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PEACE LINGUISTICS IN THE LANGUAGE CLASSROOM: A DOCUMENT ANALYSIS RESEARCH

- SANDRA ROJAS -



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Facultad de Educación
Programa de Licenciatura en Bilingüismo con Énfasis en Español e Inglés
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Calle 19 No. 2ª-49, Piso 3

Centro Colombo Americano

Teléfono: 2811777 Ext. 1291

dir.investigaciones@unica.edu.co

www.unica.edu.co

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Table of Contents

Abstract	5
Introduction	6
Area of Focus Statement	8
Research Questions	9
Methodology	10
Peace Linguistics: Conceptual Framework	12
The Non-Killing Paradigm.....	12
Violence, Conflict and Peace	13
Peace Education	17
Peace and Language.....	21
Critical Pedagogy or CP.....	23
Critical Applied Linguistics	25
Peace Linguistics.....	27
Peace Linguistics: Concrete Actions.....	35
Peace Linguistics: Empirical Studies	62
The Multidimensional Peace Language Activities or MPLAs.....	62
A New-found Empathy	64
A P.E.A.C.E Project.....	66
“Peace in action”: An Action Research Project in Colombia	67
Results and Discussion.....	70
References	79

List of figures

Figure 1. George Bernard Shaw's quote.	35
Figure 2. Universal Declaration of Linguistic Rights.	40
Figure 3. I love Saturdays and Domingos (book).	47
Figure 4. Logo of the Center for Global Nonkilling.	55
Figure 5. Logo of the organization Linguapax.	57

Abstract

This is a first approach to a document analysis about the meaning and nature of peace linguistics in the educational context, more specifically in the language classroom. This is a field that may often be present but unexplained, and even ignored in such settings. Besides enriching the academic discussion about an issue that becomes a fast-growing international concern, the significance of this project lies on the fact that it can provide ample and deep sources to comprehend how peace linguistics is conceptualized and the way it can be incorporated into the classrooms. By using the document-based research method, 31 documents of academic, public and official origin have been gathered and analyzed through the content analysis approach. Results show that peace linguistics in the language classroom is a new field, that there is a myriad of strategies that can be applied in the classroom in order for teachers and students to understand the phenomenon and become peace builders and peaceful language users and that there is a need for more empirical research studies on the field. The realization of peace linguistics is open-ended in nature. There is no a predetermined path for achievement of a free-killing society and, in this sense, peace linguistics commits itself to a problem-posing scenario (more than to a problem-solving one) where humans use their creativity and commitment to continuously explore alternatives.

Key words: *Peace Linguistics, Non-killing Linguistics, the Language of Peace, Critical Applied Linguistics, Peace Education.*

Introduction

Language permeates most facets of human experience (Friedrich, 2012). In fact, we use different forms of language from the moment we get up until the time we go to bed. We establish contact with others, we send and receive messages of different types through computerized and non-computerized means, we express what we are (our thoughts, feelings, expectations), we shape and try to understand the world around us; all of which necessarily involves the use of language.

Language can also be used for a variety of purposes. As Friedrich and Gomes de Matos (2012) affirm, it can be used as an instrument of harm, destruction, exclusion and dehumanization or, on the contrary, an instrument of help, construction, inclusion and humanization; in other words, a potential tool for peace-building. To Chaves-O-Flynn (2017, p. 277), facing a so complex post-conflict scenario as Colombia is currently undertaking requires a lot of reflection about all the spaces where violence nests, especially about that violence that may not be quite evident but that permeates Colombians' daily life and that is manifested through the use of language.

One of the best scenarios in which we could work in order to broaden awareness about the dynamics of violent and peaceful attitudes through language is precisely the language classroom. The language classroom is a linguistic community where more than the actual language is learnt. Le Blanc (2010, p.1) suggests to wonder “what if a language could be learnt while at the same time fulfilling another purpose? What if by learning a language, learners were not only able to communicate with someone from another culture, but they were also able to communicate peacefully (...) so that a space of acceptance and understanding between the interacting parties be possible?”

When doing a quick online search about linguistic violence in Colombia, much is found about the way indigenous communities have struggled trying to “survive” in a nation that has not backed up their languages nor their culture. Although this is true, little is mentioned about the way a language (indigenous, native, foreign or any other label used) can also shape violent or peaceful attitudes, in other words, how users' linguistic behavior contribute to humanizing or dehumanizing others.

A field that has been born based on inquiries of this nature is *Peace Linguistics*. Brazilian professor Francisco Gomes de Matos (1977) first coined the concept by reflecting upon the question of how language users, methods and materials for language education could be further humanized linguistically. The well-

known linguist David Crystal (1999) also helped the birth of the concept by referring to it as an “approach which emerged in the 1990s among many linguists and language teachers in which linguistic principles, methods findings and applications were seen as a means of promoting peace and human rights at a global level” (p. 254-255). Some years later, peace linguistics was defined as “an interdisciplinary approach aimed at helping educational systems create conditions for the preparation of human beings as peaceful language users” (Gomes de Matos, 2005, p. 416).

The subject of violence and peace is as complex as education, communication or social tolerance (Rojas and Arape (2009) however, it is worth undertaking a project about Peace Linguistics in the classroom mainly because of the five reasons these authors present as foundations to build any enterprise that attempts to recognize ourselves as peace builders. Rojas and Arape state the following reasons:

- It is necessary to widen our awareness about the dynamics of violence and peace building. We need broad and dynamic visions.
- It is necessary to widen the understanding of the relationship between communication and violence, communication and peace building, on the basis of a dialogue with reality and its actors.
- It is necessary to understand that peace culture is a transversal axis that connects diverse disciplines, especially those having to do with the building of social and cultural realities.
- It is necessary to find out what your people perceive and what they expect, since they are the present and future peace builders.
- We need to review the education and research processes in order to determine how to enhance change.

This paper attempts to provide a first overview of the development of peace linguistics as a field of study within the language classroom as well as to highlight some strategies proposed in order to get engaged in a non-killing, peace-fostering culture.

Area of Focus Statement

The overarching aim of this project is to gain understanding of the field of peace linguistics and its application within the language classroom.

The main objectives of this theoretical framework are to:

- Identify the seminal works surrounding both the concept of peace linguistics and the way such a concept can find a space in the language classroom.
- Develop a coherent theoretical body around the topic of peace linguistics in the classroom.
- Find samples of initiatives within the language classroom to promote peace and humanizing use of language.
- Explore some empirical research studies regarding peace linguistics in the language classroom.

The research questions arose during a deep moment of reflection upon my role as a linguistics teacher, my real contribution to Colombian peace throughout this area of expertise and my role as a mother who would like to share with my daughter all the mistakes we have committed as society and the way these should not be repeated. We human beings have unfortunately lived in a violent world and have learnt to see violence as an inherent part of our lives. We have experienced several kinds of violence but have passed over them with silence. From my point of view, linguistic violence is oftentimes not recognized as one of these types and so has not deserved enough attention. This work, then, seeks to make an effort to draw attention to the phenomenon of linguistic violence in order to also comprehend what has been called peace linguistics and the possible actions to be taken within a context that is quite familiar to me: the language classroom.

Research Questions

Main research question

How can peace linguistics be understood and applied in a language classroom?

Subsidiary questions

- What`s peace linguistics?
- How can peace linguistics be understood within the context of the language classroom?
- What local, national and/or international initiatives can be mentioned where the concept of peace linguistics has been part of a pedagogical decision in the language classroom?
- Are there any empirical studies regarding peace linguistics in the language classroom?

Methodology

This project lies on the category of a document-based research which is a systematic procedure for reviewing and evaluating documents both printed and electronic (computer based and internet-transmitted material) (Bowen, 2009). Data were gathered from different types of written documents: academic papers published in scientific journals, conference papers as original contributions to scientific literature published in scientific conferences in proceedings, books and book chapters and daily press articles.

As any other qualitative method, data in this one were found, selected, appraised and synthesized following certain criteria. In order to find and select the documents four criteria were considered: *authenticity*, *credibility*, *representativeness*, and *meaning* (Scott, 2006). According to this author, authenticity refers to the extent to which the document is genuine, original and reliable or if it is of questionable origin or somehow altered. It is important to spot such alterations in documents by confirming authorship, place and date of publication. The second criterion, credibility, has to do with the honesty and accurateness of the content in the document. Representativeness, the third criterion, refers to the extent to which the produced material represents the context that the research intends to address in terms of time and place, for example. Scott (2006) recognizes that determining whether a document is authentic, credible and representative may not always be confirmed by the researcher but these should take a general approach of questioning all materials and demanding information regarding such criteria. The last criterion related to meaning has to do with the textual analysis of the document and the extent to which evidence is clear and comprehensible according to its origin, purpose and audience.

In order to appraise or make sense of information in the documents, major theme organization, categorization and exemplification of excerpts, quotations or entire passages were carried out mainly through content analysis (Labuschagne, 2003) and thematic analysis (Bowen, 2009). Content analysis is the process of organizing information into categories related to central research question (s) and “entails a first-pass document review in which meaningful and relevant parts of text are identified” (Labuschagne, 2003, p. 32). Thematic analysis involves pattern recognition with emerging themes becoming the categories of analysis. This implies a more careful re-reading and review of data in order to objectively and sensibly code and categorize overarching themes pertinent to the phenomenon

This first approach is the result of a careful analysis of 31 documents filtered under the topics of *peace*

linguistics, language of peace in the classroom, nonkilling linguistics in the classroom, peace education, critical applied linguistics, and peace studies. The types of documents consulted range from online and paper-based books, articles from national and international journals in the fields mentioned and governmental and nongovernmental organizations websites.

The following is a list of bibliographic databases, digital libraries, and cooperative electronic publishing models of open access journals that have been reviewed for this work: Latindex, Redalyc, Scielo, Dialnet, Doaj, Ingenta, Worldwide Science, Springer link, Refseek, Cern document server, Microsoft Academic, Ciencia.science.gov, Base, Eric, Science research, Iseek education and JSTOR.

Peace Linguistics: Conceptual Framework

In order to place peace linguistics within an ample view, a framework has been elaborated and taken as the basis to structure this part of the document. Here, a journey along the main concepts surrounding the field of study and relationships among them are presented.

The Non-Killing Paradigm

The underlying ideas behind “nonkilling” are not new. From Zoroastrianism, the religion of ancient Iran dating back to sometime between the 11th and the 7th century BCE through Jainism, Buddhism, Hinduism and Christianity all are described as nonkilling practices. Principles of nonkilling can also be found in other spiritual traditions like Confucianism, Taoism, Islam and Judaism (Harris, 1990). Although one common background in all these cultural manifestations is the failure to develop worldly benefits, the nonkilling ideas have entered the XXI century not only as a normative principle but as an approach to global problem solving based on practical applications and empirical findings (Evans, 2009, p.13). Nonkilling action has been undertaken by several individual leaders like for example Emperor Ashoka of India, who included the notion of nonkilling in his Edicts (approx. 238 BCE), the Mori leader Te Whiti (c. 1815-1907), Sheik Ahmadou Bamba in Senegal (1853-1927), and other relatively well-known figures such as Leo Tolstoy, Mahatma Gandhi, Abdul Ghaffar Khan, and Martin Luther King, Jr. The introduction of nonkilling as a wider worldview and strategy for social change occurred together with *nonviolence*, especially after its success in India and its use by Mahatma Gandhi. Friedrich and Gomes de Matos (2012, p.18) acknowledge the linguistic power of the juxtaposition of the prefix *non-* since it precisely brings to memory the fortunate fact that Ghandi coined the word nonviolence, learned from Leo Tolstoi, in order to declare a battle against injustice and all kinds of discrimination. Friedrich and Gomes de Matos (2012, p. 17) comment that when we add the prefix *non-*, “we positivize what would otherwise be a destructive term”.

Nonviolence is the affirmation of love for others and the search for the truth (King, 1999). According to the Webster’s Random House dictionary (1995 p. 891), the concept *nonviolence* was originated in 1915, meaning “the policy or practice of refraining from the use of violence, as in protesting oppressive authority.” *Violence* made its debut in written English in the XIV century and the verb *kill* first appeared in written form in 1175. According to The American Heritage Dictionary of the English Language

(2001, p.469), *kill* can mean: to put to death; to deprive of life; to cause to cease operating.

The term “nonkilling” has gained major importance especially with the publication in 2009 of the book *Nonkilling Global Political Science* by Hawaiian professor and politician Glenn Paige. According to the author himself this may be the first book in the English language to contain the word nonkilling in its title” (Paige, 2009, p.9). Olivier Urbain (cited by Evans, 2009, p. 14), notes that Dr. Paige is obviously not the inventor of nonkilling because this is an old idea attributed to the collective conscious humankind, but he certainly provided a way of thinking about the issue in a systematic way by, for example, proposing questions like “is a nonkilling society possible? If no, why not? If yes, why?” (Paige, 2009 p. 10).

The nonkilling paradigm then refers to the absence of killing, threats to kill, and conditions conducive to killing in human society. To Dr. Paige, “there should be a collective effort in which each member of the society employs their expertise and special skills to contribute to the nonkilling paradigm. The nonkilling mentality paradigm can be viewed both literally as the desire to preserve the physical lives of individuals, communities and other species and, more metaphorically though not less important, as the possibility to make efforts to guarantee the survival of languages, cultures, histories (oral and written), literary manifestations, etc. (Friedrich, 2012, p. 11). The perspective of nonkilling offered by Paige provides a distinct approach, characterized by the measurability of its goals and the open-ended nature of its realization. In this sense, nonkilling does not set any predetermined path for the achievement of a killing-free society, on the contrary, it becomes an open-ended generative system approach that appeals to infinite human creativity and variability, encouraging continuous explorations in several fields like education, research, social action and policy making; in other words, there is always space for the developments of a broad range of scientific, institutional, educational, political, economic and spiritual alternatives to human killing (Paige, 2005). The fact that we human beings have had an indifferent attitude towards killing (Friedrich, 2012, p.17), also brings about a need to cooperate in order to look for such a killing-free society.

Violence, Conflict and Peace

The word “nonkilling” actually encompasses the concept of *peace* but also the concepts of *violence* and *conflict*. Beginning with the concepts of *violence* and *conflict*, Rummel (1981) affirms that “some sort of

violence is inherent in the social process but that intense collective violence and war are not". The author then asks himself what we humans should do, given both this reality and the fact that conflict concerns ethical questions regarding the Good, the Just and the Right. The author also wonders: "What should we do to create a universal and lasting peace? Rummel provides a description of *conflict* by stating that conflict is "part of a social process by which people adjust their different and changing interests, capabilities and wills". Conflict allows social order and adjustment since it establishes balance of powers, an equilibrium between our desires, our possessions and actions and our accomplishments. When in conflict, human beings build a structure of expectations which in turn become essential for social cooperation. Then, through disagreements, arguments, confrontations, fights, clashes and struggles, we build our social balances and assure cooperation. Now, what people expect from each other may vary and there can exist a gap between our rewards, benefits, obligations or rights and our interests, capabilities and wills, in which case, hostility may develop. However, such a hostility serves to restructure expectations in order to recreate the conditions essential for cooperation.

The author concludes this part by affirming that "conflict and cooperation are then complementary phases in the progress of social life", but they are not cyclical, so under the condition of learning from previous conflict, expectations and interaction; conflict may become less intense and cooperation more durable and deeper. However, if expectations governing rights and duties, benefits and obligations collapse, we may be facing what is called *violence*. Violence may become large-scale, collective or internal if it is accompanied by a society that is polarized along class lines, in other words, a homogenous and non-pluralistic society.

Rummel (1981) also comments about *peace* by stating that this concept may typically be viewed as the opposite of conflict, violence or war. However, the concept can possess many more connotations according to the theory or framework taken. The most popular Western view may be the one of the New Testament which views it as lack of dissension, violence or war. In the East, peace is also concord, harmony, tranquility, serenity; a balanced state of mind. Peace can be of individuals, of groups, of nations; peace may be considered a continuous process or it may be considered as something that exists or that does not exist; it may be passive or active, positive or negative.

Rummel actually provides a definition of peace by considering it as a "phase in a conflict helix", a social contract based on some principles:

- The conflict principle: Conflict is a balancing of powers among interests, capabilities and wills.
- The cooperation principle: Cooperation depends on expectations aligned with power.

- The gap principle: A gap between expectations and power that may cause conflict.
- The helix principle: Conflict becomes less intense, cooperation more time lasting.
- Conflict allows a social contract to be negotiated. Such a contract becomes Peace.

