtung, 1996). Importance of peace culture A peace culture is essential for promoting harmony, understanding, and cooperation among people from different backgrounds. It helps create a world where conflicts are resolved through dialogue and negotiation rather than violence and aggression.

The challenges of managing and organizing peace education and peace culture in Nigeria's educational system were looked at in this essay. It highlights the significance of peace education and peace culture in achieving the country's educational goals and objectives while presenting modern definitions of peace education and peace culture. Improved security conditions, a higher standard of living and inner peace, the dignity of work, a longer life expectancy, better working conditions, better decision-making, and employment opportunities are a few of these. The development of reasonable policies, improvement of the judicial system, interaction between schools and the community, and maintenance of the security of people and property in school environments were some of the strategies perceived to be used for managing and planning peace education (Enaigbe and Igbinoghene, 2016).

Moreover, peace culture promotes respect for the dignity and rights of all human beings, ensuring that everyone has access to basic human rights such as food, shelter, education, and healthcare (Boulding, 2000; UNESCO, 2017). In doing so, it can help to reduce inequality and create a more just and equitable society. Additionally, peace culture recognizes the importance of balancing economic growth with environmental sustainability and social justice, thereby promoting sustainable development (United Nations, 2015).

Peace culture is crucial for promoting a more peaceful world. A culture of peace promotes nonviolence, respect for human rights, and sustainable development. To build a culture of peace, it is important to promote these values through education, advocacy, and community building (Abu-Nimer, 1999).

## 2.1 Elements of Peace Culture

The elements of a peace culture, focus on both micro-social and macro-social factors. The author argues that peace is primarily a micro-social phenomenon and that the rising participation of women in parliaments is correlated with a decrease in collective violence in societies. The article also discusses De Rivera's analytical concept of the culture of peace and applies it to local peace enclaves in the Croat-Serb conflict areas in the 1990s. the author finds that trends towards gender equality and non-dominance over the weak are stronger in peace areas than conflict areas and that - or pre-liberal communities may also preserve peace as their prominent value.

**Non-violence** is a key component of peace culture. It refers to the rejection of violence and the promotion of peaceful means of resolving conflicts. Non-violent resistance has been used successfully in many movements, including the civil rights movement led by Martin Luther King Jr. and the Indian independence movement led by Mahatma Gandhi. Gandhi developed the concept of satyagraha, which is a form of non-violent resistance that involves passive resistance to injustice and the willingness to suffer for a just cause (Gandhi, 1965).

**Tolerance** is another important component of peace culture. It refers to respecting diversity and accepting different beliefs, values, and cultures. Tolerance is essential for peaceful coexistence, as it allows individuals and groups to live together without conflict. Klein (2015) argues that tolerance can be fostered through education, cultural exchange programs, and interfaith dialogue.

**Empathy** is also a crucial component of peace culture. It refers to understanding and sharing the feelings of others. Empathy allows individuals to connect with each other on a deeper level, which can help to prevent conflicts from arising. Nussbaum (2011) argues that empathy is essential for creating a more just and equitable society.

**Human rights** are another important component of peace culture. They refer to the protection of the rights of individuals and the promotion of equality and justice. Human rights are enshrined in international law and are protected by organizations such as (Amnesty International, 2016). Protecting human rights is essential for creating a peaceful society, as it allows individuals to live without fear of discrimination or oppression.

**Dialogue** is also a critical component of peace culture. It refers to encouraging open and constructive communication between individuals and groups. Dialogue allows individuals to share their perspectives and opinions, which can help to prevent misunderstandings and conflicts. Galtung (1996) argues that dialogue is essential for resolving conflicts peacefully.

**Education** is another key component of peace culture. It refers to providing education and training on peace, conflict resolution, and non-violence. Education can help individuals to develop the skills and knowledge necessary to create a more peaceful society. UNESCO (2015) has developed a framework for global citizenship education, which includes topics such as human rights, conflict resolution, and environmental sustainability.

