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From Peace Language to Peace Linguistics

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Re-defining Peace Linguistics: Guest Editor's Introduction

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Along with the *ELT Journal* (celebrating its 70th year in 2019) and the *TESOL Quarterly* (first published in 1967), the *TESL Reporter* is one of the few journals in our field that has been going for more than half-a-century. The *TR* may not be as well-known as the *ELTJ* or *TQ* but it has nonetheless stood the test of time, and made many valuable contributions over the years. I am, therefore, grateful to the current editor of the *TR*, Dr. Mark James, for giving me the honor of being one of the relatively few guest editors the *TR* has had in its 50-plus-year history. As noted on the *TR*'s website: "it has remained a journal for teachers by teachers, with a solid focus on the classroom" (https://tesol.byuh.edu/tesl_reporter) with readers in nearly 110 countries around the world today.

With that "solid focus", this special issue came out of – and should feed back into – the classroom. In this case, a classroom on the campus of the Brigham Young University in Hawaii, or BYUH, in January and February of 2017, then again, in January/February 2018. When I received an invitation to develop a new course, to be titled 'Peace Linguistics' and offered by the English Language Teaching and Learning Department at BYUH, my first thought was: 'OK. Great. Let's see what's already out there.' As it turned out, in terms of Peace Linguistics (PL), very little was out there already. After several months of research, and after reviewing hundreds of journals articles in the areas of peace research, peace studies, and peace education, it appeared that we had stumbled across a 'gap' in the field (Curtis, 2017a, 2017b). The 'gap' we found was between the work done in the different areas of peacebuilding, and the work done in the different areas of linguistics.

As far as we could tell, a course of the kind I was developing for BYUH – a university-level, credit-bearing course on PL – had never been offered before. Nor could we find any books or journals titled 'Peace Linguistics', and although there were some publications referring to 'PL', those were relatively few and far between, and largely unknown to the wider applied linguistics community. As a language teacher, a language learner, and an applied linguist I did not understand how such an oversight had continued for so long, given the crucial role played by lan-

guage in the starting of wars and in the making of peace. After some months of PL course-development, I came to believe that language and conflict are inseparable, and without language, there can be no conflict. Not surprisingly, though perhaps somewhat ironically, taking such a position – that there can be no conflict without language – has brought me into conflict with a number of applied linguistics over the last couple of years. This PL business, they say, is not 'new'. We've been doing it for years – we just never called it that, they say. That is a curious, and possibly even untenable, position for people who describe themselves as applied linguists to take, given that applied linguists – of all people – should know the importance of names and naming.

With apologies to the Bard, and to Juliet, who said that: "What's in a name? That which we call a rose, By any other word would smell as sweet" (*Romeo and Juliet*, Act 2, Scene 2, lines 43-44), but *what we call things matters*. For example, if a new variety of rose were to be called 'A Fresh Pile of Steaming Dung', nobody would go anywhere near it, much less bend down and smell those roses. Likewise, if the work that was being done was not being called 'PL' then perhaps it was not PL, in the sense of 'the scientific study of language', which is how 'linguistics' has been defined for a century or more (Lyons, 1968). And in some cases, even when the work was being called 'PL', the 'L' was often conspicuous by its absence.

That absence brought us to the idea of 'a new PL' or 'PL for the first time, with a focus on the L'. That is not to say that there were no books, articles and courses on 'the language of peace'. There were many, but those existed almost entirely within the realms of peace research, peace studies and peace education, and even then, the role of language seemed to be, at best, acknowledged only in passing, and explicit references to the role of applied linguistics were pretty much invisible (Curtis, 2017a, 2017b). To return to the first PL course of its kind, the fact that it was to be offered by English Language Teaching and Learning Department at BYU-H, rather than as part of the University's long-established Peacebuilding programs, reflected the focus on the applied linguistics of the language of peace – and its opposites, i.e., the applied linguistics of the language of conflict, from individual disagreement to international wars.

One of my goals in developing and teaching the first PL course was to ensure that the course participants were aware of the previous PL work that has been carried out by applied linguists as opposed to Peacebuilding scholars, as the work of

the latter was already well-known to those majoring in the BYUH Peacebuilding programs. One of the very few people in language education who connected language and peace in ways that focused on the critical importance of language is Francisco Gomes de Matos, a TESOL professional and a Professor Emeritus of Linguistics in Brazil, who dates the first formal mention of PL back to 1977 (Gomes de Matos, 2014). However, in spite of the 40-plus years since then, very few of the applied linguists I consulted, while preparing the PL course, had ever heard of PL. Gomes de Matos has written about the potential contribution of peace linguists to the "harmonizing and humanizing of political discourse" (2000, pp. 339-344), as well as many articles on the peaceful use of language over more than 35 years, since the early 1980s (Gomes de Matos, 1982). Some of his most recent work in the area of PL includes a chapter titled '16 Planning Uses of Peace Linguistics in Second Language Education', in *Un(Intended) Language Planning in a Globalising World* (Chua, 2018). Gomes de Matos distinguishes between 'communicating about peace' and 'communicating peacefully' and in his version of what he has called 'Peace Linguistics' *communicating peacefully* is the focus (2018, p. 290). We are, therefore, thrilled that this special issue of the TR concludes with a brief but wide-ranging interview with Professor Gomes de Matos.