It is important to highlight that after the Second World War (1945) and due to its devastation, the United Nations established one central mission which was the maintenance of international peace and security by taking actions that contributed to conflict prevention, peacekeeping and the creation of conditions to peace hold and flourish (ONU). On 10 December 1948, this organization proclaimed the Universal Declaration of Human Rights, which establishes the “recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family as the foundation of freedom, justice and peace in the world” (ONU).

Peace comes from Latin *pacis* that means *agreement* or *covenant*. According to Martin Luther King Jr. (cited by Carson, 2001), peace is harmony attained by working productively with conflicting perspectives. In the same line, Harris (2003) comments that peace implies a continuing, active struggle to manage conflicts in nondestructive ways. For Sandy and Perkins (2008), peace is a word that is uttered as frequently as *truth*, *beauty* or *love* and that may be defined differently according to cultures. However, they state that any attempt to articulate the nature of peace and peacemaking must be linked to concepts like *amity*, *friendship*, *harmony*, *concord*, *tranquility*, *repose*, *quiescence*, *truce*, *pacification*, and *neutrality*; must be considered as prerequisites of concepts like *freedom*, *human rights*, and *justice*; and should include proactive strategies such as conflict resolution, nonviolent action, community building, and democratization of authority.

UNESCO defined peace as “a set of values, attitudes, modes of behavior, and ways of life that reject violence and prevent conflicts by tackling their roots causes to solve problems through dialogue and negotiation among individuals, groups and nations” (UNESCO, 1998).

Peace is based on a process of adjustment between what people want, can and will do. The structural basis of peace is a social contract or the “outcome of parties balancing their mutual expectations, interests, capabilities and wills. It is based on a balance of powers that are not necessarily coercive or authoritative but can be rather altruistic or intellectual based on love, persuasion or promises, a balance of powers that involves patterns of cooperation” (Rummel, 1981).

The Norwegian mathematician, sociologist and political scientist and one of the founders and main

figures in Peace research Johan Galtung (1969) defines three types of violence and proposes to visualize them in an iceberg. On the top of the iceberg, we have the *direct* violence that is the most explicitly identified and the one that tries to be eliminated because it is wrongly believed that is the most serious. It is important to highlight that the direct violence (caused by individuals through assault, riot, terrorism or war) is really the consequence not the origin. The hidden part of the iceberg contains the other two types of violence, *the structural* and *cultural* ones, which become the real origin and the ones that affect many more people. The structural violence appears when there are strong social stratification processes and satisfaction of basic human needs is absent, so poverty, hunger, discrimination and social injustice emerge. This is an indirect way of violence whose causes are less easy to identify and address. Finally, cultural violence is symbolic and expressed through various means like religions, ideology, art, science, mass media, and through two more means that are closely connected to this study: education and language. All these means may legitimize violence, inhibit the answers of those humans affected and even justify the human mutual destruction.

It is often stated that the concept of peace is blurry, that it is used and abused, that is difficult to conceptualize and make it practical. Peace used to be related to images of bliss and harmony (Grewal, 2003). However, Galtung (1964) also brought some fresh insights to a field where peace research was unclear, too focused on direct violence, such as assault and warfare and was dominated by the North Americans. In the *Editorial* to the founding edition of the *Journal of Peace Research* (JPR), the author clarified the philosophy of peace research according to the Peace Research Institute based in Oslo (PRIO) and proposed these two new concepts: *negative* and *positive* peace. This expanding definition presents negative peace as the absence of violence or war and positive peace as the integration of human society, equity and social inclusion (Galtung, 1964). For Grewal (2003), these two types of peace are conceived as two separate dimensions where one can be possible without the other. In other words, negative peace is “what we see in a world dominated by a nation or a United Nations who are equipped with a coercive power and readiness to use it”. Grewal goes on to state that concrete ways of seeing negative peace in action are multilateralism, arms control, international conventions (Geneva convention) or balance of power strategies, whereas examples of positive peace policies and proposals include to improve human understanding through communication, peace education, international cooperation, dispute resolution, arbitration, conflict management and so on.

Galtung (1990) expands the concepts of negative and positive peace even further and includes the notions of social cosmology, culture and ecology. The author felt a need, on one side, to incorporate the

social cosmologies of the world for creating conditions for peace, and on the other, to propose that peace should be achieved through peaceful means rather than being the result of violences committed by self-styled leaders of the world.

Negative peace has a curative aim not always achieved through peaceful means whereas positive peace has a preventive aim and represents structural integration and the use of peaceful means (Grewal, 2003).

Extrapolating these ideas to the human relationships, we could also talk about negative peace as the absence of aggression and abuse by using non peaceful means like coercion and punitive strategies whereas positive peace as inclusion, no discrimination, balance of powers and equity (Chaux, Lleras and Velazquez, 2015).

Although Galtung (1990) states that negative peace is useful for the short term, he also affirms that positive peace can be the best protection towards violence and the one that can bring about the best longer-term remedies. After all, Grewal (2003) says, prevention is the best cure. Then peace is more fruitfully described as positive peace, involving the presence of positive relationships, intergroup harmony, supportive social systems, human rights, and constructive conflict resolution (Galtung, 1969; Groff, 2008; Oxford, 2013, 2014; Weden & Schäffner, 1995 cited by Olivero and Oxford, 2014, p.185)

Anamio (2004) argues that violence is learned rather than innate and that violent approaches to conflict are reinforced through economic, political, and social structures, institutions and ideologies (cited by Chamberlain, 2012, p. 44). Within such institutions we can mention the academic ones where educational processes and pedagogical decisions may aim at either reproducing violent attitudes or, most desired, building and preserving egalitarian, just and peaceful scenarios. The following lines invites the reader to explore an academic field that intends to explore and describe conflict, peace and violence in education: *Peace Education*.

Peace Education

We could trace back peace education to the years of philosophers Immanuel Kant and Jean-Jacques Rousseau. As Beck (2003) states, these enlightenment philosophers guided an era of democratic government that brought humanity out of the Dark Ages and although they did not use the concept of Peace Education, their ideas emphasize similar themes, like humanitarian concerns, equal rights, liberty, equality and social justice. The thinking of these humanists as well as others like Henry Thoreau, Leon Tolstoy and Maria Montessori helped shape reactions against a positivist scientific outlook to education

at the beginning of the 20th century in which moral and human values including peace were slowly discouraged from school curricula. With the First and Second World Wars, their ideas of a humanistic side of education became even more powerful, at least for some educationalists (UNESCO, 2001, p.5). Maria Montessori's (1915) vision of education, for example, provided a sound basis for Peace Education. She looked at education as a tool for building World Peace. As Rousseau, Montessori believed that man is intrinsically pure and peaceful but that society, with its violent input, destroys the moral perception inherited in man. To her, peace is the guiding principle of man and nature and it should be scientifically studied in order to identify its direct and indirect complex factors. Education, then, becomes the tool to put such scientific studies to the service of children and young people. Education should serve as way to enhance individuals' spiritual development and help them become more capable of understanding the times they live in and take action against all types of violence.

The education for a culture of peace is founded in UNESCO that established a constitutional mandate to build peace "in the minds of men". Over the years since then, UNESCO has developed a number of standard-setting instruments, declarations and action plans which are widely accepted by the international community and which provide the basic framework for promoting the concept of education for a culture of peace worldwide – the 1974 Recommendation concerning Education for International Understanding, Cooperation and Peace and Education relating to Human Rights and Fundamental Freedoms (Paris, 1974), the World Plan of Action on Education for Human Rights and Democracy (Montreal, 1993), the Declaration and Program of Action of the World Conference on Human Rights (Vienna, 1993), the Declaration and Integrated Framework of Action on Education for Peace, Human Rights and Democracy (Paris, 1995) and the Plan of Action for the United Nations Decade for Human Rights Education (1995-2005). At the eve of the new millennium, the General Assembly of the United Nations proclaimed the year 2000 as International Year for the Culture of Peace and the Decade 2001-2010 as the International Decade for a Culture of Peace and Non-Violence for the Children of the World. Peace was defined then as “a set of values, attitudes, modes of behavior, and ways of life that reject violence and prevent conflicts by tackling their roots causes to solve problems through dialogue and negotiation among individuals, groups and nations” (UNESCO, 1998). To UNESCO, access to education and to various forms of learning is a necessary but not sufficient condition for a culture of peace. A comprehensive system of education and training is needed for all groups of people at all levels and forms of education, both formal and non-formal. The development of a holistic approach, based on participatory methods and taking into account the various dimensions of education for a culture of peace

(peace and non-violence, human rights, democracy, tolerance, international and intercultural understanding, cultural and linguistic diversity) is its main objective.

To that end, the Department of Education for a Culture of Peace in cooperation with other program sectors of UNESCO:

- Monitors the implementation of standard-setting instruments and plans of action.
- Implements national plans and programs relating to the education for a culture of peace.
- Encourages improvement and innovation related to curricula, contents and teaching methods, pedagogical materials and also the training of teachers and other educational staff.
- Encourages bilateral and multilateral cooperation to revise history and geography textbooks.
- Promotes the linguistic diversity at all educational levels.
- Strengthens the UNESCO Associated Schools Project Network (ASPnet).
- Promotes physical education and sport for a culture of peace.

The United Nations Document (UN DOC A/53/370, Oct 1998), Article 2 depicts the Culture of Peace as “the transformation of violent competition into cooperation based on the sharing of values and goals (p. 7). Some definitions proposed by the document are:

“Peace education is an attempt to respond to problems of conflict and violence on scales ranging from the global and national to the local and personal. It is about exploring ways of creating more just and sustainable futures” - R. D. Laing (1978)

“Peace education is holistic. It embraces the physical, emotional, intellectual, and social growth of children within a framework deeply rooted in traditional human values. It is based on philosophy that teaches love, compassion, trust, fairness, cooperation and reverence for the human family and all the on our beautiful planet” - Fran Schmidt and Alice Friedman (1988)

“Peace education is skill building. It empowers children to find creative and nondestructive ways to settle conflict and to live in harmony with themselves, others, and their world. Peace building is the task of every human being and the challenge of the human family” - Fran Schmidt and Alice Friedman (1988)

(UNESCO, 2001, p. 4-5).

Although peace education is more effective and meaningful when it is defined and adopted according to

the social and cultural context and the needs of a country (UNESCO, 2001, 7), the previous definitions aim at developing a set of behavioral skills necessary for peaceful living and peace building from which the whole humanity will benefit. What matters is integrating peaceful attitudes, values, and skills into the teaching and learning process in schools and makes it a part of the whole curriculum (UNESCO 2001, p. 5).

The scientific study of peace education has brought about books like for example *Educating for Human Dignity: Learning about Rights and Responsibilities*, by Betty Reardon (1995), a world-renowned leader in the field of peace education and Human Rights, the founder and director of the Peace Education Center and Peace Education Graduate Degree Program at Teachers College at Columbia University and a scholar in human rights education at the primary and secondary levels. Reardon defines peace as a “set of conditions in which diverse people share their common planet, cultivating mutually enhancing relationships, respecting the dignity and rights of all, appreciating the richness of their diversity while living in harmony with the natural environment”(1995, p. 6). In her book, written for teachers and teacher educators, the author approaches the human rights curriculum with grade-level discussions and sample lesson plans that can be used in individual classes or to enrich ongoing programs.

More time is needed to evaluate and conclude an analysis of more peace education programs. Salomon (2002) comments on several reasons for cautious optimism. The author signals that face-to-face interaction between members of a group in conflict have been problematic (p. 261) and that unsupportive home environments or societal institution that reject peacebuilding have caused participants not to be able to sustain attitudes and beliefs that run counter to dominant narratives. However, the author affirms, positive results have also been seen like, for example, the possibility for participants in a conflict to be able to describe their own conflict from the perspective of the opposite side, more complex understanding of positive peace concepts, reduced adherence to a sense of victimhood and greater acceptance of members of other groups. Other programs have reported an improvement in tolerance and cooperation in the school culture (Moffat, 2004, p. 18).

For Friedrich (2012, p. 11), “we are barely scratching the surface of our potential to do good and spread respect for all living beings and their expressions, but we have to start somewhere” and it is education an appropriate scenario to start, since it becomes a domain where, along with the family, the strongest bonds and basic human, academic and social skills are built. To Chamberlain, (2012, p.41), peace studies

rarely points out explicitly the significant overlaps between the principles of peace linguistics and effective education programs. However, several authors have emphasized the critical role that language plays in effective peacebuilding efforts (Danesh, 2006; Salomon, 2002; Toh, 2002; Vriens, 1999). Most of these results are clear to researchers by examining the language used among participants. Chamberlain (2012, p. 48) highlights that by documenting the students language, the teachers language during instruction, and analyzing the ideologies and perspectives expressed through curricular materials, peace linguistics could help peace education studies a great deal. There is a need for increased collaboration between peace educators and peace linguists.

Peace and Language

Peace is generally thought only as an end, as an end product. However, this view tends to devalue the process building that there is in it. As these concepts are complementary in nature, an end contains a process and a process contains an end, it is more helpful to consider peace both as a process as an end. It is also necessary that such a process be action-oriented instead of leaving understanding under the abstract nature. As mentioned before in this document peace is not just the absence of conflict or violence, but the practice of social harmony, cooperation, tolerance and mutual respect. As language can become a tool to give shape to all these values, the relation between language, education and peace becomes paramount. Actually, both education scholars and linguists have stated the important role that language plays in peacebuilding and conflict resolution (Friedrich and Gomes de Matos, 2009; Friedrich, 2007; Wenden, 2003). Education transmits and reproduces culture through, among other means, language, but language and education can also become means of violence so... how can we language teachers assume a critical view and benefit an educational system where peaceful use of language is enhanced?

A document that precisely helps unveil the relation between languages, education and peace is the Universal Declaration of Human Rights signed in Paris in 1948. By combining some of the statements in the articles, it can be concluded that education shall be to the service of the protection of “fundamental freedoms” and against any discrimination, including the “linguistic discrimination”, since such a freedoms must be guaranteed without distinction of, among others, language. Such articles are:

Article 2:

“Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, **language**, religion, political or other opinion, national or social origin, property, birth or other status...”(p. 6)

Article 7:

“All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination” (p. 16)

Article 26:

“Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace. (p. 54)

The dynamics started by the Declaration of Human Rights in 1948 gave birth to the Universal Declaration of Linguistic Rights signed in Barcelona, Spain in 1996. It is a work done by 61 NGOs, 41 PEN Club Centers (worldwide association of writers) and 40 experts in linguistic rights coming from the five continents. The Declaration proclaims the equality of linguistic rights, without any non-pertinent distinctions between official, non-official, regional, local, majority, minority, or modern, archaic languages and, although it has not been endorsed by UNESCO, it has had its moral and ethical support.

Grewal (2003) proposes that one concrete way of exemplifying positive peace is by dealing with initiatives aimed at improving human understanding through communication. Communication occurs also through language and this human capacity can be employed either as an instrument of harm or as a source of inclusion and dignity. Bey and Turner (1996) state that “peace is the behavior that encourages harmony in the way people talk, listen and interact with each other and discourages actions to hurt, harm or destroy each other”(p. 14) .With our linguistic choices (vocabulary, pronunciation, and order of words) we can hurt the ones who have a different linguistic background: a different language, a different dialect or even a different sociolect or register (elderly, LGBTI community, students, etc.) and these actions can cause segregation, conflict and violence. Raising awareness of the use of language to build peace is what Friedrich and Gomes de Matos (2012) consider “a way of advancing a non-killing mentality”. To the authors, in a non-killing society, language must play a pivotal role as a tool for peace, and language users should be engaged and empowered in constructing real dialogues that humanize, that involve “the other”, that replace violence, that create a peaceful culture. A field of study which

foundations enrich this triad of education, language and concrete peaceful actions is Critical Pedagogy or PC.