Finally, **environmental sustainability** is a critical component of peace culture. It refers to promoting the sustainable use of natural resources and protecting the environment. Environmental sustainability is essential for creating a peaceful society, as it allows individuals to live in harmony with nature. The United Nations (2015) has developed the 2030 Agenda for Sustainable Development, which includes goals such as ending poverty, protecting the planet, and promoting peace.

## 2.2 Promoting Peace Culture

The most significant way of promoting the culture of peace is through peace education. Peace education needs to be accepted in all parts of the world, in all societies and countries as an essential element in building a culture of peace. Peace studies in all educational institutions must be incorporated as part of their curricula. Peace studies must be an essential part of our educational process as reading and writing. Teaching Towards a Culture of Peace”, shows us that a true culture of peace can be achieved through peace education. The participation of young people is very essential. Their input in terms of their own ideas on how to cooperate with each other in order to eliminate violence in our societies must be fully taken into account (Chowdhury, 2015). To promote a peace culture, it is important to engage in activities that promote nonviolent conflict resolution, human rights, and sustainable development. This includes peace education, community-building activities, and advocacy for social justice (Boulding, 2000; Galtung, 1996; UNESCO, 2017; United Nations, 2015).

Education is an essential tool for promoting peace culture. Peace education teaches individuals and communities how to resolve conflicts peacefully and how to promote social justice. It helps to create a culture of peace by promoting the values of nonviolence, respect for human rights, and sustainable development. Peace education can take place in schools, community centers, and through various media (Galtung, 1996). Community building is also an essential tool for promoting peace culture. Community building involves bringing together individuals and communities to build relationships and work towards common goals. This can include activities such as community gardening, cultural events, and volunteer work. By building strong and resilient communities, we can promote peace and social justice. Peace culture is crucial for creating a peaceful and sustainable world. By promoting nonviolent conflict resolution, respect for human rights, and sustainable development, we can build a more just and equitable world for ourselves and future generations (Boulding, 2000; Galtung, 1996; UNESCO, 2017; United Nations, 2015). Advocacy is another essential tool for promoting peace culture. Advocacy involves raising awareness of the importance of peace and social justice and advocating for policies and programs that promote these values. Advocacy can take place through community organizing, lobbying, and social media (Kriesberg, 2007).

## 2.3 Building Peace Culture

Peace-building is the action taken to identity and support structures that will tend to strengthen and solidify peace to avert a relapse into conflict (Union of International Associations). Effective peace education should be inter- and transdisciplinary. But how can we develop peace education through these approaches? First, embracing a complex conception of reality. In other words, reality should be viewed and understood from a broad perspective to avoid self-serving simplifications that prevent us from collaborating across disciplines. Second, our education should connect key issues such as life, humanity, culture, the planet, complexity, literature, art, philosophy, sustainability, and values regardless of the field of knowledge. Third, teaching-learning processes should be adaptable, allowing teachers and students to see each subject as part of a complex whole interconnected through various mediations. Hence, education and the university must evolve to welcome a new humanism.

Peace should be built on “education for justice and freedom; for reconciliation and brotherhood; for critical conscience and solidarity; for integral development and democracy; for the common good and participation; for human rights, and all the values that support and enable a culture of peace.” Educating for peace is inviting to act in the university microcosm and at the macro level of social structures. Also, peace education is a necessity that every educational institution must assume (Roque-Hernández, 2022).

Now comes the question of how we can educate for peace in our daily teaching and research work.

It includes teaching students to cultivate values, learning to live with others, facilitating positive experiences, educating in conflict resolution, developing critical thinking, combating violence, educating intolerance to the diversity of dialogue, and rational argumentation. Furthermore, as educators, we must remember that our example is a powerful ally in all educational processes. We can deliver beautiful and eloquent speeches, but it is our everyday example that sows the most seeds of peace in others. We are also educating for peace via our own actions. We, as teachers, may encourage active listening, empathy, depersonalization of conflicts, and respect for limitations and opinions. In this approach, we may take small steps toward strengthening our coexistence and promoting a culture of peace.

Peace education must also be established at all levels, for all ages, and for all people. However, peace education has a significant impact on youth. For this reason, youth represents both present and future peace and plays a key role in peace education (Union of International Associations).