The work of Gomes de Matos and some of his contemporaries was and is about how people could and should communicate with each other in ways that are respectful, compassionate and *peaceable*, in the sense of "behaving or happening in a way that avoids arguments and violence" (*Macmillan Dictionary*). 'Peaceable' can also be read as 'peace-able', in relation to 'enabling peace'. However, that approach had little to say about how people actually used language, as opposed to how they could or should use it. Therefore, that approach might be called Language for Peacebuilding Purposes (LPP). LPP has generally been more prescriptive, in the sense of giving advice on what should be said and written in order to avoid conflict, rather than descriptive or analytical, looking at what is actually being said and written, especially by those people with the power to start and to end wars and other forms of armed conflicts.

As far as I can tell, the phrase 'Language for Peacebuilding Purposes' has not been used before. For example, when 'Language for Peacebuilding Purposes' is entered as a term in the *Google* search engine, no exact matches were found, i.e., among the tens of trillions of pages searched by *Google* (Koetsier, 2013) the search

term 'Language for Peacebuilding Purposes' did not result in a single exact match. Similarly, of the two million 'hits' found in *Google Scholar*, there were no matches for LPP, i.e., no journal articles, book chapters, books, etc. were found to be titled, or to include in their title, 'Language for Peacebuilding Purposes'. The closest match found was the Liberia Peacebuilding Program (peaceinsight.org). However, LPP would fit well within the idea of 'Language for Specific Purposes' (LSP), which goes back decades, to books such as Pauline Robinson's *English for Specific Purposes* (ESP) (1980) and Louis Trimble's *English for Science and Technology* (1985). That was followed by researchers such as John Swales (1992), who broadened ESP to include other languages, under the umbrella of LSP.

In more recent years a different approach, called a 'Language of Peace Language Approach (LPA), has been developed by Rebecca Oxford, starting in 2013, with her book *The Language of Peace: Communicating to Create Harmony*, followed in 2014 by the book *Understanding Peace Cultures* (2014), edited by Oxford, 2014. Together with Tammy Gregersen, in the UAE, and Matilde Olivero, in Argentina, Oxford wrote the first paper in this special issue: 'The Interplay of Language and Peace Education: The Language of Peace Approach in Peace Communication, Linguistic Analysis, Multimethod Research, and Peace Language Activities'. In that paper, Oxford, Gregersen and Olivero state that the LPA

"continually undergoes research-based refinement, but the elements are clear and consistent:

- definitions and values from key figures in the areas of peace, peace language and linguistics, peace cultures, and communication for peace…
- a major theoretical framework for multiple peace dimensions, including inner, interpersonal, intergroup, intercultural/international, and ecological peace…
- detailed linguistic analyses of peaceful and violent communication, with linkages to the peace dimensions…
- the integration of the peace dimensions and related peace language activities into language education and language teacher education…[and]…
- the enhancement of peace communication, both verbal and nonverbal" (p. 11)

In their paper, Oxford, Gregersen and Olivero recognize the important work of our predecessors in this area, whose research has enabled us to reach this point, including Schäffner and Wenden (1995), Galtung (1996), Roy (2003), and Friedrich (2016), as well as the work of Gomes de Matos. Oxford, Gregersen and

Olivero also explain that the purpose of the LPA is to: "foster peace understanding and peaceful communication through (a) peace language activities that are smoothly interwoven into language teaching and language teacher education and (b) expert research, including multimethod research designs and linguistic analysis" (p. 16). The first part of that statement of purpose relates to the LPP work of Gomes de Matos and his contemporaries, focused on communicating peacefully, while the second part of the statement relates to the more recent version of Peace Linguistics, which is the focus of the last paper in this special issue, co-authored by myself and Nancy Tarawhiti, at BYUH.

The focus of the Curtis and Tarawhiti paper is how the first PL course of its kind came to be, how it was developed and presented, including details of tasks and activities, assignments and assessment. Curtis and Tarawhiti use the following definition of PL: "an area of applied linguistics, based on systematic analyses of the ways in which language is used to communicate/create conflict and to communicate/create peace. PL is interdisciplinary, drawing on fields such as peace studies/peace education and conflict resolution/transformation, bringing those together with fields such as sociolinguistics and critical discourse analysis, including text/genre analysis" (Curtis, 2018 e, p.12). However, as with the LPA, the definitions and descriptions of PL are emerging as the field grows and develops.