Critical Pedagogy or CP

Critical pedagogy considers education as a tool for individuals to “better themselves and strengthen democracy, to create a more egalitarian and just society, and thus to deploy education in a process of progressive social change” (Kellner, 2005, p. 7). Canagarajah (2005, p. 932) states that CP is not a set of ideas but a way of doing learning and teaching. The classroom becomes then a space where not only input and output is perceived while someone is trying to learn a foreign or second language, but also a place where such an attempt is embedded in the personal, social and political circumstances (Washob, 2009, p.1). Critical pedagogy was introduced in the 1960s by the Brazilian educator Paulo Freire (1921-1997) in a book called *Pedagogy of the Oppressed* which mainly emphasizes that “the human vocation is to take action which changes the world for the improvement of life conditions” (Crawford, 1978, p. 2). CP looks for ways to transform inequitable, undemocratic, or oppressive institutions and social relations, to eradicate false and deep-seated beliefs of power bestowed upon the upper classes. Within the classroom, CP suggests that teachers and students share authority and responsibilities, get empowered to become active, responsible participants in the learning process, and not merely passive consumers (Freire, 1972). One of the pillars of Critical Pedagogy has to do with teachers as transformative intellectuals. Giroux (1988, p.22) affirms that in order for students to become critical and active citizens, teachers need to combine scholarly reflection and practice in the service of educating students to be thoughtful, active citizens. What teachers are supposed to do in order to be transformative intellectuals is to resist the assumption that teachers are simply transmitters of knowledge and that they are “high-level technicians who should carry out dictates and objectives decided by experts far removed from the everyday realities of classroom life” (Giroux, 1988, p. 121). Kumaravadivelu (2003) also states that teachers are required to be socio-politically conscious and strive not only for educational advancement but also for personal transformation. Ortega (2019, p. 70) citing Darling-Hammond (2005) and Lee (2011), highlights the fact that teachers can facilitate social change by empowering student to become active critical producers of meaning but that teachers need to both understand the sources of inequalities and privileges in society and to know students’ personal histories, learning experiences, and understandings of social justice.

The awareness of being a subject rather than an object in the world has been explained by Freire who has developed several famous methods for achieving awareness like codifications, generative themes, and problem-posing education. Codification, or code, is a representation of the learner's day-to-day situations, which can be a photograph, a drawing, or even a word (Heaney, 1995). Freire used these codes in Brazil for developing not only literacy but also political consciousness of the rural peasants. The code or the representation generated dialogues and led to analysis of the concrete reality it represented (Heaney, 1995). This same author defines generative themes as single words or phrases that are likely to generate considerable discussion and analysis, codifications of complex experiences that have political significance. These themes are derived from a study of the specific history and circumstances of the learners. Freire used generative themes to start problem-posing dialogues. The following can be an example of how Freire used generative themes in his critical literacy method: Freire would choose a theme very relevant to the lives of the people with whom he was working, for example, the word "shovel" if he was working with miners. This theme would be the first word learned within the "lesson" and be the launching off point for various questions concerning the implications of the theme within the community. Thus, these themes were developed so as to develop ownership among the learners not only of the words themselves but also the political situation surrounding them.

Finally, problem-posing education, as opposed to banking education, rejects the process of transferring information and favors a view of education that centralizes the practice of dialogue. The problem-posing method invites us to think that problems do not only come from teachers or textbooks so that students solve them, but that problems can come from students themselves, that this fact can help them see a standard topic in a sharper light and enable them to acquire a deeper understanding of phenomena. Nixon-Ponder (1995) has mentioned five steps for problem-posing as a way of teaching critical-thinking skills in students:

- a. Describe the content. The teacher presents the students with a code, which, as mentioned above, can be a photograph, a drawing, or even a word related to the students' concerns and experiences and important to them. Students respond to the representation by describing the code.
- b. Define the problem. The students uncover the issue(s) or problem(s) in the code.
- c. Personalize the problem. At this point, the teacher asks the students to talk about how this problem makes them feel so that they can relate the issue(s) or problem(s) to their own lives. •
- d. Discuss the problem. The teacher leads the students toward a discussion on the social/economic reasons for the problem.

- e. Discuss alternatives to the problem. Students explore solutions to the problem through the most effective method for transformative pedagogy according to Freire (1972), dialogue and open communication.

Freire (1972) believes depositing ideas in another mind is not dialogue, nor is it a hostile argument between people. Dialogue, he continues, needs a profound love for the world and for men. Freire asserts that without dialogue, there is no communication, and without communication, there can be no liberatory education. Consequently, the approach that positions the teacher as transmitter of knowledge is not a dialogical approach but an antidialogical method. An anti-dialogical person, in Freire's words, aims at imposing her/his own objectives and conquering the other. He or she tries to make the masses accept her/his objectives by means of manipulation. Manipulation should be worked on through reflection and action. To Freire, both reflection and action in order to transform reality play a key role in CP.

Reflection without action is just "ideal chatter" or "verbalism", action without reflection is called "activism". Even though we are born humans, the vocation of each individual is to become even more fully human by tearing ourselves from oppression and manipulation. We should not only liberate from and protect ourselves against dehumanization, but also help our oppressors, who are also dehumanized through the process of oppressing, to become human (Freire, 1972).

One of the ways in which individuals can become even more human and work on humanizing others is through the use of language. Humanizing through language implies viewing language critically so that violence can be identified and peaceful linguistic actions can be fostered. The field of Critical Applied Linguistics then plays a pivotal role and this is the reason why some lines about this area of study are worth mentioning now.

Critical Applied Linguistics

To Chamberlain (2012, p. 40), nonkilling linguistics is described as a natural extension of critical applied linguistics and this one as a result of some complaints in the field of applied linguistics. Since the beginning of the 1980s, scholars in this field have made efforts to examine the role that language plays in shaping the world and how the views shape reality. The way we format our arguments, structure our papers and choose our words all work as tools for reinforcing or resisting dominant ideologies; "such

linguistic structures, in turn, shape both personal and political decisions from local to global levels” (Wenden 2013, cited by Chamberlain 2012, p.170-171). Applied Linguistics is said to be concerned with solving or at least ameliorating social problems involving language, and one of several inquiries to be asked in the field is how to teach languages better (Davies and Elder, 2004). Applied linguistics is seen as a field with two main domains: the first to do with the second or foreign language teaching and learning (not necessarily with first language education), and the second to do with the language-related problems in various areas where language plays a major role (lexicography, translation, speech pathology, etc). Alastair Pennycook, a professor of Language, Society and Education at University of Technology in Sydney, incorporated the notion of critical applied linguistics (CAL) as a result of his deep dissatisfactions of what he felt as limitations of the field of applied linguistics. Applied linguistics was unable to deal with the many discriminatory, unfair conditions found when using languages like the frequent assumptions of privilege, authority and superiority from native speakers of English to particular approaches to teaching English, cultural forms, the constant denigration of other languages, other language speakers, and teachers and students from different backgrounds. Critical applied linguistics is defined then as a “critical approach to applied linguistics” (Pennycook, 2001 p. 2). To Pennycook, CAL must have ways of relating aspects of applied linguistics to broader social, cultural and political domains. CAL’s main challenge is to establish connections between language contexts and social contexts (society, gender, age, power, racism, sexuality, social class, the classroom, etc) but always considering the problematic nature of such relations (Pennycook, 2001, p. 5). Some topics to deal with in CAL would be: the way language perpetuates inequitable social relations, how the studies of language and gender can be used for social critique and transformation, how language can shape samples of access, disparity, power, difference and resistance. To Pennycook, the word “critical” means taking social inequality and social transformation as central to one's work.

As violence and peace are closely related to, among other factors, the existence or nonexistence of social inequality, clashes of power, and intolerance towards the difference; and one of the main objectives of peace linguistics is to encourage social transformation, this field of study is highly benefited from CAL theoretical body.

Despite the fact that they will just be mentioned in this document, some more areas of knowledge enrich the conceptualization of peace linguistics as a field. These are: Conflict Resolution, Peace Psychology, and Peace Education, which focus on aspects of Constructive Communication (Deutsch, Coleman and Marcus, 2006; MacNair, 2006; Lin, Brantmeier and Bruhn, 2008; Carter, 2010; Coleman 2012). More

subfields that can be mentioned are Nonviolent Communication (NVC), Appreciative Inquiry (AI) and Linguaging Peace (Haessly, 2002). Another field peace linguistics may get contributions from is the field of Language Ecology and, within it, Sociolinguistics. Although the term “language ecology” has appeared constantly in literature in a range of guises, the view that is taken in this research is the one related to the sociological part of the ecology of language, that according to Haugen (1971), has to do with the interaction of language with the society in which it functions as a medium of communication bearing in mind that such an ecology of language is primarily determined by people who learn, use and transmit languages.

Peace Linguistics

Literature consulted so far indicates that labels like Peace Linguistics (Gomes de Matos, 1977), Nonkilling linguistics (Friedrich and Gomes de Matos, 2012) and language of peace (Oxford, 2013, 2014, 2017) have been used to fulfill the same purposes, so this document attempts to account for what has been done around these three concepts.

A nonkilling mentality can apply to all realms of live. Language is one of such a realms since it permeates all facets of human experience (Friedrich, 2012, p.11). Language is “a system of conventional spoken, manual, or written symbols by means of which human beings, as members of a social group and participants in its culture, express themselves. The functions of language include communication, the expression of identity, play, imaginative expression, and emotional release (Encyclopedia Britannica). Language is also broadly understood as having both structural and functional dimensions, socially implicated as discourse and thus involved in the construction of individuals and the maintenance and change of societal structures (Crooks, 2012).

For the purpose of this study, it is also important to highlight that in classrooms, language practices raise power issues which often remain unexplored by language teachers and learners (Pennycook, 2001). As previously mentioned, Chamberlain (2012, p. 40) comments that nonkilling linguistics is an extension of applied linguistics, also highlights that language is seen not only as tool for reproducing power relations, but also as a vehicle for deconstructing harmful ideologies while promoting peaceful interactions within and across societies.

A language teacher presents important aspects of the language under study but also approaches language as a mediating tool for communication. Language, then, is not exclusively an object of teaching but a

means of communication and interaction. Language is used along other modalities in the classroom. Multimodal activities involving images, colors, and other non-verbal elements can aid in the learning of languages and students learn languages in interaction by examining these multimodal elements in contexts of use (Oliveira, 2014).

It took linguists quite a long time to be formally recognized as an important element of peace (Friedrich and Gomes de Matos, 2012, p. 20). Nowadays, it is a discipline that contributes alongside with Peace Studies and Peace Psychology to the establishment of fairer social institutions and a nonkilling society. By the year 2003, Wenden argued that the role of language in peace and conflict had remained unexplored and Chamberlain (2012) affirmed that the nonkilling linguistics had emerged as a response to this need.

The first reference to the concept of Peace Linguistics was coined by professor Francisco Gomes de Matos in 1977. This Linguistics teacher at the University of Pernambuco, Brazil has always tried to find ways for placing linguistics at the service of humankind and once wondered how language users and their linguistic choices could get humanized and how methods and materials for education could also serve to this purpose (Gomes de Matos, 1977). Professor Gomes de Matos answered his own question ten years later in a Greek Applied Linguistics publication in which he defended the idea of peace as a universal for the linguistic education (Gomes de Matos, 1987). In 1999, the Irish linguist David Crystal defined Peace Linguistics and referenced this idea as a great contribution by stating that “that way of doing linguistics is an approach which emerged in the 1990s among many linguists and language teachers in which linguistic principles, methods, findings and applications were seen as a means of promoting peace and human rights at a global level. It is important to emphasize the value of linguistic diversity and multilingualism” (Crystal, 1999).

Gomes de Matos (2005) added the educational component and defines Peace Linguistics as “an interdisciplinary approach aimed at helping educational systems create conditions for the preparation of human beings as peaceful language users” (p. 416). Professor Gomes de Matos states that *how* we teach about peace is as important as *what* we teach, so he invites us to think about “communication about peace and communicating peacefully, constructively and humanizingly” (Gomes de Matos cited by Chamberlain, 2012, p. 41).

Friedrich and Gomes de Matos (2009, p. 221) and Friedrich (2012, p. 29) define peace linguistics as study of the “intersection of peace, language, communication and power, and urge scholars to explore

how language can be used to fundamentally reshape the way humans interact with each other and with other forms of life”

More recently, professor Gomes de Matos (2014) has pointed out the importance of not only discussing about prioritizing the humanizing nature of language use, but also being aware of the other side of the communicative reality: dehumanizing uses of languages. In that sense, he states the importance of a focus on the dual nature of communicative life, both humanizing and dehumanizing, and acknowledges the recent launch of *The Journal of Language Aggression and Conflict* (being published by John Benjamins since January 2013) and the editorial complementary initiative: *Journal of Peace Psychology* (Published by the American Psychological Association).

Rebecca Oxford (2013) states that in order to fully understand peace and to work for peace, we need to know and use its language. The author talks about *the Language of Peace* and defines it as “any form of communication- verbal and nonverbal- that describes, reflects, expresses, or actively expands peace”.

The language of peace is defined under a linguistic and cultural umbrella and in that sense Chinese ideographic language, the Biblical text, children’s literature, visual language, music lyrics, and meditative language may all reveal shared meanings of peace. “We need to learn to speak peace in order to practice it, and learning the peace language requires awareness, careful listening, self-reflection, self-correction, and repeated practice” (Oxford, 2014, p. 23). Oxford goes on to affirm “the language of peace offers us the vocabulary for conversing about peace, but it also has transformative qualities. Using peaceful language enables us to change our attitudes, enhance inner harmony, improve relationships, deal more effectively with conflict, defuse potential or actual violence in society, foster social justice and human rights, and reverse human destruction of the environment” (p. 24).

Rebecca Oxford highlights six principles on which she bases the whole concept of language of peace. The first principle indicates that although some researchers agree with the idea that there is a biological heritage of aggression and violence among both human and non-human animals, other scientists have considered it a myth and claimed that humans can also be caring, altruistic and peaceful. Pinker (2011), for example, explains why and how our era is more peaceful, less violent and less cruel than any other human period before. Oxford herself has conducted research showing that humans and animals exhibit prosocial or altruistic behaviors or voluntary actions to cause benefit to others without expecting a reward. Humans are wired or the human brain is attuned for altruism as well as for empathy, understood as the experience of a connection with those whose lives are not necessarily linked to one's own (Decety, 2006).

The second principle has to do with an invitation to choose peace instead of violence. Oxford comments that the future of our planet, as well as our personal sanity and relations with others depend on a regular-basis choice for peace.

The third principle emphasizes that language, although understood as only verbal, also takes a non-verbal form. Regarding the verbal form of language, the author beautifully and clearly affirms “Words are deeds, words are never neutral; they are keen, alive, active”. Verbal language that operates through words composed of conventional written symbols and sounds is humanity’s ultimate symbol system (Bourdieu, 1999). Words can inform us, heal us, destroy us, strengthen our biases, forces us to question our values, make us laugh, move us to tears, anger us, seduce your judgments, or make us wise. As for the nonverbal language, Oxford comments that it can also build peace or violence. Tone of voice, posture, hand and arm gestures, facial expressions, physical distances between people as they talk can all transmit signs of peace or violence. Oxford comments:

“Offering a smile instead of a grimace frequently builds a better relationship with a difficult neighbor. The use of appropriate physical gestures when visiting another country reduces the possibility of insulting someone and increases intercultural harmony. Certain painting and pieces of music bring a sense of peace. In contrast the harrowing, almost incessant violence in much of today`s media desensitizes many people to hostility and contributes to aggression”.

As the fourth principle, Oxford points out that peace language addresses all the dimensions or aspects of peace and so invites to coin a *multidimensional peace* that includes the development of peace or harmony with ourselves (inner peace), with people we know family and friends (interpersonal peace), with collectivities based on religion, age, gender, etc. (intergroup peace), with other nation-states (international peace) , with people from many small or big different cultures (intercultural peace) with the environment (ecological peace). Each dimension can find in language a vehicle to actually support and encourage such a peace or, on the contrary, promote aggression and violence. Oxford provides us with some ideas on how, for example, to use language to foster peace by meditating, doing yoga, and sincerely dialoguing about even the saddest, most frustrating moments in our lives.

The last two principles stress the fact that speakers of peace language are ordinary people, yet also extraordinary and that language of peace is not always simple.

In order for peace to gain importance in education, it is necessary to expand the teacher education theory

by including not only its cognitive but also, its emotional and spiritual dimensions. Courses should, then, deal with students` transforming identity, support reflection and integrate theory and practice. These criteria are related to contemplative inquiry, holistic teaching and experiential learning (Olivero and Oxford, 2018, p. 187). Contemplative learning offers transformation through reflection on the self, embracing all ages, focusing on the whole learner, including cognitive emotional, social and physical aspects; and fostering peace, wisdom, love, compassion, forgiveness, unity and social justice. As learning may be seen as inquiry, study practices that include contemplative inquiry are reflective reading, listening carefully, showing intellectual humility, committing whole-heartedly to the object of study, suspending assumptions and judgments, cultivating compassion, opening oneself to panoramic awareness and engaging reflectively (Burggraf and Grossenbacher, 2007).