## 2.4 Using Peace Language at University

Peace Language, “known also as nonviolent communication” was developed by American Clinical Psychologist Marshall Rosenberg (Mahallesi, 2016). Speaking the Language of Peace deals with developing effective communication skills in order to carry out positive interactions in everyday social situations as well as in conflict situations (Duffy).

If peace as a concept means knowing, understanding, and tolerating others, and the medium which enables the transmission of knowledge and culture is language, then we should accept that it is essential to comprehend the strong relationship between peace and language. In various aspects of language teaching with the aim of raising students’ awareness and commitment to matters of international importance and interest. Since educators and especially language teachers very often become their students’ most effective role models, this article also touches upon the significant role of language teachers’ attitudes and viewpoints in teaching and promoting peace in the classroom and outside it. Institutions of higher education and teacher preparation programs can be the impetus in preparing teachers with the knowledge and skills needed to promote peace education in their classrooms in order to build peaceful classrooms with students who value peace education and justice for all students. Achieving desired levels of learning greatly depends on an essential element: teachers. “They are the most important factor in determining the quality of learning because they also impart values, model behavior, and play an important role in socialization.” The aims are to develop the learners’ language skills and to encourage them, also to develop different language skills and encourage learners to think critically while promoting awareness of other cultures and countries. Teachers should use appropriate materials to teach and use peace language in their classes (Sogutlu, 2014).

In addition to the powerful effect of modeling peaceful behaviors in the classroom, explicit teaching of positive communication skills helps learners to focus directly on pro-social attitudes and behaviors and the language that accompanies them.

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## 2.5 Creating a Positive Environment at University

Learning is an emotional process—we feel excitement when learning a new skill, embarrassment about mistakes, and fear of being misunderstood. Fostering positive emotions in your classroom will motivate students to learn, while negative emotions such as stress and alienation will inhibit their learning. Research tells us students learn better when they are part of a supportive community of learners. When you create a positive learning environment where students feel accepted, seen, and valued, they are more likely to persist in your course, in their majors, and at the university. Thus, Classroom climate is determined by both intentional and unintentional actions, and by both explicit and implicit messages. And their impact on students is not always obvious, If teachers know how learning environments influence student learning, they can employ a variety of strategies to consciously shape a welcoming and inclusive classroom. Also, in a welcoming and inclusive classroom, students are more likely to feel a sense of belonging. A sense of belonging is a basic human need, and students need to feel respected, accepted, valued, included, cared for, and that they matter and comfort in the classroom (The Ohio State University).

**Here are some points that teacher should do in the classrooms, in order to build a positive environment:**

* **Using positive language in their syllabus**.
* **Getting to know students and helping them get to know each other**.
* **Being warm, friendly, and present**.
* **Sharing positive messages about student success**.
* Relationships first, and school second.
* Getting to know each student.
* Lean on your colleagues.
* Staying optimistic.
* Connect Using social media.
* Treating each student as if they were their child.

Nevertheless, a positive learning environment is one of the most critical components of a skills-based health education classroom. A positive learning environment is created when you value participatory teaching and learning and when there is trust and rapport among students and between yourself and students. To establish trust that leads to true participation and engagement in learning, you first need to set the stage by establishing a learning environment in which all students feel valued, safe, and supported (BENES & ALPERIN).

## 2.6 Implementing of Peace Culture at University

Peace culture is an essential element in promoting peaceful coexistence and creating a nonviolent society. Universities have a vital role to play in promoting peace culture, as they are key institutions in shaping the beliefs and values of future generations. This reflection will explore the implementation of peace culture at the university level and provide relevant references.

One way universities can promote peace culture is by incorporating peace education into their curricula. Peace education can help students develop critical thinking skills, empathy, and conflict resolution strategies, which are essential for promoting peaceful interactions. For example, a study by Hayashi, Hagiwara, and Miyamoto (2019) found that peace education programs that emphasized dialogue and understanding were effective in reducing the levels of violence among students.