In between the opening paper, by Oxford, Gregersen and Olivero, and the closing paper, by Curtis and Tarawhiti are two papers that help illustrate how the intersection between language education and peace education is evolving. For example, the title of the paper by Kirk Johnson and Tim Murphey (both in Japan), "'Promoting Students' Trajectories of Agentive, Reflective, and Peace-Making-Languaging in TEFL Classes… and Beyond" reflects the complex nature of the relationships between peace education and language education. In their paper in this special issue, Johnson and Murphey draw on the idea of 'languaging', as they prefer the term 'peace languaging' to PL. According to Lankiewicz and Wąsikiewicz-Firlej (2014), the foundations of the concept of 'languaging', "rest on the assumption that language is a way of knowing, making personal sense of the world, becoming conscious of oneself and a means of creating an identity" (p. vii). It is not clear how 'using language' and 'languaging' are different, as we all use language everyday to do those things, i.e., as "a way of knowing, making personal sense of the world, becoming conscious of oneself and a means of creating

an identity". Another word for doing all those things could be 'communicating'. Also, although Lankiewicz and Wąsikiewicz-Firlej (2014) described 'languaging' as being "still a fresh and unexplored concept" (2014, p. vii), Swain (2006) found that the term was first used at least 40 years ago, by the American linguist Robert Lado (1915-1995), in his 1979 paper titled "Thinking and 'Languaging': A psycholinguistic model of performance and learning".

In Lado's (1979) paper, he explained that: "Since English has no generic term globally to refer to the various uses of language, I will use 'languaging' for convenience" (1979, p.3). Again, 'communication' could globally "refer to the various uses of language". Swain (2006) vigorously challenged Lado's notion that: "In languaging, our attention is not on the language" (1979, p. 3), and I would agree with Swain here – if 'languaging' is not about language, then it is an extremely unfortunate misnomer! Swain's use of 'languaging' is more specifically focused on second/foreign language learning/acquisition, as she states that: "Languaging about language is one of the ways we learn [a second/foreign] language" (2006, p. 98). That conceptualization of 'languaging' brings us back to the Johnson and Murphey paper in this special issue, as their version of 'peace languaging', departs from Lado (1979), Swain (2006), Lankiewicz and Wąsikiewicz-Firlej (2014) and others. Instead, the Johnson and Murphey notion of 'peace languaging' builds on their earlier PAAL model, based on Peace, Altruism, Activism, and Love, (Johnson, Johnson & Murphey, 2017). We can now see some sort of continuum or Venn diagrammatic representation of the overlaps between Gomes de Matos' Language for Peacebuilding Purposes (LPP), Oxford et al's Language of Peace Approach (LPA), and Johnson and Murphey's work, which could be categorized as 'Peacebuilding through Language Teaching and Learning' (PLTL). And, in the same way that LPP would fit well into LSP, PLTL would fit well into Task-Based Language Teaching and Learning (see for example, Ellis, 2003).

The third paper in this special issue, by Jennie Roloff Rothman, in Japan, and Sarah Sanderson, in Uganda, is titled: 'Language and Peace: Using Global issues in the English Language Classroom to Create a More Sustainable Dialogue'. Drawing on Oxford et al's LPA, Rothman and Sanderson: "propose that the integration of the LPA and global issues education is a natural fit for the second language classroom, particularly those in which global citizenship and critical thinking are actively promoted" (p. 53). Like Oxford et al., Rothman and Sanderson provide a

useful summary of some of the earlier work in the area of PL, adding details of some of the work carried out in the areas of global education and critical thinking. Like the other papers in this special issue, Rothman and Sanderson's is classroom-based, and they conclude that: "University classes that focus on teaching both language and global issues encourage a practice of empathy and vulnerability, foster an atmosphere of respect, increased tolerance and mutual understanding, require critical thinking and promote a habit of lifelong learning – all important and valuable characteristics of sustainable and peaceful communities" (p. 70). As noted above, LPP (Language for Peacebuilding Purposes) could fit within the broader notion of LSP (Language for Specific Purposes), and 'Peacebuilding through Language Teaching and Learning' (PLTL) could come under the umbrella of Task-Based Language Teaching and Learning (TBLTL). In that same way, Rothman and Sanderson's could fit well into Content-Based Instruction and/or Content-Language Integrated Instruction (CBI or CLIL, see for example, Lightbown, 2014).