According to Miller, Nigh, Binder, Novak, & Crowel (2018, p. 5), holistic education is an expression of profound respect for the deeper largely unrealized powers of our human nature. To Miller (1988, p. 2), holistic educators see each child as a precious gift, as an embryo of untapped spiritual potential. To the author, the main concern of holistic education is relationships, relationships between linear thinking and intuition, between body and mind, between various domains of knowledge, between the individual and the community, between self and self. In a holistic curriculum, the students reflect upon these relationships, get awareness about them and the skills necessary to transform them if necessary.

Finally, experiential learning is defined as learning through reflection on experience (Kolb, 1984). Taking ideas from Dewey, Lewin and Piaget, Kolb developed a model of experiential learning as a powerful pedagogy that includes concrete experience (doing), reflective observation (reviewing and reflecting), abstract conceptualization (interpreting events and relationships, making comparisons and reflecting further) and active experimentation (translating new knowledge into action) (Olivero and Oxford, 2018, p. 188).

As previously mentioned, language is so intricately connected to human experience that it can be said to permeate all aspects of our lives. However we fail to recognize its power and reach, we trivialize its use. To Friedrich and Gomes de Matos (2012, p. 20), “we neglect to engage in peace fostering dialogue or we become cocooned in our own silence. We often find difficult to say *I am sorry* or choose our words according to their potential for peace. We fall short of recognizing situations in which language, if used constructively, could avoid serious conflict both at the personal micro level and at the global macro-level.

Chesson (2016) also affirms that there are many causes of violence, many wires to break and that

language is one of those, one that deserves special attention so that a new opening can be created. The decision to choose either to make peace or violence through language is entirely under our control, he affirms. In the same line, Friedrich & Gomes de Matos (2012, p. 20) state that “the power to change a language as a vehicle of peace and nonkilling power lies within the realm of the users, so language as an abstract entity cannot be to blame”. In other words, it is not language that is discriminatory, it is its users who make discriminatory choices while communicating.

Friedrich and Gomes de Matos (2012, p. 21-33) describe nine elements in which language becomes central to the establishment of a nonkilling society but highlight that all of them are guided by two fundamental principles and two general pleas :

Principles:

- a. Language is a system for communicating in nonkilling ways.
- b. Language users should have the right to learn to communicate nonkillingly for the good of humankind.

Pleas:

- a. Let us be communicative humanizers, treating all language users with compassion and dignity.
- b. Let us opt for communicatively nonkilling issues of language.

Besides, Gomes de Matos (2014), comments that an approach to peace linguistics is embedded in two concepts: *communicative peace* and *communicative dignity*. For the author, communicative life can benefit from two convictions:

- Life can be improved communicatively when language use is thought of - and implemented - as a peacebuilding force and
- Life can be communicatively improved when language users are educated to learn to use languages peacefully for the good of persons, groups, humankind.

These two beliefs bring about four guidelines proposed by the author:

- Language should have peacebuilding, peacesupporting, peacesustaining function in human life
- Languages should be taught/learned/used for human-improving, dignifying purposes

- Language users/learners should learn how to interact and be interacted with in constructive, character-elevating ways
- Language teachers should be educated to know how to help their students communicate in peaceful ways, with a focus on communicative peace as a deeper dimension of everyday communicative competence.

Friedrich and Gomes de Matos (2012, p. 18), maintain that non-killing linguistics is a field in which “there is a desire for languages to be employed in all of their peace-making potential” and that in order to discover and use such a potential, human beings should understand that languages can also be employed as “instruments of harm, segregation, exclusion and violence”.

Bar-Tal and Rose (2009) believe that a culture of conflict is dominated by societal beliefs and collected memory and that education “plays a pivotal role in forming and reinforcing such a culture through daily interactions among students and the institutional staff, and through the content and character of the lessons themselves” (p. 562).

There is an assumption that although aggression and conflict may manifest themselves through other means, they are fundamentally realized through language. Therefore, a thorough understanding of conflict and aggression needs to be anchored in an analysis of discourse.

Olivero and Oxford (2018, p. 186) manifest that “by virtue of its nature, language is the medium of communication for internal and external dialogue. Hence educating individuals about the importance of language in a cognitively peace-conducive manner becomes a foundation for attaining peace at the higher group level”. The text by Olivero and Oxford presents a definition of peace linguistics and its origins and recent developments of an emerging branch in the field of applied linguistics. Besides, the author provides some examples of application within the English language classroom.

Education programs should provide training to support this idea of humanizing communication in the classroom by enriching skills on sociolinguistic and strategic competencies (LeBlanc, 2010). Teacher-training programs need to include in their curricula subjects or courses that allow everybody, teachers themselves and students, increase awareness of how language can be peaceful and violent. LeBlanc (2010) states that given the fact that English has a so strong global presence, what if besides learning the language, we can also communicate with others peacefully through that language? (p. 1). He makes reference to Gomes de Matos’ peace linguistic approach that mainly proposes that “teachers of English to speakers of other languages should be educated not only to be able to communicate about peace but to know how to communicate in peaceful ways, with a focus on communicative peace as a deeper

dimension of communicative competence. TESOL education programs should include a methodological component centered on how to prepare teachers to teach English for communicative peace” (Gomes de Matos, 2002).

As professor Gomes de Matos claims: “There is much to be done in this challenging, top-priority domain, so let's not content ourselves with being language users and meaning makers only but, above all, let us exercise our sacred role as peacemakers. Peace research has a great deal to offer the language educator and the reverse can also come true Peace in and through language education is a new frontier awaiting teachers and learners all over the world” (Gomes de Matos 1987).

More exploration should be done around how education, specially the TESOL classroom, can contribute positively and concretely, through actions rather than abstract principles to helping teachers and students become peaceable human beings. The following lines report some initiatives to fulfil such a purpose.

Peace Linguistics: Concrete Actions

Following Freire's ideas on humanization and the importance of reflection and action to actually transform reality (1972), the following lines seek to describe both how the relation between language and nonkilling can be closely identified as well as several concrete ways through which peace linguistics can be materialized within the educational settings, specifically within the English as a foreign language classroom.

Let us NOT be indifferent

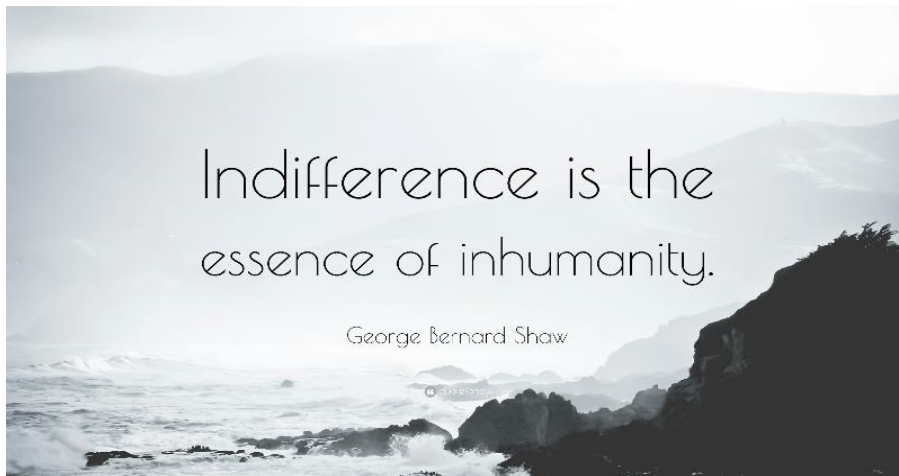


Figure 1. George Bernard Shaw's quote. Fancyquote. Retrieved from <https://quote fancy.com/quote/811698/George-Bernard-Shaw-Indifference-is-the-essence-of-inhumanity>

Gomes de Matos and Friedrich (2012, p.17) raise the question of whether or not a nonkilling society is possible and what it would take to build such a society. Giving an answer to their own question, the authors point to Paiges's work (2009, p.22) by saying that the existence of a nonkilling society will depend on one's personal experience, professional training, culture and context. In order to answer the second question, the authors agree on the fact that such a nonkilling society would need "a collective effort in which each member of society employs their expertise and special skills to contribute to the nonkilling paradigm" (Gomes de Matos and Friedrich, 2012, p. 17). In a nonkilling linguistics environment, our contribution as language users and teachers involve our desire, willingness and commitment to work for languages to be employed in their full peacebuilding potential.

Because we live in a world that has, to a certain extent, become rather indifferent toward killing, allowing us to become unmoved by it (Friedrich and De Matos, 2012, p. 19), one first and huge step towards action is to genuinely be convinced that any human being can do something to change the *statu quo*.

Professor Gomes de Matos (2008) emphasizes some principles underlying the peaceful uses of language both in the classroom as well as in all human communication activities:

Principle 1. Love your communicative neighbor

To the author, this principle urges that every human being use language(s) communicate caringly, compassionately, cooperatively, cordially, convergently.

Principle 2: Dignify your daily dialogues

This principle has to do with the importance that should be given to the inherent dignity of the human beings while in communication events.

Principle 3: Prioritize positivizers in your language use

This principle opens a space for language users to be consciously aware of their choice of words and phraseologies conveying positive and constructive values.

Principle 4: Be a communicative humanizer

This principle invites language users to communicate in a humanizing way, inspired by the ideas of dignity, human and linguistic rights, justice, peace, equality, cooperation, kindness and mutual understanding.

Professor Francisco Gomes de Matos insists on teachers to become more aware of the right to learn how to communicate peacefully for the good of humankind. He proposes some principles for applied peace linguistics as well as a series of strategies worth trying in classrooms for teaching friendly uses of English.

Principles for Applied Peace Linguistics:

- Language should have a deeply humanizing function.
- Languages should be taught/learned and used for humanizing purposes, on the basis of such a values as human rights, justice, and peace.

- Language users/learners should learn how to interact and to be interacted with in human-dignifying peace-promoting ways.
- TESOLers should be educated not only to be able to communicate about peace but to know how to communicate in peaceful ways, with a focus on communicative peace, as a deeper dimension of communicative peace.
- TESOL education programs should include a methodological component centered on how to prepare teachers to teach English for communicative peace.

Let us make the communicative dignity checklist part of our lessons

As part of a dedication to the World Dignity University launched in Oslo, Norway and under the premise that dignity has a communicative dimension, Prof Gomes de Matos wrote a checklist of 12 questions to have readers reflect upon phraseologies of Dignity. His aim is to encourage reflection upon human attitudes towards interlocutors when in a friendly chat, discussion or debate. In the following link, such 12 guidance questions may be found <http://www.humiliationstudies.org/documents/MatosWDU.pdf>

Let us show respect for language users and the uses they make of languages

In a nonkilling society, various linguistic expressions exist in harmony, and people have a chance to develop their full potential regardless of the native status of their language use (native speakers or not), the regional origin of their dialect (speakers who come from socially/economically stigmatized regions), the functional range of their language use (for example when the language is not used frequently as in the case of an airport controller in a primary Spanish speaking country who uses English for specialized functions in his working place), the language proficiency, educational background, gender, age, skin color, etc. Scientifically speaking, no evidence exist that using a certain linguistic variety correlates with accomplishment, intelligence or skill (Friedrich & Gomes de Matos, 2012, p.22), however, oftentimes violence results from linguistic denial, negative attitudes towards users or groups of users of specific dialects who are impacted in nonlinguistic realms of life. Examples of such a lack of respect have been seen in history with the several forms of languages that have been forbidden from speaking in countries like Spain with the Catalan and Euskera, or the indigenous communities in the world that have had to start using a standard language in detriment of their own.

In the language classroom, the question would be if teachers respect students' dialectal variation or deny the possibility that, for example a word can be said in many ways depending on the region the person comes from (e.g. *chuspa* in Santander, *bolsa* in Bogota) or if linguistic variations in terms of gender, age, and educational background are all valued and respected. In EFL, the question is if all possible forms of English are accepted (*trainers* in British English vs. *sneakers* in English from the United States), if our students level of accomplishment or linguistic skill are judged based on their Spanish dialectal variation, if students are also sensitized about the different dialects, recognize them and value them as source of knowledge and not as a cause of discrimination, if topics/content in classes open spaces for raising awareness on linguistic discrimination and tolerance (Vanegas, Fernandez, Gonzalez, Jaramillo, Muñoz & Rios, 2016)

In a nonkilling society, the *linguistic self* is respected and appreciated and the shortcomings in language proficiency are replaced with support for the developing of skills taking very much into consideration the skills that are already possessed.

Let us Respect Individual Linguistic Choices

In nonkilling societies individuals are free to choose whether to continue being monolingual, become bilingual or multilingual regardless the intentions of leaders in the alleged imperialistic countries (Phillipson, 1992). In a nonkilling society linguistic choices are made based on functional needs and personal interests more than on the fear that language could be used as a weapon of domination or subjugation. Languages are disappearing due to what is called *linguistic genocide* (Skutnabb-Kangas, 2000) so policies to guarantee linguistic human rights are urgent and what is done in our classrooms plays a pivotal role to disseminate such policies so that languages really bring people together.

Let us Respect language Change

Languages are born, change and die because of a natural process of speaker's mobilization, outside influences and even different climates. So, in a nonkilling society, language death is not accelerated unnaturally by making language users take certain decision against their will. In the same line, a nonkilling society does not permit language change to be stopped arbitrarily in the name of language purism and does not punish individuals for engaging in linguistic change (Friedrich and Gomes de Matos, 2012, p. 29).

Let us Respect Language Teachers, Language Learners, and Users with Special Language Needs

The classroom has been shown to be a perfect site for peace education, peace linguistics education, and for discussing ecological concerns vis-a-vis languages with students (Crystal, 2004). In a nonkilling society, we empower language teachers offering safe, clean and appropriate environment in which to work, fair wages and the possibilities to be creative and make innovative pedagogical decisions based on sound knowledge and experience. Violence is mainly caused by ignorance and a society that places education in a prominent position greatly contributes to creating social inclusion, justice and dialogue. Population with language special conditions (aphasia, dyslexia, and hearing or speech impairment) should be provided with tools and adaptive technology, so that they can express themselves, claim their rights and contribute to their communities. Some questions that can arise are:

- Are we aware of the special needs related to language?
- Do we guarantee that students with language-related disabilities in our classrooms find the appropriate conditions to learn a language?

Let us spread the Declaration of Linguistic Rights in our lessons and make its principles be part of our curriculum

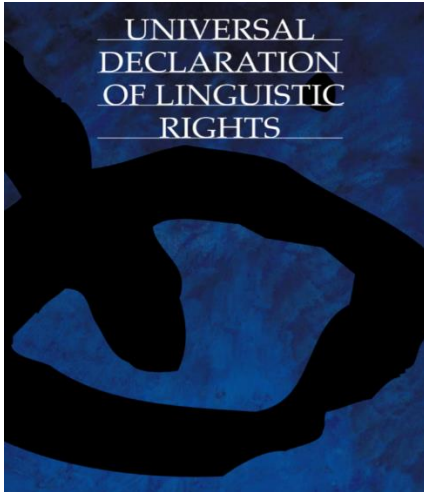


Figure 2. Universal Declaration of Linguistic Rights. Blog: writers and free expression. Retrieved from <https://writersandfreeexpression.com/2018/11/22/linguistic-rights-an-interview-with-carles-turner/>

The dissemination of the Universal Declaration of Linguistic Rights also becomes a way of empowering students so that they know what their rights are and work to avoid oppression (Freire, 1972).

Although the Declaration of Human Rights includes language as one of its categories, the document does not explicitly elaborate on linguistic rights, especially about all languages around the world. This was what led Brazilian Professor Francisco Gomes de Matos to propose a Declaration of Linguistic Rights in 1984 and to list the main rights along with their educational implications. After several drafts in different countries, several experts and several years, it was on June 6, 1996 during a World Conference on Linguistic Rights in Barcelona, Spain that the Declaration was acknowledged. However, although moral support has been obtained by UNESCO, this organization has not really approved or officially endorsed this document. Anyways, there is a scientific council that updates and improves the Declaration. The Declaration considers the collective and individual dimensions of linguistic rights to be inseparable and codependent because languages are constituted within a community and it is precisely here that persons make individual use of them. Thus the exercise of individual linguistic rights can only be effective if equal respect is granted to the collective rights of all language communities and groups.