Another way universities can promote peace culture is by creating a safe and inclusive environment where diverse perspectives are respected. This can be achieved through organizing intercultural events and promoting intercultural exchange programs. For instance, a study by Collier, Van Arsdale, and Webber (2018) found that intercultural exchange programs that emphasized dialogue and mutual respect had a positive impact on the participants' attitudes towards people from different cultural backgrounds.

Furthermore, universities can promote peace culture by fostering a culture of civic engagement and social responsibility. This can be achieved through promoting volunteer work and community service programs. A study by Kim and Bringle (2014) found that participation in volunteer work and community service programs was positively associated with an increased sense of social responsibility and a greater commitment to promoting social justice.

In conclusion, promoting peace culture at the university level requires a multi-faceted approach that incorporates peace education, intercultural exchange programs, and community service. By implementing these strategies, universities can play a vital role in shaping the beliefs and values of future generations and promoting a nonviolent society.

# Section Three

**Experience and Reflection**

## 3.0 Experience

During our research, we selected a topic that we initially deemed easy; however, we soon discovered that no research topic is inherently easy. Every research topic necessitates significant and thorough research to fulfill the expectations of the instructors. We know that a peace culture is essential to the process of studying at a university, as it promotes an atmosphere of cooperation, understanding, and mutual respect. It’s obvious that every human met more people with different cultures, religions, and ideologies in their lives and we as a human have to accept others’ beliefs, like how we want ourselves to be accepted by others. This is what that peace culture means.

In this section, we discuss our experience on this subject and connect it to our education, environment, and culture. As we know, schools and universities are places where different cultures interact, throughout our education experience, we can say that there is respect among people in Kurdistan and the Middle East. This goes back to the fact that the majority of the people are Muslims, and it is clear that Islam calls on believers to respect each other and different opinions also other religions. So, there is good respect and can be seen among its people, in schools as well especially between teachers and students, and among teachers too. However, this does not mean that there is no disrespect nor we haven’t seen it, of course, we have seen it and lived in this kind of scene in school and daily life. Unfortunately, we have seen scenes where students are mocked by other students because of their differences in color, religion, culture, dialect, and even because of their clothes and hairstyles. It is up to their families to teach their children and educate them, and of course, it is the duty of all parents to teach their children a culture of peace and acceptance of differences. If students are not taught by their families, it is our duty as teachers in schools and universities to teach and inform our students to think about accepting each other, and the importance and beauty of different cultures. To build a peacefulness environment and to not let any soul be hurt by another soul because of its difference.

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## 3.1 Reflection

As we discussed our experience, so in this section we want to focus on the points we have mentioned above and explain them. About what we have felt and reacted to in both cases, respect and peace, and disrespect and rudeness. As we have pointed out in the previous part, respect and disrespect both have also been seen in the Middle East as in other countries, but respect here is more dominant than disrespect and rudeness, thank God. Of course, seeing peace and respect among people has given us a positive and happy feeling, has made us react positively, and encouraged us to imitate it and take care of the same thing in our lives as well, and appreciate it and also try to create an environment full of peace and tranquility among ourselves, our families, friends and accept each other's differences. And there is no doubt that disrespectful scenes have hurt us because we cannot bear to see a human being hurt because of the differences in his culture or anything else.

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# Section Four

**Conclusion**

## 4.0 Conclusion

In this study, we have examined issues relating to establishing peace culture in educational settings. We have looked at ways in which teacher and learner expectations may vary across culture and have examined the effects of different linguistic and sociolinguistic backgrounds in the classroom. We considered how differences in communication style can be important and how they are viewed in different ways by teachers of school-age children attempting to connect with parents of different cultural backgrounds. We then looked at helping international students adapt to life on a university campus and finally at issues relating to culture in the language classroom. Thus, peace and peace research are pertinent needs in our society. As teachers, we must promote peace education and a culture of peace from various angles. However, this is not an exclusive duty of teachers, but also requires the enthusiastic collaboration of institutions, students, parents, families, and communities. In this process, it is important to reflect on the contributions to peace that we can make in our everyday practice. Then, let us promote collaboration, dialogue, respect, active listening, and inclusion, using a cultural vision and living example of our behavior, thereby creating a culture of peace based on values and love in our daily lives as teachers or researchers.

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