That leaves the questions of where Oxford et al.'s LPA and Curtis' 'new PL' fit into this emerging field of enquiry. However, before we consider that, we need to first spend some time with the four main papers in this special issue, and the interview with Prof. Gomes de Matos, after which I will return to this set of relationships and consider where and how PL might go forward from here.

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The Interplay of Language and Peace Education:

The Language of Peace Approach in Peace Communication, Linguistic Analysis, Multimethod Research, and Peace Language Activities

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Abstract

Experts have said that language professionals should be at the forefront of promoting peaceful interaction. Language professionals can do this only if they have the necessary tools and the knowledge, which can be provided, at least in part, by the *Language of Peace Approach*. The overview in Section 1 places this approach in the context of other approaches and specific publications. Section 2 explains the theoretical framework of the Language of Peace Approach, while Section 3 notes examples of linguistic analysis in this approach. Section 4 presents a dissertation study in which highly motivating peace language activities enhanced peace communication and expanded the understanding of peace during language teacher education and language teaching. The conclusion encourages language professionals to engage intentionally in peacebuilding and calls for collaboration in helping expand peace education and peace research in the language field.

Keywords: peace education, peace languaging, peace linguistics, peacebuilding, Language of Peace Approach

Introduction

At the 1989 TESOL convention, attendees raised peace education issues and discussed reasons for helping create a more peaceful world (Ghaith & Shaaban, 1994). TESOL professionals "should be at the forefront of promoting peaceful interaction. Yet, at present they only play a peripheral role in educating for peace" (p. 17), stated Kruger (2012) in the *Journal of Peace Education* nearly a quarter of a century after the 1989 convention. Many people enter the fields of TESOL and applied linguistics with an interest in diversity, multilingualism, and multicul-

turalism, often related to an underlying desire to foster peace. However, peace-related guidance for these professionals has often seemed inadequate. The Language of Peace Approach (LPA) can help.

The LPA continually undergoes research-based refinement, but the elements are clear and consistent:

- definitions and values from key figures in the areas of peace, peace language and linguistics, peace cultures, and communication for peace (e.g., Boulding, 2000, 2008; Galtung, 1964, 1990, 2004; Gandhi, 1994; King, 2001; Lederach, 2005; Schäffner & Wenden, 1995);
- a major theoretical framework for multiple peace dimensions, including inner, interpersonal, intergroup, intercultural / international, and ecological peace (Oxford, 2013, 2014, 2017);
- detailed linguistic analyses of peaceful and violent communication, with linkages to the peace dimensions (Oxford, 2013, 2014);
- the integration of the peace dimensions and related peace language activities into language education and language teacher education (Olivero, 2017; Olivero & Oxford, 2018; Oxford, 2013, 2014, 2017; Oxford & Olivero, 2018; Oxford, Olivero, & Gregersen, forthcoming); and thus
- The enhancement of peace communication, both verbal and nonverbal.

Section 1 describes the interaction of language education and peace education in relevant publications, including an increasing number about the LPA. Section 2 presents the theoretical framework of the LPA, while Section 3 notes some of the linguistic analyses accomplished with the approach. Section 4 summarizes Olivero's (2017) dissertation study, which enhanced peace understanding and communication through applying the LPA in language teacher education and language teaching. This article's conclusion encourages professionals in language and applied linguistics to become conscious, collaborative peacebuilders.

Section 1. Overview: The Interplay of Language Education and Peace Education in Relevant Publications

This section gives an overview of the interplay of language education and peace education in relevant publications. We start with a 2017 study of articles on language or linguistics in two peace journals.

The 2017 Study of Journals

In a recent *TESL Reporter* article, Andy Curtis (2017) summarized a study in which he examined 14 years of articles in the *Journal of Peace Education* (JPE) and 20 years of articles in the *International Journal of Peace Studies* (IJPS). Results revealed few articles on language or linguistics in either journal. Curtis concluded that "the two bodies of knowledge [peace studies / peace education on the one hand and language studies / language education on the other] have been growing, side-by-side, but largely disconnected" (p. 26). This was a bleak picture indeed.

Fortunately, we have evidence of a somewhat stronger tie between peace education and language than Curtis found in his 2017 study of the two journals. The journal-article genre is apparently not (yet) the favored genre for most experts who write about communicating for peace, analyzing language for peace, or teaching peace education in language classes or in language teacher education. The favored genre to date has been books and book chapters,[1] though this pattern could change. In fact, this special issue might be a sign of such a change. We turn now to early works that bring together language and peace education and that have influenced later works.