Let us show respect for a healthy ecosystem of languages

Although we might not be able to save all endangered languages, some of the sociolinguistic phenomena accounting for such disappearance does belong to our scope of action. We could, for example, respect language diversity and work on honoring and encouraging multilingualism (Phillipson, 1992). To Friedrich and Gomes de Matos, (2012, p. 24), in a nonkilling society, we should take measures to preserve dying languages, avoid unnatural homogenizing forces, recognize the necessities of lingua francas alongside local languages. In a nonkilling society, “languages and speakers of languages are not purposefully exterminate. There is no effort of an educational, political or armed forces nature to decimate linguistic groups and extinguish their language and culture”.

In the English classroom, we could pose the question of the extent to which teachers and students hold positive and negative attitudes towards the use of L1 and the extent to which there is an effort to know and work on translanguaging (Cenoz and Gorter, 2017), a process that fosters the use of bilingual students` language in a dynamic and integrative way in order to create a space in which the incorporation of both languages is seen as natural and teachers accept it as a legitimate pedagogical practice. Thus, translanguaging becomes “the process through which bilingual students create meaning while shaping their experiences and increasing their knowledge by using their linguistic and semiotic repertoire without arbitrary separation” (Lasagabaster and García, 2014). The question is if the demand of 100% English use in class, for example, is actually benefiting students and is really allowing them to show their full human potential. As one teacher noted: *I am struck by the confidence, capability, good humor, and social skills some of my students display when speaking Spanish in the English classroom* (Friedrich and Gomes de Matos, 2012, p. 34).

Let us also focus on diplomacy: Negative Peace.

Galtung's definition of negative peace as the attempt to uphold peace in situations where conflict has already erupted (1964) invited to think about the role of diplomacy. In a nonkilling society diplomacy is the main source to resolve differences since armed conflict is not an option. Of course, the use of language in diplomatic talks is extremely important to move under a nonkilling paradigm. To Friedrich and Gomes de Matos (2012, p. 24), efforts should be made to invest on research and education so that we can increasingly understand which features of language make them more appropriate to generating peace. Gomes de Matos (2001) states "our efforts should not be to take advantage of language to "win" peace talks but rather to arrive at the kind of understanding which will lead to longer lasting peace" (p. 284). In the language classroom, negative peace through diplomatic behavior should be encouraged. The question is if we teachers and students know how to become diplomats once a conflict has arisen and if we open spaces in class to talk about these aspects. Some of the highlights that Gomes de Matos (2001) proposes in order to start carrying out diplomatic communication constructively are:

- Avoidance of dehumanizing language
- Investment in handling differences constructively
- Emphasis on language with a potential for peace rather than language employed with a strategic agenda
- Focus on agreement rather than polemics
- Avoidance of pompous language used to separate and hide

Peter Coleman is a social psychologist and researcher in the field of conflict resolution and sustainable peace. Gomes de Matos also presents 2 of the 13 Coleman's principles and 2 of the 23 Coleman's procedures (2012) aimed at facing conflicts in a positive and satisfying direction and enhancing general health and well-being of individuals and communities. These 2 principles and 2 procedures are the ones most closely related to peace linguistics according to the author:

Principles

- Listen carefully
- Be fair, firm and friendly

Procedures

- Dialogue

- Reconciliation

Gomes de Matos (2006) presents a deepening understanding of the processes involved in conflicts and how to manage them constructively. This book sheds light into the theories around understanding and managing conflict at all levels: interpersonal, intergroup, organizational, and international.

As a discipline, conflict resolution appeared after the World War II, so due to its young nature, the link between theory and practice is still blurry. However, this book tries to precisely show how such a link can be established. Chapter seven enhances an understanding of the interrelationship between language, peace and conflict resolution. It presents readers with a discussion of the three concepts, the implications for applied peace linguistics, some ideas around how peaceful language users can be prepared and finally, the chapter deals with a plea for the integration of language, peace and conflict resolution as a communicative right and responsibility.

Let us focus on Building Strong Social Institutions: Positive Peace.

Galtung (1964) also defines positive peace as the building of strong social institutions which would help prevent war in the first place. Friedrich (2007) sees that language can contribute a lot to this end since if humans feel, perceive their linguistic rights respected, they will be less likely to engage in violent scenarios. Friedrich and Gomes de Matos (2012, p. 25) emphasize some necessary steps to building a strong language institution:

- Highlight efforts to offer sound, peace-promoting education with a curriculum that accentuates a negotiation of rights and duties, moral values and ethic and sound linguistic skills.
- Access to resources in different languages and dialects.
- Opportunities for members of the institution to use different languages and dialects so that human dignity is upheld.

Let us make learners aware of the open-ended practical activities aimed at enhancing one`s nonkilling communicative potentialities.

Friedrich and Gomes de Matos (2012, p. 34) propose some of such practices:

Answer the question “When do we kill a person linguistically?” By adding verbs or verbs phrases to the

list in the suggested answers. Answer: when we antagonize, coerce, desecrate, frighten with threats of harm, intimidate, oppress, provoke in a violent way, exclude from our network. My view is that in a peaceful lexical approach to language teaching and learning (Lewis, 1993), there should be time for students to dig into the meaning of these words and find examples of linguistic violence through these actions.

Answer the question “how can we humanize a person linguistically?” by adding verbs phrases or sentences to the list of suggested answers. Answer: when we refer to him or her in admiring respectful ways, for instance, when we call the person a peacebuilder, an expert, a creative, a mentor, a role model, etc. My view is that in a peaceful lexical approach to language learning, there should be time for students to dig into the meaning of these words but also encourage them to tell and say other praising words to their peers.

Question ourselves along with our students: How can my students...

- Express their communicative dignity in speaking, writing, or signing?
- Nurture compassion communicatively?
- Convey communicative harmony during classroom interactions and in on-line communication?
- Improve mutual understanding, bilingually or multilingually?
- Cultivate communicative serenity (through uses of prose or poetry)?
- Prevents acts of communicative aggression?
- Improve their communicative humility by apologizing when being unfair to someone?
- Use languages to improve intra and intergroup communicative harmony?
- Help peace initiatives, movements, and projects (of a local, national, regional, or international scope)?
- Imagine and establish a Peaceful Language Users` Club in your school or community?
- Humanize their critical/questioning competence in a discussion?
- Encourage peaceful uses of languages through artistic productions?
- Contribute to strengthening uses of languages on the Internet for international cooperation and solidarity?
- Use languages peacefully as communicative-life-improving forces?

- Educate themselves and others (in their family, for instance) to learn to use languages peacefully for the good of all living beings?

Create nonkilling sayings by using Rhymes Reflections (R.R). These are defined by Gomes de Matos (2008, p. 149) as a tool that serves two purposes: to build peaceful practices in the classroom as well as to activate students' linguistic creativity. Professor Gomes de Matos invites teachers to reflect upon several issues which are guided by an equal amount of provoking questions and statements:

- "On humanizing your correction: When your student's text production you decide to correct, their linguistic creativity do you know how to respect?"
- On harmonizing disagreement: When in a discussion, students seriously disagree, do you take on the challenge and cordially help them eye-to-eye to see?
- On promoting intercultural understanding: When students unintentionally another culture minimize, how do you help them intercultural differences to recognize?
- On communicative peace: Communicative peace on communicative dignity relies and the pursuit of good communicative conduct always applies.
- On communicative problem resolution: To a student's verbally aggressive behavior finding an effective solution calls for the application of constructive communicative problem resolution.
- On humanizing a student's grade: In dealing with a student's questioning over a grade, how can you a mutually satisfactory solution find? By humbly reconsidering your assessment and promoting mutual peace of mind!
- On peaceful phraseology: If we use peaceful phraseologies, tensions can be reduced or alleviated and our responsibility as communicative peacemakers will be demonstrated.
- On use of Peace Linguistics by teachers: Language teachers who on Peace Linguistics rely Communication-improving actions dignifyingly apply.
- On classroom relations improvement: Relations between your students you can help improve when to be friendly to all your students you prove.

Professor Gomes de Matos has also written a rhymed reflection around the concept of "Ecolinguistics". This rhyme reflection is worded as insightful questions that invite readers to reflect upon the concept of ecolinguistics as well as the extent to which this huge linguistic diversity that exists and so our human ecolinguistic identity have really been represented and valued when communicating. Professor's lexical

choices for his rhyme (oceanic diversity, sustainable serenity, ecology, urgent mission, ecolinguistic identity) shape the ground for a deep exploration and understanding. The following link presents the proposal by Gomes de Matos <https://fiplv.com/2017/10/20/ecolinguistics-rhymed-reflections-by-francisco-gomes-de-matos-brazil/>

Create constructive alliterations and challenge students to create others so that they become provoking statements to initiate discussion. Alliteration is a mnemonic device used for memorable meaning-making in language. It consists of the repetition of the same sound or letter at the beginning of two or more words in a presumably unforgettable statement (Gomes de Matos, 2008). *She sells sea-shells down by the sea-shore*” or “*Peter Piper Picked a Peck of Pickled Peppers*” are both alliterative phrases. For the author, if human communication is guided by alliterations like, for example, *dignify your daily dialogues, monitor manipulative messages, wicked words wound the world* or *nonkilling words nourish nonviolence*, we can educate ourselves to use language(s) in such a way that dignify both ourselves and people we interact with. Alliterations are also inspired by the extraordinary linguistic creativeness of human beings, can be created on the basis of each letter of the alphabet and can be part of any communicate activity: lessons, lectures, workshops, meetings, etc. Gomes de Matos provides teachers with a couple of alliterations, invites them to cultivate their humanizing ability to alliterate for peace and teach their students to create their own.

AAA - Aim at affect and amiability

BBB - Build bridges of blessings

CCC - Consider controversies constructively

DDD - Develop a democratic discourse

FFF - Foster friendship and fraternity

HHH - Honor Humanity and Humaneness

III - Inculcate integration and interdependence

JJJ - Join Justice and peace joyfully

LLL - Lead with life-supporting love

MMM – Multiply mediation and meditation

NNN - Nourish negotiation norms

OOO - Opt for open heartedness and open-mindedness

PPP – Perceive persons as peace partners

SSS - Sustain security and solidarity

TTT - Treat others with tact and tenderness

UUU - Unite for ultimate universality

VVV - Veto violent vocabulary

WWW - Weigh your words with wisdom

Use literature to enhance peaceful attitudes. Here, literature proposes four main paths: through the creation of poems, the use of stories, the exploration of biographies or autobiographies and the creation and sharing of personal narratives.

Creating poems: Poems can be read, explored and created so that students realize of the power of nonkilling communication. Professor Gomes de Matos has written several non-killing poems that can become English classroom resources to debate and comment. *Nurturing nonkilling: A poetic plantation* (2010) collects a series of poems to honor the eightieth birthday of the great pioneer of nonkilling thought, Glenn Paige. The poems written by Francisco Gomes de Matos show and tell that nonkilling can be thought, acted out, imagined, become art, felt and taught.

Using stories:

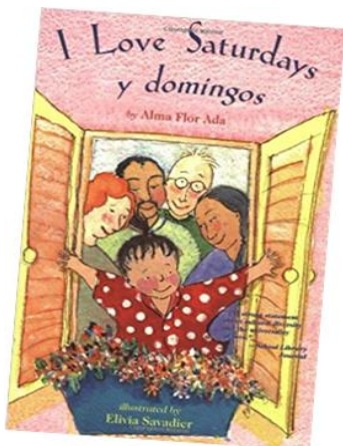


Figure 3. *I love Saturdays and Domingos* (book). Blog: *Vamos a leer. Teaching Latin America through Literacy*. Retrieved from <https://teachinglatinamericathroughliterature.wordpress.com/2015/02/23/mira-look-i-love-saturdays-y-domingos/>

Oxford, Boggs, Turner, Ma and Lin (2014) in a chapter called *Peace lessons in multicultural literature for children* thoroughly describe a series of children` books that have to do with all the possible topics that a multidimensional peace perspective could include: spiritual awareness, forgiveness, social justice, civil rights, tolerance diversity, internationalism, linguistic tolerance and understanding, environmental action, among others. The authors highlight that fact that peace in children's books come in two ways:

the language of words and the language of images and colors. The authors state that pictures, colors and words together can bring emotional and attitudinal linkages with peace (...). Themes involving peace and violence interact with many aspects of the reader: heart soul, mind, and personality; demand attention from both sides of the brain, the analytical and verbal side (left hemisphere) and the spacial and pictorial side (right hemisphere so is a literary work can activate both brain hemispheres with an underlying message of peace and hope, the message will be even more powerful (p. 195).

Although the chapter reviews 44 books, only two are presented here as examples. The importance of keeping harmony and balance with other people is described and illustrated by *I love Saturdays y Domingos* written by Alma Flor Ada (2002) and illustrated by Elivia Savadier. This is the story in which a young girl enjoys the similarities and the differences between her English-speaking and Spanish-speaking grandparents. On Saturdays, she visits Grandma and Grandpa, who have a European-American background, and on Sundays — los domingos — she visits Abuelito y Abuelita, who are Mexican-American. The book is beautifully illustrated and incorporates Spanish into the text. Oxford et.al. (2014, p. 217) comment that in a society where some children are teased or bullied because they speak another language, this books helps bilingual children feel proud of both cultures and demonstrates how adults- in this case grandparents- can foster inner peace.

Exploring biographies and autobiographies . Biographies and autobiographies are good sources for children, as well as teens and adults to learn about civil rights, human rights, nonviolence movements (Oxford et al. p. 202). In the book *Paths to Peace: People who changed the World*, by Jane Breskin Zalben (2006), the author profiles sixteen peacemakers like Mahatma Gandhi, Eleanor Roosevelt, Cesar Chavez, Aung San Suu Kyi, Dr. Wangari Maathai, among others. Their stories represent different eras and parts of the globe but have in common that all the characters have challenged themselves to think about improving other people's lives.

Another source is the *Portraits of Peace Builders* section that is a Yale National Initiative to strengthen teaching in public schools. The initiative has been written by Julie So (2018) and offers readers a series of foundations and teaching strategies to explore the life experiences of peace builders around the world. Beck Sanderson has also written *Guides to Peace and Justice. From Ancient Sages to the Suffragettes* where the lives and actions of outstanding people who have done great things for peace is acknowledged.

All sources presented here invite us Colombian citizens to also design a bank of titles to encourage the language of peace written for children, teenagers and adults and with topics closer to this country`s

reality.

Personal narratives. By sincerely dialoguing about the saddest and most frustrating moments in our lives within the EFL classroom, students and teachers can build a new empathy for themselves and others and really enter in a mood of humanizing.

Create some entries for a dictionary of encouragement and praise A quick search on Google can demonstrate that there is a cursing and swearing dictionary in Portuguese (https://www.vnutz.com/curse_and_swear/portuguese), several entries for the dictionary of war but not really one dictionary of (name of language) for nonkilling purposes. It is important to highlight that the same quick search on Google also offers us a couple of *diccionarios para la paz* related to the peace process in Colombia (The Universidad de los Andes, for example, has a small dictionary of the peace process in Colombia in which words like *agenda de negociación, refrendación and justicia transicional* are defined) and a Spanish blog (<http://diccionariodelapaz.blogspot.com/>) where a dictionary of peace and several sources like literature for peace are found. Although these sources should not be diminished and are great initiatives to accomplish the objectives of a nonkilling linguistic society, more efforts can still be made.

Paraphrase inspiring statements by Glenn Paige in his seminal book *Nonkilling Global Political Science* (2009). As far as universities is concerned, for example, Paige (2005, p. 117) affirms that transition to nonkilling societies implies nonkilling students whose requirements of knowledge and skills can go beyond capabilities of any single discipline or university department. University students have demonstrated themselves and the society in general to be capable of peacefully mobilize for what they consider fair claims. It would be interesting if students' interest for the nonkilling paradigm in general and peaceful communication in particular could ignite and more courses, programs, academic events or even departments could be opened in universities around the globe.

Explore handouts to teach respect. The following link shows several tools to work the value of respect with children. These sources can be adapted to teenagers or adults

<https://www.englishworksheetsland.com/respect.html>

Adapt famous quotations to a nonkilling perspective. e.g Confucious statement: “without knowing the force of words, it is impossible to know men” could become “only by knowing the nonkilling power of words, it is possible to humanize human beings communicatively”.

Create practical, transforming communicative alternatives by, for example, turning an intended threat into a thought-provoking text; turning an intended intimidation into an invitation. Here the belief in loving one`s linguistic neighbor is applied.