Early Works

Claudia Schäffner, then a lecturer in German, and Anita Wenden, then a professor and ESL learning strategy specialist, edited the book *Language and Peace* (Schäffner & Wenden, 1995). One of Wenden's insightful and timeless chapters in the book concerned critical language education, a topic reprised later in Wenden's 2007 article in the *Journal of Peace Education*. Other chapters in the Schäffner-Wenden book analyzed and discussed teacher-pupil interaction, doctor-patient communication, and language in relation to ideology, war, racism, ethnic inequality, nationalism, and power. The Schäffner-Wenden book, which could be used in graduate classes in TESOL and applied linguistics, revealed the tremendous value of linguistic analysis in the area of communication about peace (and its seemingly many opposites).

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[1] In the rest of this section, note that book titles do not reveal everything. For instance, books with just "peace" in the title might examine both peace language and violent language. Examples include Schäffner and Wenden (1995), McNair (2012), and Oxford (2013).

Chapters in the book *At War with Words* (Dedaić & Nelson, 2003) analyzed violent discourse of certain radio talk show hosts, politicians, an American president, atomic scientists, and post-World War II Austrian media. It also described "language wars" in advertising and in certain places, such as Croatia, Okinawa, Palau, Cyprus, and the U.S. The chapters in the book edited by Dedaić and Nelson, like most of the chapters in the volume edited by Schäffner and Wenden, are useful because peacebuilders need to understand a wide range of communication, serving peaceful or violent purposes.

Peace Linguistics and Nonkilling Linguistics

Partly building on the work of David Crystal (1999), Francisco Gomes de Matos helped develop the Peace Linguistics Approach in the 1990s and beyond (2005, 2012, 2014). Gomes de Matos (2005) defined this approach as an interdisciplinary effort to aid educational systems in creating conditions for preparing people to be peaceful language users. In 2012, Gomes de Matos identified communicative dignity and communicative peace as the two main principles for his version of the Peace Linguistics Approach. Communicative dignity is strongly related to the humanizing possibilities of language (Gomes de Matos, 2005, 2012). In line with these concepts, Gomes de Matos created peace communication tools, such as posters, rhyming or alliterative couplets, use of prefixes to reverse meanings, and linguistic exercises.

In 2014 Gomes de Matos emphasized the use of languages for peace. These two aspects comprised what he called LIF-PLUS (the communicative, life-enhancing force). His LIF-PLUS guidelines were:
- Languages should have peace-building, peace-supporting, and peace-sustaining functions.
- Languages should be taught, learned, and used for what Gomes de Matos called human-improving and dignifying purposes.
- Language learners and users should learn how to interact in ways that he described as constructive and character-elevating.
- Language teachers should help students communicate peacefully, with such communication being a deeper dimension of everyday communicative competence (Gomes de Matos, 2014).

Gomes de Matos was also intrigued by Coleman's (2012) ideas about dialogue (related to the enhancement of empathy, compassion, and understanding) and reconciliation (involving apology, forgiveness, and the creation of new trust).

Patricia Friedrich (2007a), having announced that "despite its potential contribution, Peace Linguistics has not been systematized into a theoretical model" (p. 72), worked toward building a peace sociolinguistics framework. She also analyzed the use of English for conflict resolution (Friedrich, 2007b). Five years later Friedrich (2012) edited the book *Nonkilling Linguistics: Practical Applications*. Friedrich and Gomes de Matos (2012/2016) joined forces in a chapter called "Toward a Nonkilling Linguistics" and emphasized that nonkilling linguistics is necessary for the good of humanity.

Compared to the terms *peace* and *nonviolence*, the term *nonkilling* is considerably narrower and more physically graphic. Ironically, the general content of the nonkilling linguistics chapter by Friedrich and Gomes de Matos – though not the chapter title – would seem at home in most discussions of language or linguistics for peace. For example, the chapter presented linguistic exercises and language concepts (e.g., varied language uses, a healthy language ecosystem, linguistic choices, and language change; respect for language users, teachers, and learners; and the value of diplomacy, strong social institutions, peace vocabulary, and language that humanizes). The term *nonkilling linguistics* never supplanted the term *peace linguistics*, as evidenced in Friedrich (2016b) and Gomes de Matos (2018) in their continued use of the latter term.

Peace Education and Language

Harris' (2013) book included chapters involving the use of prose, song, pictures, and other grassroots expressions of peace education in different parts of the world. These examples could be useful in introducing peace education to language teachers and their students. Harris' appendix cited hundreds of sources for topics such as peace education, peace, and nonviolence. In the appendix, sources such as Roy (2004) on war talk, Dallmyer (2004) on peace talk, and Beller and Chase (2008) on true stories of great peacemakers would be appealing for ESL/EFL teaching, teacher education, and linguistic analysis.

Harris and Morrison's (2013) third edition of the well-known and widely used book, *Peace Education*, was not intended to focus on language, but most pages

related to language. For instance, in the analysis of strategies for peace, all strategies greatly depend on effective language use. Even the militaristic strategy ("peace through strength"), described by Harris and Morrison, implicitly requires sound communication for making, carrying out, and evaluating military plans.

MacNair's (2012) volume, *Peace Psychology: An Introduction*, expertly focused on peace, violence, and language. Examples of topics included semantic dehumanization and demonization, the language of obedience and victimization, and verbal and nonverbal expression of authority. This book would offer much to advanced courses in applied linguistics and TESOL.

The Place of the Language of Peace Approach

The LPA began with two books, *The Language of Peace: Communicating to Create Harmony* (Oxford, 2013) and *Understanding Peace Cultures* (edited by Oxford, 2014). These volumes led to chapters in more recent books (Olivero & Oxford, 2018; Oxford, 2017; Oxford & Olivero, 2018). An additional volume, *Peacebuilding in Language Education: Innovations in Theory and Practice* (Oxford, Olivero, & Gregersen, forthcoming), will further extend the ideas and activities in the LPA.

Olivero (2017) built her dissertation research on the peace concepts and peace dimensions in the LPA. Her peace language activities added to those of Oxford (2017) for language teacher education and language teaching. These activities were related to the LPA's peace dimensions (Oxford, 2013, 2014). Continuing to apply and enrich the LPA, Olivero taught a 2018 intensive, graduate peacebuilding seminar at the National University of Río Cuarto, Argentina.

Papers and presentations on the LPA have been welcomed in conferences of the American Educational Research Association and the Comparative and International Education Society, each of which has a Peace Education Special Interest Group, and the International Peace and Justice Studies Association. In addition, for language conferences and other events over the last several years, we have been invited to give LPA-related plenaries, presentations, and workshops in Canada, Argentina, Brazil, Costa Rica, Poland, Turkey, the U.A.E., the continental U.S., Hawaii, and elsewhere. Educators and researchers in different countries are now using, evaluating, and refining the LPA's peace language activities and sharing

new ones. We discovered an international interest in the LPA, as well as peace in general, among professionals in the fields of education, peace, and language.

The next three sections highlight the theoretical framework of the LPA, some important linguistic analyses conducted with the approach, and Olivero's (2017) research.

Section 2. Theoretical Framework of the Language of Peace Approach

The theoretical framework includes purpose, interdisciplinarity, conceptual definitions, peace dimensions, and underlying values of the LPA.

Purpose of the Language of Peace Approach

The purpose of the LPA is to foster peace understanding and peaceful communication through (a) peace language activities that are smoothly interwoven into language teaching and language teacher education and (b) expert research, including multimethod research designs and linguistic analysis.

Interdisciplinarity of the Language of Peace Approach

The LPA is interdisciplinary, as shown by Oxford's (2013, 2014) peace books, which involve education, linguistics, languages, diplomacy, psychology, literature, religion, psychology, intercultural interaction, and nonverbal communication. The LPA also involves music, visual arts (including indigenous arts), ethics, anthropology, political science, and environmental studies. Interdisciplinarity can offer increased breadth and power, the ease of making comparisons and creating metaphors within and across disciplines, the practical benefit of flexibility, and the capacity to generate interest in many different kinds of people.[2]

Conceptual Definitions in the Language of Peace Approach

Peace

The LPA adopts the general definition of peace from Martin Luther King, Jr. (2001, in Oxford, 2013, p. 3): Peace is harmony attained by working productively with conflicting perspectives.

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[2]Interdisciplinarity can also cause some practical problems with funding, staffing, and academic ownership, as Curtis (2017) noted.

The language of peace

The language of peace is defined as verbal language, either written or spoken, and nonverbal language (e.g., art, music, dance, and ordinary body language) employed in ways that reflect, express, and work toward peace (Oxford, 2013, 2014).

Conflict

In peace studies, a conflict occurs when someone (or one group) in an interdependent relationship feels different from another – in terms of resources, interests, desires, or needs, for instance – and, because of this sense of difference, experiences or anticipates frustration. Conflict is ubiquitous (Boulding, 2000, p. 89). Dealing effectively with conflict involves peacebuilding, which goes to the root of any conflict and transforms it through respectful communication (use of the language of peace for interactions) and problem-solving with the goal of creating a culture of peace. For the LPA, peacebuilding is the central process, because it keeps a minor conflict from expanding into a major conflict. In contrast, *peacekeeping* is a militaristic response to conflict that separates belligerents but does not deal with the foundational issues, and *peacemaking* is an application of conflict resolution tools *after* a major conflict has already arisen (Oxford, 2013).