Use and teach positive language in the EFL classroom is a three-page document published by the Department of State of the American English Government (n.d.) that briefly identifies several intricate tasks teachers face (correcting errors, offering suggestions, assessing progress, maintaining discipline, nurturing students `confidence, motivating students to progress, etc.) and that these along with the pressures of time and limited resources can sometimes make teachers become frustrated or exasperated. The document also invites teachers to maintain a positive learning environment by establishing routines and rules to communicate with students verbally and non-verbally. Bearing in mind that teachers` words can have long-lasting effects on learners and that everyone appreciates being heard and being spoken in an encouraging and positive way, the text offers a series of suggestions to foster a more welcoming and positive classroom. Such suggestions are:

- Teacher should not over-praise students since they really notice this behavior and can judge it as insincere.
- Teachers should try to rephrase or restate negative language and turn these statements into positive ones.
- Teachers should remember that anyone who feels insecure, embarrassed or angered by a teacher`s communication style (words, voice tone, body language) do not learn effectively.

White (2014), maintains that the power of positive language is high and recommends:

- To reframe the statements and words to focus on the positive
- To focus on specific behaviors or examples when giving correction or praise
- To watch one`s body language and tone of voice
- Lower levels

The author talks about the importance of teacher's words and positive language in general in order to create better learning environments. She also presents the three R's for positive language: *Reinforce*, *Remind* and *Redirect*.

Gomes de Matos (1996) invites us to think of positivizers when communicating. It is important to be more aware of the lexical choices we make and how these can humanize or dehumanize others. To communicate peacefully, it is necessary to master and constantly monitor vocabulary that convey positive meanings, peace-enhancing types of words.

If we take verbs, for instance, we may come up with a list which would include accept, agree, acknowledge, assist, bless, bridge, build, celebrate, commend, construct, converge, cooperate, create, democratize, develop, dignify, educate, empathize, encourage, enhance, entertain, forgive, foster, help, honor, humanize, improve, instruct, interact, like, love, praise, promote, reconcile, respect, share, support, thank, trust and unite.

A worksheet for class is offered to teachers in the following link <https://www.transcend.org/tms/wp-content/uploads/2015/09/Positivizers-Verbs-1.pdf>

The questions related to the ways in which we can learn to communicate peacefully can better answered if and adverb-focused list is added, so the questions would read: how can we learn to communicate peacefully by interacting affirmatively, agreeably, amicably, appreciatively, benevolently, benignly, big-heartedly, caringly, civic-mindedly, compassionately, conciliatorily, considerately, cordially, constructively, dignifyingly, dutifully, empathetically, empoweringly, encouragingly, equitably, ethically, fairly, forgivingly, good-heartedly, good naturedly, generously, gently, graciously, helpfully, humanely, humanitarianly, humanizingly, humbly, honestly, harmoniously, hopefully, impartially, interdependently, joyfully, justly, kindly, lovingly, magnanimously, mercifully, neighborly, non-judgmentally, non-violently, optimistically, openly, patiently, positively, reliably, respectfully, responsibly, selflessness', sensitively, supportively, sympathetically, tactfully, tenderly, thoughtfully, trustworthily, trustingly, understandingly, unselfishly, virtuously or well-meaningly?

Professor Gomes de Matos suggests that teachers can challenge students to observe daily interactions in various social settings, to write down any instances of peaceful, and I would add violent, phraseologies and to report such findings in class. A discussion about these samples of real language provides an additional opportunity to contrast both attitudes (peaceful and violent) and draw conclusions about linguistic behaviors.

It would be also interesting to document friendly uses of English heard in public communication and analyze them in class situations.

While working with positivizers, it would be also fruitful to provide learners with contextualized examples of vocabulary to be avoided because of its potentially offensive, insulting, or dehumanizing effect.

Explore metaphors of violence and peace Lakoff and Johnsen (2003, p. 4) state that human`s conceptual system is largely metaphorical and that such a system plays a central role in defining our everyday activities: what we perceive, how we get around in the world, and how we relate to other people. In other words, our everyday activities are very much a matter of metaphor. However, the conceptual system is not something we are very aware of “In most of the little things we do every day, we simply think and act more or less automatically along certain lines. Just what these lines are is by no means obvious. One way to find out is by looking at language” (p. 4). The conceptual system that we use for thinking or acting is the same that bases our communication, so language can become a good evidence of such a conceptual system.

The language classroom can become a territory where metaphors of violence can be identified and analyzed. In English, for example, “the battle of the sexes”, “the war of the middle class” or “a war of words” are all examples of biased labeling through which violence may be enhanced.

In soccer, for example, the reality of the game and its main participants (players, coaches, fans) is created based on topics related to the war and battles (Visbal, 2015, p. 35). This is why words like *atacante*, *defensa* and *estratega* are commonly found in this linguistic register.

In a nonkilling society, members identify and reflect upon metaphors of war and violence and try to replace them by peace fostering terms and expressions. It is also important not to resort to “scare tactics” in order to sell products or make people change minds. Fear is the fuel of violence (Friedrich and Gomes de Matos, 2012, p. 31) and make people perceive reality as a danger rather than harmony. Political campaigns and television commercials can be analyzed in the language classroom so that students identify the expressions or metaphors of fear, avoid them and make better linguistic choices that can help build more linguistically peaceful encounters.

Play with words

Another classroom material is presented by Professor Gomes de Matos (2008) through a brief analysis of

some words, their lexical company and level of productivity. To the professor, we can use dictionaries to enhance our word using ability and can show our linguistic creativity to make up new words and concepts. This, undoubtedly, will pay humanizing, dignifying dividends.

Some ideas are given in relation to the origin in history of words like *honor*, *dignity* and *respect*, their antonyms, a short cross-cultural perspective with Portuguese, and the fact that, for example, from the word *dignity*, English derived words like *dignify* and can create compounds like *relational dignity*.

Use art as a tool to enhance peaceful scenarios. By role playing peaceful and conflicting communicative scenarios where all participants can act as, for example, the “bullier” and bullied person, students are enabled to view and comprehend phenomena under different perspectives.

Complete a nonkilling paradigmatic set with nouns with the prefix -ation. e.g. nonkilling is a moral obligation, spiritual elevation, global salvation, life-affirming education, planetary cooperation, vital preservation, etc.

Engage students in this creatively humanizing activity of building a repertoire of actions to avoid, with the use of noun+noun words in an alphabetical order : *non-aggression*, *nonantagonism*, *nonbrutality*, *nonconspiracy*.

Create communicative contrasts and make them part of a lesson of, for example, antonyms.

One way to communicate peacefully is by expressing oppositeness involving semantically related pairs of verbs. These relations can include clear-cut opposites or creative pairings:

Don't denigrate; appreciate

Don't detract; attract

Don't suspect; respect

Don't manipulate; cooperate

Don't discard; regard

Don't offend; commend

Don't indoctrinate; illuminate

Don't impose; propose

Don't mortify; dignify

Don't humiliate; humanize

Don't resist; assist

Don't attack (verbally); question

For each pair, Gomes de Matos (2014) suggests that language users use the checklist as a tool to self-assess one's ability to communicate in a continuum ranging from violent to nonviolent language use. The pairs can also be used to change dehumanizing attitudes to more humanizing ones. In the classrooms, role playing communicative situations where both adjectives are contrasted can also enlighten students' understanding of the phenomenon.

Conduct research on questions like the following in order to enrich knowledge and keep on proposing actions. Professor Gomes de Matos (2014, p. 417-418) highlights the importance of working on an Applied Peace Linguistics that aims at identifying, on one side, states of agreement, harmony, communicative dignity, and communicative peace and, on the other, states of disagreement, disharmony, communicative conflict, discord, contention and dissension. Questions proposed by Gomes de Matos are:

- What is a lack of harmony marked by, communicatively: Hostility? Bad-tempered quarrel?
- What communicative exchanges involve disagreement or conflict?
- What vocabulary and phraseologies does a person rely on when arguing, quarrelling, squabbling, or bickering?
- Communicatively, what are public disputes like?
- How are offensive remarks reacted to in public (in a TV debate, for instance)?
- How do language users apologize they cause humiliation?
- How do language users monitor/reword/rephrase communicative insensitivity or contemptuous rudeness?
- How do we make regretful acknowledgment of an offense or an insult?
- What culturally-influenced phraseologies are used when language users ask pardon for an unintended offense?
- How do we blame someone/persons when we consider them responsible for a misdeed or a failure: do we treat them with communicative dignity?

Let us Forge new “humanizers”

To Friedrich and Gomes de Matos (2012), the fact of language being human should be enough to give

justice to its humanizing and dehumanizing nature, however, the humanizing nature of language use has been conspicuously absent in the enumeration of aspects of language linguists make (p. 31). On the contrary, the dehumanizing nature of language has received more attention and interest.

In a nonkilling society, linguists should gain more interest in investigating the neurological, psychological and social consequences of positive language uses such as praising, comforting, and reassuring. A nonkilling society encourages linguists, sociologists, psychologists to employ energy and effort to become humanizers as well.

In a language classroom, pragmatics plays a pivotal role and the teaching of speech acts that enhance positive language uses (e.g. thanking, apologizing, praising, etc.) are always welcome.

It is also important to challenge students to be peace patriots through:

- Exchanging peace-enhancing and peace sustaining statements, proverbs and quotations.
- Cultivating a sustaining an awareness of their responsibility as peace patriots through their use of language.
- Sensitizing learners to the awareness of language use as not only for interacting but also for expressing the feeling of loving one's linguistic neighbor.

Let us get informed about initiatives all over the world that can give insight into working with peace linguistics in the classroom and that can feed national and local procedures

Center for Global Nonkilling (CGNK).



Figure 4. Logo of the Center for Global Nonkilling. Peaceinsight.org. Retrieved from <https://www.peaceinsight.org/conflicts/usa/peacebuilding-organisations/center-global-nonkilling/>

CGNK is a non-profit organization located in Honolulu, Hawaii that seeks to eliminate killing, applying nonkilling principles to areas of conflict in the world, supporting nonkilling leaders, assisting institutions working towards nonkilling and, more related to the objective of this document, discovering and encouraging nonkilling human capabilities and infusing nonkilling principles into education and policy.

Human Dignity Humiliation Studies or HumanDHS

HumanDHS is a global transdisciplinary network and collaborative community of concerned scholars, researchers, educators, practitioners, creative artists, and others whose main objective is to encourage systemic change, globally and locally, to open space for dignity and mutual respect. Members of the network seek to cease all humiliating practices, preventing new ones from arising, and opening space for feelings of humiliation to nurture constructive social change, so that we all can join in healing the cycles of humiliation throughout the world. One of the ways the network has in order to bring dignity to learning is the World Dignity University. Under the motto: *"Human behavior must be oriented permanently by equality in dignity*, the University of Dignity launched in Oslo in 2011 is a global community initiative that has brought together scholars and practitioners who have dedicated time to advance peace through dignifying dialogue and collaborative action. In this world where we are either witnesses or survivors of different types of conflicts, the University is also born with the idea that there is no more important goal of education today than educating for peace, a peace that counteracts a highly individualistic, often fragmented, approach to academic achievement that has characterized institutions for long. "While Western social science has traditionally emphasized the "self" as the unit of study, our work with HumanDHS has helped us appreciate the centrality of "relationships" in the development of equal dignity and peace in the world. We strive to establish and advance "right relationships," relationships that support the growth and wellbeing of all involved. In the following link, readers can find much more information about this initiative: <http://www.worlddignityuniversity.org/joo/> and although this source does not offer ideas of specific actions to work on peace linguistics within the English classroom, it does provide the readers with lots of materials (audios, videos, articles) that can become discussion prompts in an English lesson.

Linguapax



Figure 5. Logo of the organization Linguapax. Linguapax.org. Retrieved from http://www.linguapax.org/?wysija-page=1&controller=email&action=view&email_id=4&wysijap=subscriptions

Chowdhury, P. (2013) highlights the work of Linguapax (from the Greek words *Lingua-language* and *pax-peace*) as the most significant attempt to deal with language teaching and world problems. Born as a meeting of experts in Kiev, Ukraine in 1987, Linguapax is a non-governmental organization headquartered in Barcelona, Spain and which main objective is to raise awareness on world linguistic and cultural diversity and promote language as a communication tool in the service of solidarity and mutual understanding. Other objectives of the organization are:

- To promote, coordinate and disseminate research in the field of sociolinguistics through collaboration between academics, experts, government officials, international educators, journalists and activists of language rights.
- To advice and support to ideological, political and legislative processes encouraging the protection of linguistic diversity and programs aimed at improving or revitalizing specific linguistic communities.
- To develop a multilingual education including local languages, national languages and international languages through teacher training initiatives, renewal of guidelines and teaching methods and creation of learning materials.

The Linguapax Kiev Declaration stressed several principles to keep in mind both in education in general and foreign language teaching in particular. This document was written by members of different expert organizations including the International Association of Applied Linguistics (AILA), the International Association for Development of Cross Cultural Communication (AIMAV), the International Association of Translators (FIT) and the World Federation of Modern Language Associations (FIPLV), an international umbrella organization comprising world teachers' associations for major languages such as French, German, Spanish and Russian. English language teachers was represented in FIPLV by the two

organizations Teachers of English to Speakers of Other Languages (TESOL) and International Association of Teachers of English as a Foreign Language (IATEFL).

As for Education in general, the Kiev Declaration is based on a UNESCO document called "Recommendation Concerning Education for International Understanding, Cooperation & Peace, And Education Relating to Human Rights and Fundamental Freedoms" (1974). The main principles are:

- An international dimension and global perspective at all levels of education.
- Understanding and respect for all peoples, their cultures, values and ways of life.
- Awareness of the increasing global interdependence between peoples and nations.
- Abilities to communicate with others.
- Awareness of the rights and duties of individuals, social groups and nations towards each other.
- Understanding of the necessity for international solidarity and co-operation.
- Readiness on the part of the individual to participate in solving the problems of the community, country and the world at large

As for foreign language teachers, the Declaration states they should:

- be aware of their responsibility to further international understanding through their teaching
- make strenuous efforts to increase the effectiveness of teaching foreign languages and literature so as to enhance mutual understanding, respect and peaceful co-existence among nations
- exploit extra-curricular activities for the development of international contacts and cooperation, such as correspondence, exchange of books and materials, visits, tours, excursions, etc.
- stimulate cooperation between students and teacher in the language learning task and language teaching approaches responsive to students' initiatives, interests and needs.

Chowdhury (2013, p. 150) argues that teacher education should assume a critical role about the extent to which foreign language teaching has gone beyond copying, recitation of paradigms (e.g. irregular verb past tenses) and deciphering of texts, and have actually ensured powerful devices to develop international understanding. To the author, in-service teachers who teach thousands of developing minds are crucial in developing a culture of peace, so they need clarity and purpose in order to provide tools for problem solving and negotiation activities.

The author outlines six steps to develop problem solving skills:

1. Definition of the problem to be resolved
2. Information gathering phase
3. Processing and understanding information
4. Discussion and examination of a variety of solutions
5. Conciliation and negotiation
6. Negotiations

Cátedra de Paz (Colombian Ministry of Education or MEN)

The Peace Process between the Colombian government and the FARC-EP guerrilla group was signed in 2016 and since even earlier, 2105, then there has been work on a proposal of a subject of peace or the so called *Cátedra de Paz* in all kindergarden, primary and secondary institutions in Colombia (MEN, n.d.). The focus of Education for Peace taken by the Colombian Ministry of Education involves “the development of citizens able to coexist peacefully, to actively participate in initiatives related to the reduction of inequality and discrimination, to promote peaceful conflict resolution, to acknowledge diversity and to be main characters in the local and national change” (MEN, n.d.). Although all the components of the document directly or indirectly have to do with the citizen’s use of language since all imply communication and human relations, here only three of the main topics will be described:

- a. Peaceful conflict resolution: the document addresses the fact that in Colombia conflict has permeated family, friends and institutions. Reaching peace implies an ample work on conflict resolution, accessibility and management of power. The imbalance of power within schools should represent opportunities for the members of the institutions to practice ways of establishing conscious and peaceful relations. By promoting constructive, careful, and inclusive relations, aggression, discriminations or harm can be avoided. Lots of work should be done to encourage dialogue, negotiation and, above all, an understanding of conflict as common and normal part of a peaceful process. The MEN document (p. 17), mentions that conflict resolution can be jeopardized if one of the members involved a) gives way to their interests, needs or rights so the relation does not get affected, b) avoid conflict, or c) impose their opinion by using all kinds of violence like insults, offensive nicknames or exclusion either face to face or virtually. The objective is then not to avoid conflict but learn ways to accept responsibility and apologize as well as sincerely reconcile, forgive and do something to address the harm caused to the victim. Since forgiveness, for example, is something challenging for some people, there are institutions

like the Forgiveness and Reconciliation Schools ESPERE (for its abbreviation in Spanish) that offer programs that help people learn how to heal themselves and be able to forgive and recuperate their wellbeing.

- b. Bullying prevention: Bullying and cyberbullying are generally regarded as an intentional, repeated, aggressive act that is carried out over time, with a power imbalance between the bully and the victim. (Olweus, 1999). Cyberbullying adheres to the same definition but with the use of the internet and/or electronic devices. Smith P.K., Mahdavi J., Carvalho M., Fisher S., Russell S., Tippett N, 2008, p. 377). The MEN document highlights the fact that peace is also reached when we human beings are capable of avoiding harm, especially to those vulnerable ones, in other words, those within power imbalance relations. In the school context, one of the most common scenarios where harm is evidenced is through bullying and cyberbullying. Although the document states teachers should be trained in order to identify, avoid, report and stop these types of practices effectively, it does not really provide specific linguistic strategies to do any of these actions.
- c. Diversity and plurality: The last topic in the *Cátedra de paz* document proposed by the Colombian Ministry of Education has to do with the diversity and plurality there is in the country. Peace education should, the document states, help students recognize their own identities and the multiple ways to express them as well as increase awareness and highly value other people's identities. It is also important for students to spot samples of discrimination and have strategies to constructively act against them.

Paluck (2012) comments that if someone in class has racist attitudes and nothing is done to work them out, for example, the other students will also become more tolerant towards racism.

The document also highlights the importance of respecting our tangible and intangible heritage (p. 22). A culture of peace implies a close relation with the Human Rights and coherence between respect demanded to our own identity and the respect offered to other people's identity. In other words, respect towards the difference cannot be an excuse to violate Human Rights as, for example, when children or women`s cruelty is somehow justified because such population tolerate those behaviors as part of their traditions.

Given the fact that mass media promotes discriminatory attitudes and beliefs, the *Cátedra de paz* should encourage students to identify and comprehend the social impact of messages that reinforce stereotypes and wrongly represent the reality of certain social groups (Moore, Dechillo, Nicholson, Genovese, and Sladen, 2000). Education then has the responsibility to provide students with tools to develop critical thinking so that they question their reality on a daily basis.

Toward a NonKilling Paradigm

A book called *Toward a NonKilling Paradigm* written by Joám Evans Pim (2009) contributes to the killing-free society by compiling a series of documents from different disciplines (Anthropology, Arts, Biology, Economics, Engineering, Geography, Health Sciences, History, Linguistics, Mathematics, Philosophy, Physics, Psychology and Sociology) and stating interesting considerations about the realization of a nonkilling society. Some of these considerations, especially the ones about Linguistics, may be adapted as provoking topics in the classroom.

With this last recommended bibliography, the section of concrete actions in this paper is finished. There are as many actions to support peace linguistics in the language classroom as teachers and students' creativity and innovation skills. This document has not mentioned all the ones that can be part of a peaceful curriculum, for sure, and calls for even more research on the ones that are now being considered and applied in language classrooms around the world. The last section of this document analysis precisely shows three research initiatives of the many more that may now be implemented.

Peace Linguistics: Empirical Studies

The Multidimensional Peace Language Activities or MPLAs

Olivero and Oxford (2018, p. 187), taking the multidimensional peace scenario described earlier in this document, make reference to the concept of Multidimensional Peace Language Activities or MPLAs applied in tertiary education. The authors provide us with a reflection upon the way pre service-teachers beliefs and emotions can shape their future actions with their students. If during their training, pre-service teachers experience meaningful, caring activities through educational approaches that include a whole-person perspective, deep reflection, and inner work; they are more likely to incorporate such practices when they face their own classrooms.

The document is the result of a research study at a University in Argentina with four pre-service teachers in a four-year bachelor`s degree called The English Teacher Training Program. In 2016, the practicum in this program included an innovation which was to develop harmonious, ethical, and critical professionals through the incorporation of peace language activities or MPLAs. The objectives of the study were then to understand the experiences of teachers with the MPLAs, the extent to which teachers implemented the MPLAs with their students and in what ways MPLAs had influenced the teachers.

The methodology consisted of a three-month intervention of the Language of Peace Model proposed by Rebecca Oxford (2013, 2017) including verbal and nonverbal language and the multidimensional peace concept. Data were compiled from interviews, journal entries, lesson plans, field notes from classrooms observations, and from students´ narrative frames.

Oxford (2013, 2014, and 2017) proposes some MPLAs sequences:

1. Cultivating mindfulness to foster multidimensional peace (e.g. mindful breathing, mindful listening, and mindful seeing).
2. Reflecting on friendship to foster interpersonal peace.
3. Engaging in random acts of kindness projects to foster inner, interpersonal, and intergroup peace.
4. Reframing activities to develop cognitive empathy and foster intergroup, intercultural, and interpersonal peace.
5. Reflecting on optimism and pessimism to increase inner peace.
6. Fostering multidimensional peace through art work.

7. Working with metaphors to foster ecological peace. Although metaphors can be used to enhance awareness of all the other dimension of peace.
8. Role-playing a positive world leader to foster ecological peace.
9. Identifying three good things to be grateful in order to increase optimism and foster inner peace.
10. Reflecting on songs to foster intergroup, intercultural, and international peace.

Olivero and Oxford (2018, p. 205-206) present a series of MPLAs for language teaching and teacher development, three of which are presented here:

MPLA to reflect on optimism and pessimism to increase inner peace:

- a. Ask students: Do you consider yourself an optimistic or pessimistic person? Why? Get them to share their thought with a partner.
- b. Give students different scenarios and ask them to role-play the situations from an optimistic and a pessimistic view
- c. Discuss with the whole class: what would be the benefits of being an optimistic person? In what ways might having an optimistic attitude help you have a better language learning/teaching experience?

MPLA to practice mindful breathing and listening to increase inner and ecological peace

- a. Tell students to close their eyes, sit comfortably, and listen to the audio representing the sounds of nature as they breathe deeply and gently.
- b. Say the following in a gentle and clear voice: *Imagine you are there. Pretend you are the water that is going with the flow. As you go with the flow, you leave your past behind, and you focus your energy in the present. Enjoy the journey, allow self-transformation as you go. Take deep but gentle breaths. Remember: Being in contact with nature helps reduce stress and increase happiness. When you feel overwhelmed, try to go for a walk, sit under a tree, and enjoy the sunlight.*
- c. As a wrap-up activity, ask students how they felt during the activity, and how this type of activity can help them increase their inner and ecological peace.

MPLA to reflect on friendship to foster interpersonal peace

- a. Ask students to close their eyes and visualize closest friends.

- b. Discuss: why did you choose them as friends? What does friendship mean to you? Do you care for your friends? In what ways? How often?
- c. Get students to write down five words or phrases that describe their best friends.
- d. Get them to write down things they like doing for their friends.
- e. Tell students to write a thank-you note to a good friend expressing their feelings and gratitude for his or her friendship.
- f. Discuss with the whole group: In what ways can this type of activity facilitate interpersonal peace?

Results of the research showed that MPLAs allowed pre-service teachers to have a transformative and positive experience personally and professionally when working in the university practicum sessions. When facing their own classrooms and teaching peace to their students, pre-service teachers felt more confident and comfortable although insecurities also crept in right before teaching about peace. Moreover, all teachers incorporated different MPLAs in their practicum and did so in different degrees. Finally, pre-service teachers highlighted the fact that MPLAs allowed them to become more peaceful in their personal and professional capacities, to understand and associate peace with a holistic and positive peace (Groff, 2008), to become aware of the importance of peace and the teaching of peace by reflecting on their beliefs, emotions and actions; and to integrate MPLAs in their EFL settings using various techniques and resources and making sure an appropriate classroom atmosphere is set.

A New-found Empathy

Professors Shelley Wong and Maryam Saroughi (2012) planned and implemented a workshop to raise awareness of the challenges that English as a Second Language (ESL) students or English language learners face while learning Social Studies, Science or Math in a foreign language. The professors from the United States designed a workshop using Farsi language as the means of instruction. Farsi was chosen because two main reasons. On one hand, Farsi is a less commonly taught language in the United States so the experience would enable participants to experience an activity in a language they were not familiar with. On the other hand, and under a nonkilling linguistics perspective, the fact of knowing Farsi, the language spoken by Iranians, a bit more deeply, would allow these citizens to give steps toward the avoidance of dehumanizing attitudes towards Middle East territories and population.

Participants were 50 elementary and secondary school teachers (most in their first year of teaching) who were in charge of different subjects areas (Art, Math, Social Studies, Physical Education, etc.) and were also studying for their Master's degree.

The awareness lesson had three main objectives:

- To help teachers become more aware of cultural and linguistic differences to support academic achievement for students whose home language is not English.
- To focus on critical literacy and engage in dialogue with teachers over racism, poverty, language and power.
- To incorporate multi-modal (textual, visual and kinesthetic) strategies to address social justice in multilingual multicultural community.

Professor Saroughi, a native of Iran and so native speaker of Farsi, started the lesson by introducing herself exclusively in Farsi followed by naming some fruits and vegetables and categorizing them. After this, Professor Wong asked the teachers (in English) if they had understood what prof Saroughi was talking about. All reported they had not. Then, professor Saroughi did exactly the same she had done in Farsi, but this time holding up the fruits and vegetables for the teachers to see. She started to separate fruits from vegetables. While naming them in Farsi, vegetables and fruits were put in different baskets. Professor Wong asked teachers once more if they had understood what was being talked about. This time, teachers understood the activity better and felt less frustration.

Another activity in the same session consisted of showing a map of the Middle East and introducing different countries in this region of the world. Researchers wanted teachers to locate Iran on the map and see its neighboring countries, their languages and different dialects. Professor Saroughi pronounced the names of the countries as they are pronounced in local dialects along with their pronunciation in English. She also explained that although in Iran people speak Farsi, in neighboring countries people speak different languages like Arabic, Urdu, Pashto, Tajik and Armenian.

The experience and teachers' feedback were illuminating. Teachers showed feelings of frustration and confusion when only Farsi was spoken, but more understanding and less frustration when discourse was accompanied by physical demonstration. Teachers reported, then, on the importance of using visual cues to help their own English learners.

Teachers were positively surprised to know so many interesting facts about the Middle East. Many teachers did not know that Farsi was spoken in Iran, that Farsi was different from Arabic and that

countries and cities were pronounced differently in certain dialects. Teachers, then, reported awareness of how different and difficult pronunciations can be in different languages and the importance of reaching out to students through their native languages.

Teachers finally said that they were not used to not understanding what was occurring in the lesson so that by experiencing that feeling of uncertainty and confusion, they could discover a “new empathy” towards English language learners.

A P.E.A.C.E Project

Professor Aixa Perez-Prado (2018) has been working on a peace project with her undergraduate teacher education students at Florida International University. The P.E.A.C.E project proposes a field assignment through which pre service teachers work to **Promote Empathy Assist Collaborate and Empower** the English language learners they encounter in the field schools and other learning locations. The steps of the process are as follows:

- Each pre service teacher gets to know their learners. Through conversations and more structured interviews, teachers get demographic information and understand the challenges and obstacles these learners may be going through.
- Pre service teachers carefully observe their learners interaction patterns in English or any other language, collect samples of their English language class work or homework and write down any significant aspects they observe.
- Pre service teachers decide on that one aspect their learners may need more help with: reading comprehension, listening practice, additional vocabulary, speaking practice, empathy building, bullying or any other pressing issue.
- Pre service teachers design a well thought out, researched based action plan for helping their learners with any linguistic, cultural or affective need. The idea here is to assist and empower learners in their language acquisition by applying the theoretical understandings and pedagogical principles seen in class.
- Pre service teachers implement the action plan and keep a journal.
- Pre service teachers critique their actions plan and its implementation in regards to the way learners needs have been met. Professor Perez-Prado clearly states in the description of the project that miracles should not be expected and that even if learners speed up just a bit, this should be considered awesome.

- Pre service teachers reflect on the whole experience by documenting how it has helped them to grow as professionals and as persons.

Professor Perez-Prado's objective with this project is to bring pre service teachers the opportunity to become a real handrail or support as well as to develop empathy for English language learners everywhere and increase willingness and abilities to work with this population.

All the empirical studies presented here are just small samples of a myriad of peace linguistic initiatives around the world that are waiting to be discovered and reported and that show we human beings are capable of taking action and doing extraordinary things to enhance our humanity and help others do so too. Collaboration will allow TESOLers to take responsibility and continue working to preserve "life" in all its forms, including the life of languages, dialects and cultural diversity. Collaboration will also allow us to strive for more welcoming teaching-learning scenarios and for social justice and equality, some of the main aims of peace linguistics.

"Peace in action": An Action Research Project in Colombia

Professor Yecid Ortega reports on a collaborative action research project called *Peace in action* that he and an English teacher researcher called Maria (a pseudonym) carried out in Bogotá, Colombia in 2016 (Ortega, 2019).

Before exploring the project as such, it is important to highlight some of the ideas professor Ortega posits about Colombian educational policies. He argues that although there is an implementation of peace and justice curriculum in Colombia (Bill 1732 *Catedra de la paz*), this does not seem to be reflected in the English curricular content proposed by the Ministry of Education (*Colombia Bilingue 2014-2018*). This content states that English language teaching should be directed towards preparing students with the professional and academic skills needed to compete in the global market, a goal that, interpreting Professor Ortega's words, cannot be labeled as a peace promoting initiative. Ortega goes on to say that although English is important to function in an international market, the English as a foreign language curriculum ignores issues related to peace and social justice (bullying, racism, classism, and all forms of discrimination) mainly in a post conflict scenario. In order to respond to an English curriculum that has historically been teaching linguistic content uncritically, Ortega proposes to use the lens of SJPBC or a Social and Peace Building Curriculum in the EFL classrooms. The author reports on a

collaborative action research through which English language instruction could lead to social change using a pedagogy that incorporates peace building competencies. His stand point is the fact that a social justice approach to education helps create social change by empowering students to become active critical producers of meaning and texts (Ortega, 2019, p.70).

Peace in action is an action research carried out during 6 months in 2016 in a school in Bosa, a locality of Bogotá, Colombia. Participants were 42 students of grade 9 aged 14-16 who came from diverse ethnic backgrounds (Afro-Colombians, farmers, and students of indigenous descent). Students attended English classes 4 hours a week. The research intended to explore the student's perception about social justice issues in the classroom and the school since the English teacher was really concerned about having increasingly witnessed bullying and aggressive behaviors among her students. This was a collaborative type of research through which the teacher researcher and professor Ortega worked together. The professor became a "critical friend" since he had met the teacher long time before the research was carried out and they both keep a close working relationship. A critical friend acts as a remote facilitator of the research process as well as a professional and academic supporter (Ortega, 2019, p.74). The methodology of the research consisted of five stages that aimed at examining how the high school students learned the necessary social and citizenship competencies needed to discuss conflict as they were learning English. When in the first stage, Ortega and the teacher researcher had meetings to discuss possibilities for implementing SJPBC activities and reflect upon challenges and opportunities. This was also a planning-together stage. In the second stage the teacher researcher drafted lessons based on her ideas and shared these with his critical friend so that some advice could be provided. Once the teacher researcher was satisfied with the plan, the third stage consisted of the lesson implementation. While implementing SJPBC activities (later explained in detail), the teacher researcher would take photos and video record to document students' work and reactions. A four stage in the whole process of research consisted of the teacher researcher audio recording or note taking her own perceptions of the activities being performed, so a record of what had and had not worked could be kept. In the last stage, data on students' feedback (comments and suggestions of improvement) was also gathered. The process finished with a meeting between the teacher researcher and the critical friend in order to start the cycle again and work together to plan the next lesson.