Violence

Violence, unlike conflict, is the "intentional harming of others for one's own [or one's group's] ends" (Boulding, 2000, p. 89). Galtung (1990) described the following forms of violence:

* *indirect violence*
    * *cultural violence* - any cultural form, such as religion, philosophy, science, or symbols, that is used to legitimize structural violence or direct violence
    * *structural violence* - violence inherent in discriminatory social structures.
* *direct violence* – violence that has a clear perpetrator and that can include killing, maiming, sanctions, desocialization, repression, detention, and expulsion.[3]

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[3]Galtung's violence model evolved further in the 21st century but in elaborate and somewhat confusing ways, so we use his 1990 model here.

Negative and positive peace

Negative peace is "the absence of violence, the absence of war" (Galtung, 1964, p. 2). It can be created by dominance or force but not usually by peaceful means. In contrast, *positive peace* is the "integration of human society" (Galtung, 1964, p. 2) by peaceful means. Theorists of *positive peace* recognized that although conflict will always be present, conflict can be transformed (see peacebuilding above) with the help of language, constructive conflict resolution, problem-solving, supportive social institutions, and concern for human rights (Boulding, 2008; Galtung, 1996; Schäffner & Wenden, 1995).

The Multiple Peace Dimensions in the Language of Peace Approach

In the LPA, peace has multiple dimensions, which span the distance from the person's own heart (inner peace) to the person's relationship with all of nature (ecological peace). Figure 1 shows the peace dimensions in this approach.
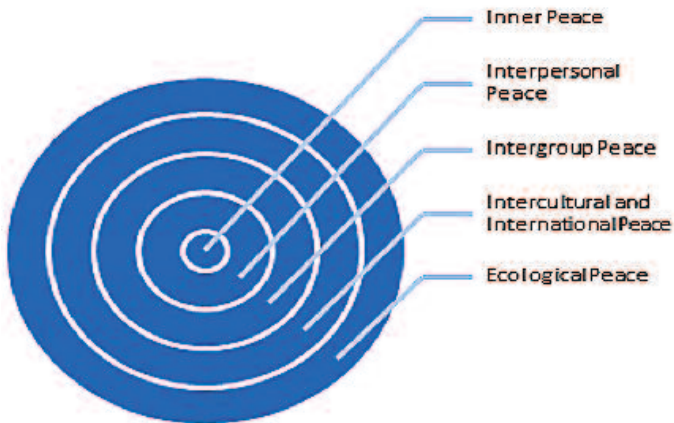
Figure 1. Peace Dimensions in the Language of Peace Approach

Inner peace, sometimes called *intrapersonal peace,* refers to self-compassion and harmony within the person. Ancient and modern sages have recognized that inner peace is crucial in order for all other aspects of peace to flourish (Oxford, 2013). For instance, Lao-Tze's ancient *Tao Te Ching (Book of the Way)* designated peace in the heart as the basis of peace at all levels: "No peace in the world without peace in the nation / No peace in the nation without peace in the town / No peace in the town without peace in the home / No peace in the home without peace in the

heart" (quoted by Miall, 2000, p. 6). Thomas Merton (1958), an American Trappist monk, theologian, scholar, mystic, poet, and social activist, suggested that sanctity depends on developing inner peace in a time of global anxiety. In 2000, the Dalai Lama told the United Nations that "Inner peace is the true foundation of world peace" (quoted by Zalben, 2006, p. 30). Activities for inner peace can help reduce negative emotions, such as anxiety, and increase hope, optimism, and courage.

The dimension of *interpersonal peace* involves caring and compassion toward friends, family, and acquaintances. Such relationships require dialogue, trust, and respect. Intergroup peace involves harmony and cooperation among groups that might differ by certain factors, such as sexual orientation, gender, age, ethnicity, race, class, education, religion, or (dis)ability. Fear of difference can spark intergroup unease, which can grow to become problematic and even dangerous.

Intercultural peace and *international peace* are important to everyone and are especially relevant to classrooms with students from many cultures, nations, and language backgrounds. *Intercultural peace* refers to harmony among people representing diverse cultures, within or across geopolitical boundaries. *International peace* refers to harmony among nations, with the term *nation*[4] meaning a community of people or peoples, however diverse, living within specific geopolitical boundaries, such as France, Russia, or the U.K.

The last dimension is *ecological peace,* which involves showing concern and appreciation for the environment (Oxford & Lin, 2011). The LPA encourages reconnecting with and actively caring for nature. It also calls for recognizing that humans and all other species are interdependent.

Values Infusing the Language of Peace Approach

Major values that infuse the LPA are empathy, love, morality, and forgiveness. For specific sources and development of these values, see Oxford (2013, pp. 45-49).