The teacher researcher in this school decided to address some of the most recurrent issues she perceived as samples of violence in her classroom: physical violence, bullying and emotional harassment. By directly asking her students what the word "peace" meant for them, she found out that her students conceptualized peace as an abstract idea but not as a concrete action. Consequently, the teacher encouraged her students to come up with ideas of activities that could help solve issues like the ones mentioned above. Students themselves suggested to create drama-based dialogues in English. By scripting, reading, revising and performing of real-life scenes of violent behaviors, students reported that they had improved English skills and become more aware of the negative consequences of bullying or other types of violence. To the teacher, the drama-based approach helped students to

develop and use skills such as empathy and active listening.

After several drama-based approaches and other SJPBC activities (that unfortunately are not mentioned in the research report), students became more sensitive and aware of the violent culture that existed in their school. They learned the skills to advocate for peace. Due to the positive results of the project, teachers of other areas also got motivated and involved. They started to work collaboratively towards a cross-curricular approach to raise community awareness towards violence and social justice.

To Ortega (2019, p. 83), *Peace in action* demonstrated that the English language classroom can become a space not only to teach grammar or punctuation but also discuss themes of peace and violence that are relevant to students, their homes and other communities they live in. Colombia needs English classes where both linguistic and peace building skills are promoted.

Results and Discussion

This document analysis has intended to bring together theoretical principles around the topic of peace linguistics as well as actual initiatives to materialize such principles into the language classroom. The emerging themes from the analysis of such sources may be then divided into three: theoretical principles that surrounds the concept of peace linguistics, the actions that can be taken to actually foster scenarios where students can become peace builders and peaceful language users and, finally, some empirical research experiences that account for a more academic view of the phenomenon.

The first pattern behind peace linguistics is the nonkilling paradigm which foundation lies on the fact that human beings are able to reach peace refraining from the use of violence, injustice and all kinds of discrimination. (Gomes de Matos, 2012; Friedrich 2012, Evans Pim 2009; Paige, 2005). The concepts of conflict, violence and peace have also deserved special attention in this document. Conflict is defined as a natural social process by which people adjust their different changing interests, expectations, desires, capabilities and wills (Rummel, 1981). There is always a gap between human's interests or expectations and what we can really do and accomplish, so this attempt to balance these powers causes conflict. When in conflict, human beings build a structure of expectations which in turn become essential for social cooperation. Then through disagreements, arguments, confrontations, fights, clashes, struggles, violence and war, we build our social balances and assure cooperation, in other words, conflict and cooperation are complementary phases in the progress of social life. Although part of the human nature, to Rummel (1981), conflict is also reinforced through economic, political and social institutions, among which we can find the classroom.

Violence is born when there is a collapse in the management of the gap previously mentioned as well as the lack of learning from previous experiences (Galtung, 1969). Violence is fueled with fear in a homogeneous non-pluralistic society. Galtung (1969) also proposes to visualize three types of violence in an iceberg: *direct*, *structural* and *cultural*. On the top of the iceberg, we have the direct violence that is the most explicitly identified and the one that tries to be eliminated because it is wrongly believed that it is the most serious. It is important to highlight that the direct violence (caused by individuals through assault, riot, terrorism or war) is really the consequence not the origin. Within the direct violence, we also find the verbal attacks that are part of the ones that peace linguistics targets. This violence is the one that we physically perceive, but it manifests out of conditions created by the other two types of violence. Direct violence cannot be eliminated without eliminating the other two. The hidden part of the iceberg

contains the other two types of violence, the structural and cultural ones, which become the real origin and the ones that affect many more people. The structural violence appears when because of social stratification processes, satisfaction of basic human needs is absent and poverty, hunger, discrimination, and social injustice emerge. Structural violence is injustice and exploitation built into a social system that generates wealth for the few and poverty for the many, stunting everyone's ability to develop their full humanity. By privileging some classes, ethnicities, genders, and nationalities over others, it institutionalizes unequal opportunities for education, resources, and respect. This is an indirect way of violence whose causes are less easy to identify and address. Finally, cultural violence is represented by all the prevailing attitudes and beliefs that justify and legitimize the structural violence, making it seem natural and inhibiting the answers of those humans affected. Cultural violence is symbolic and expressed through various means like religions, ideology, art, science, mass media, and through two more means that are closely connected to this study: education and language. Feelings of superiority/inferiority based on class, race, sex, religion, nationality, and language are inculcated in us as children and shape our assumptions about us and the world. They convince us this is the way things are and they must be. This naturalization of such feelings causes this type of violence to be identified with more difficulty and therefore be somehow hidden and not worked on as it should be.

All three forms of violence interact as a triad. Direct violence has its roots in cultural and structural violence; then it feeds back and strengthens them. Language becomes part of the way in which all the types of violence can be materialized, so its role as a detonator of violence or as a tool to build peaceful scenarios deserves special attention.

The last concept defined in this work was "peace". Whereas violence is the result of a collapse in the management of the gap between human's interests or expectations and what we can really do, peace is a process of adjustment of such a gap. When conflict appears and there is a balance of powers, a process of cooperation and a social contract based on love, persuasion and promises, peace emerges (Grewal 2003; UNESCO, 1998; Rummel, 1981; Galtung, 1969). Authors have identified two types of peace: *positive* and *negative*. Negative peace can be understood as the absence of violence or war and positive peace as the integration of human society, equity and social inclusion (Galtung, 1964). Concrete ways of seeing negative peace in action are multilateralism, arms control, international conventions or balance of power strategies, whereas examples of positive peace policies and proposals include to improve human understanding through communication, peace education, international cooperation, dispute resolution,

arbitration, conflict management and so on. Negative peace has a curative aim not always achieved through peaceful means whereas positive peace has a preventive aim and represents structural integration and the use of peaceful means (Grewal, 2003).

Extrapolating these ideas to the human relationships, we could also talk about negative peace as the absence of aggression and abuse by using non peaceful means like coercion and punitive means whereas positive peace as inclusion, no discrimination, balance of powers and equity (Chaux, Lleras and Velazquez, 2015).

Under the principles of the nonkilling paradigm, fields of study like Peace Education (Chaux and Velásquez, 2015; Chamberlain, 2012; Friedrich, 2012; UNESCO, 2001; Reardon, 1995; Montessori, 1915), Critical Applied Linguistics (Pennycook, 2001), Critical Sociolinguistics (Friedrich, 2007), and Critical Pedagogy (Canagarajah, 2005; Kellner, 2005; Kumaravadivelu, 2003; Paulo Freire, 1921-1997) also nurture the view that language and peace are closely related. These fields of study share some common operating foundations that may in turn serve to the definition of Peace Linguistics. These fields of study seek to:

- Recognize physical and metaphorical killing
- Better ourselves and others
- Take peaceful actions for progressive social transformation
- Experience conflicts of different nature
- Strengthen democracy and social justice
- Understand communicative peace as an extension of communicative competence

Peace linguistics, nonkilling Linguistics or the language of peace are fields of study based on the foundation that language plays a critical role in effective peacebuilding efforts (Danesh, 2006; Salomon, 2002; Toh, 2002; Vriens, 1997). PL is defined as an extension of Applied Linguistics and as a multidisciplinary approach in which linguistic principles, methods, findings and applications are seen as a means of promoting peace (dignity, linguistic rights, justice, equality, cooperation, kindness and mutual understanding). It helps educational systems to create conditions for the preparation of human beings as peaceful language users and peace builders. Some of the basics of PL in the classroom are

documented by several authors (Olivero and Oxford, 2018; Oxford, 2014; Gomes de Matos, 2012; Friedrich 2007; Pennycook, 2001; Dewey 1916-1997) and include:

- Linguistic violence is caused by unexplored issues in the classroom. It is part of the cultural violence that can become natural and so hard to identify and tackle.
- Linguistic violence may be caused by our choices of language. We are the power of changing paradigms since language users and language teachers, particularly, have linguistic choices under our control.
- Languages should be learnt, taught and used for peacebuilding, peace supporting, and peace sustaining functions.
- Words are not neutral; they are alive and keen, so they can be sources of violence or peace.
- Non-verbal behaviors are part of the PL scenarios.
- PL in the classroom should consider all dimensions of peace: inner, interpersonal, intergroup, international, intercultural and ecological.
- PL explores the cognitive, emotional and spiritual dimensions of the human beings.
- Awareness, careful listening, self-reflection, self-correction and repeated practices are five paramount aspects to consider when engaging in any peace linguistics project.
- Making linguistic peace in the classroom is not simple and counts on human beings creativity.
- TESOLers should be educated not only to be able to communicate about peace but to know how to communicate in peaceful ways, with a focus on communicative peace, as a deeper dimension of communicative competence.
- TESOL education programs should include a methodological component centered on how to prepare teachers to teach English for communicative peace.

Concrete actions about how to become peaceful language users and peace builders have been gathered along this paper. One of the most important considerations is an effort to avoid indifference since a nonkilling linguistic environment requires active members who are constantly committed to working for languages to be used in their full peaceful potential. Other concrete actions include:

- Make use of the communicative dignity checklist as part of our lessons
- Show respect for language users and the uses they make of languages (for linguistic choices and language change)
- Show respect for a healthy ecosystem of languages.
- Show respect for language teachers, language learners, and users with special language needs.
- Spread the Declaration of Linguistic Rights in our lessons and make its principles be part of our curriculum
- Explore diplomacy
- Focus on Building Strong Social Institutions
- Make learners aware of the open-ended practical activities aimed at enhancing one`s nonkilling communicative potentialities (provoking questions to work with our students, rhyme reflections, alliterations, literature that enhances peaceful attitudes, dictionaries of peace. Handouts to teach peaceful attitudes like respect).
- Use and teach positive language in the classroom.
- Explore metaphors of violence and peace with students.
- Challenge learners to identify insensitive uses of English in the media.
- Use art as a tool to enhance peaceful scenarios.
- Get to know worldwide and local organizations that can provide both experience and further information on the field of peace linguistics (UNESCO, the Human Dignity Humiliation Studies or HumanDHS, Linguapax, and *Cátedra de Paz* in Colombia).
- Conduct research in order to enrich knowledge and keep on proposing actions.

All these actions should be encouraged within the language classroom and should lead a curriculum of peace.

Peace linguistics initiatives are more of the “problem posing” kind than of the “problem solving” one. It is not that problems are there to be solved, it is that we need to come out with such a problems to be then solved. This process of questioning and problem posing is explained by Costa and Kallick (n.d) within their 16 *habits of mind*. To the authors, the formulation of a problem is often more essential than its

solution, which may be merely a matter of mathematical or experimental skill. To raise new questions, new possibilities, to regard old problems from a new angle, requires creative imagination and marks real advances. Effective problem solvers know how to ask different types of questions and peace linguistics needs to be fed with many of those: "What evidence do you have...?", "How do you know that's true?" , "How reliable is this data source?", "From whose viewpoint are we seeing, reading or hearing...?", "From what angle, what perspective are we viewing this situation?", "How are these people (events) (situations) related to each other?", "What produced this connection?", "What do you think would happen if...?", "If that is true, then what might happen if...?", "What are some alternative solutions to...?", etc (Costa and Kallick (n.d).

A couple of questions about our field of study addressed to institutions in general and language classrooms in particular could be:

- When will educational systems include the systematic learning of nonkilling language in their language programs?
- Are we willing to become peacebuilders at the same time that we are English or Linguistics teachers?
- How can we get together and help design nonkilling language programs?

The field is open to be fed with many more questions and initiatives for those questions to be analyzed and solved.

This document analysis concludes with three empirical studies that beautifully show how commitment, knowledge and creativity are intertwined in order to start building peaceful educational scenarios.

In 2012, professors Shelley Wong and Maryam Saroughi planned and implemented a workshop to 50 elementary and secondary school teachers to raise awareness of the challenges that English as a Second Language (ESL) students or English language learners face while learning Social Studies, Science or Math in a foreign language. The professors from the United States designed a workshop using Farsi language as the means of instruction. After implementing a whole lesson on fruits and vegetables using a language that teachers did not understand and some did not even know about, they reported feelings of frustration and anxiety. During the reflection sessions, teachers acknowledged the fact of getting more information about Iran and its language. Moreover, they manifested that by experiencing these feelings of uncertainty and confusion, they could discover a new empathy towards English language learners.

Another research study was conducted in 2017 in Argentina aimed at providing pre-service EFL teachers with meaningful and caring Multidimensional Peace Language Activities or MPLAs so that these pre service teachers can incorporate them when with their own students in the practicum. After implementing several of these MPLAs with pre service teachers and interviewing them about the experience, they reported it to be transformative and positive for them as well as for their students. Although insecurities about teaching peace still emerged, teachers reported much more confidence before doing it, an improvement in their personal and professional capacities and a better understanding of peace within a holistic view.

The last initiative to mention is the P.E.A.C.E project. This project is now (December 2018) being implemented with pre service EFL teachers at Florida International University. This field assignment/case study proposes a process to follow in order for pre service teachers to **P**romote **E**mpathy **A**ssist **C**ollaborate and **E**mpower the English language learners they encounter in the field schools and other learning locations. Pre service teachers need to know their students very well and follow some steps in order to provide them with real help according to their needs. The objective of the project is for pre service teachers to become a real handrail or support, to develop empathy for English language learners everywhere and to increase willingness and abilities to work with this population.

All the three research studies suggest honest, creative and committed ways to approach peace linguistics in the language classroom. Respect for language learners and their processes seems to be one of the common grounds from which the studies depart. Another interesting aspect in all of them is the importance given to empathy. Language teachers, especially those with some experience, tend to forget what it takes to learn a language and activities that allow them to find a new empathy towards their students are always welcome.

The three sections this document has been divided into show a series of interesting theoretical foundations as well as proposals of concrete actions and empirical data that make peace linguistics in the language classroom an evolving field. Yet, it could be said it is still emerging and will benefit from much more research so that it becomes even more robust. It was professor Francisco Gomes de Matos in 2005 who first talked about peace linguistics in the language classroom. Only 14 years have passed (until 2019 when this document has been written) and, as any other (pre) teenager, the field is finding its way in search of even more theoretical foundations and results of analysis of concrete actions being incorporated in the

curricula. Something that was really missed from literature were studies of peace linguistics in the language classroom originated in Colombia. A translation of the concept into Spanish has not been found and a definition has been even more difficult to find. Except from the collaborative action research carried out by Yecid Ortega, there do not really seem to be more empirical studies under the topic of *peace linguistics*. This does not mean that actions involving peace have not been implemented in our classrooms; however, these have not been really labeled as peace linguistics but as exercises on pragmatics or where peace is taken as a topic of discussion in class.

Peace linguistics in Colombian EFL classrooms is a topic that deserves much more academic attention, especially under the project of *Cátedra de Paz* structured by the National Ministry of Education as part of the educational strategies for the postconflict scenarios in the country. Within a research about peace linguistics in Colombia, it would also be of major importance to document the linguistic violence samples found in our EFL classrooms so that understanding of the phenomenon can be guaranteed and action plans can be better informed.

Limitations of this study have been on different nature. Time is usually a constraint and all different tasks teachers should be in charge of impeded even more reading. More data bases could have been accessed to especially from other territories like Africa or Asia where there may be interesting perspectives about violence and peace in the language classroom.

Free access to books and articles is everyday more feasible, however; within this field of study there are a couple of books and articles that have been recently written but that are not affordable or not accessible through the web yet. Titles like “the language of peace” by Professor Rebecca Oxford is one of those texts that are useful for this study but that could not be fully read.

Along the process, another limitation noticed by the author is her lack of knowledge on areas like sociology, psychology and even political science, from which the field of peace linguistics is also favored. Reading about topics like peace, violence and conflict, for example, became quite challenging at times since terminology or phenomena were unknown. However, this limitation has also turned into an opportunity because some knowledge has been gained and more intense curiosity has aroused.

It is hoped that this first approach to a document analysis about peace linguistics in the language classroom had provided the reader with a better understanding of the field of study as well as of all the possible strategies to become peace builders and communicative peaceful users. National and local educational authorities, curriculum writers, schools principals, classroom teachers, students, parents and

all language users have the right and the duty of being active members of a society that strives to humanize others through language. Every human being should be educated in a critical nonkilling linguistics framework, learning to question killing uses of language and learn how to avoid killing their neighbors linguistically. All of us have this decision under our control! Let us not miss our opportunity!

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Iniciativas para incorporar:

Indepaz Instituto de Estudios para el desarrollo y la paz ONG

Revista Punto de encuentro (Camilo Posso director)

Iniciativas de paz en el aula de lengua son las narrativas de violencia para sensibilizar , para conocer, para no repetir.

Los ejemplos de muertes por defender la lengua que se habla (lo de los videos que no he visto completos)

Voces de paz