We have summarized the theoretical framework of the LPA. Section 3 describes some linguistic analyses accomplished using the LPA.

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[4]The official term for this is nation-state.

Section 3. Linguistic Analyses in the Language of Peace Approach

Many chapters in Oxford's (2013) book, *The Language of Peace: Communicating to Create Harmony*, were devoted to linguistic analyses. Ruth Hayhoe (2015), a well-known expert on peace and comparative education from the University of Toronto, described Oxford's linguistic analyses in a published review of the 2013 book:

> In *The Language of Peace*, Rebecca Oxford draws upon the fields of linguistics and critical discourse analysis to examine a wide range of literature related to issues of peace, war and conflict resolution with a special emphasis on the selection of words, their connotations and the transformative possibilities of speech and naming. (p. 357)

In *The Language of Peace: Communicating to Create Harmony*, Oxford (2013) expanded a multistage critical discourse analysis (CDA) model to provide additional angles for deeply understanding King's (1963) "I Have a Dream" speech. This was one of the first applications of CDA for uncovering the uses of language for positive, peace-oriented discourse. (Another interesting application is by Gavriely-Nuri, 2010.)

Other linguistic analyses in Oxford's 2013 book are listed here:

- analyses of verbal aggression in what Oxford called five "violence clusters:" genocidal language, war language, terrorism-justifying language, misogynistic language, and the bullying language of schools, the Internet, and politics;
- analytic comments on Galtung's (1990, 2004, 2009) vocabulary, alterations in the semantics of his theoretical categories, and linguistic changes in evolving model of violence;
- detailed linguistic features of transformative peace poetry in three categories;
- contrasts in linguistic structures, meanings, and purposes in war journalism, peace journalism, and "circus journalism;"
- the increasingly threatening use of language through nine steps of enemy-creation;
- discourse expectations in collectivist and individualist cultures and how these expectations are linked to variables such as values, self-understandings, and facework norms;

- discourse of ordinary people expressing their perceptions of peace understandings in words and pictures;
- styles, content, and subtle messages of visual-artistic language (e.g., painting, drawing, photography, abstract design, and collage) in relation to peace and violence; and
- "dialects" of body language (proxemics, facial expression, gaze, posture, and gesture), as well as consequences that occur when body-language communications break down across cultures.

Oxford's (2014) edited book, *Understanding Peace Cultures*, also reported linguistic analyses. Examples included:

- examining the linguistic results and the social psychological outcomes of innovative dictionary searches conducted by long-incarcerated women, who had been trained on how to use major English language dictionaries freely and creatively;
- identifying thematic categories for peace expressions and peace concepts in Islamic scriptures;
- examining the necessity, range, and results of peace-promoting language techniques in a Vietnamese center for Buddhist nuns in France;
- linking adolescent refugee and immigrant discourse in a student newspaper with two interlocking theories: womanist theory and critical race theory;
- analyzing gangsta rap's complex, creative uses of peace language;
- observing and reflecting on language use and intercultural behavior connected with a tense peace conference in Jerusalem;
- analyzing the use of political language and symbolism in North Korea, as discussed by an EFL teacher who taught there;
- in children's peace-related literature, identifying a number of important elements, such as purposes, themes, subthemes, linguistic elements (e.g., vocabulary, syntax, and sound), and visual elements (e.g., use of color, pictures, and space); and
- viewing art as a language and analyzing the meanings of indigenous African art pieces in relation to social, ecological, and spiritual dynamics.

This section has been about linguistic analyses in two books that embody the LPA. The next section illustrates the LPA in Olivero's multimethod research.

Section 4: Research on the Language of Peace Approach in Teacher Education and Language Teaching

This section presents examples of the coordinated, systematic use of the LPA for language teacher education and language teaching in a dissertation study conducted by Matilde Olivero (2017). Olivero's dissertation involved the teaching of peace language activities to future EFL teachers in a large university language-teaching practicum at the National University of Río Cuarto, Argentina. All members of the practicum participated in a range of peace language activities that, across time, tapped every peace dimension in the LPA (see Section 2 for dimensions). However, only four practicum members (two pairs of people), called "research participants" here[5], were selected for the study due to its intense nature. They were chosen because they reflected the general composition of the whole practicum group and because, within each research-participant pair, the two individuals' schedules allowed regular meetings to discuss their teaching (see Olivero, 2017; Olivero & Oxford, 2018). The research participants employed peace language activities and reflected on their use of these activities in two phases of Olivero's study, i.e., during the on-campus practicum and during practice teaching in a public primary school.

Merging narrative inquiry and case studies, the research involved collecting data on the four research participants' experiences with the intervention, i.e., the use of peace language activities during the practicum sessions and practice teaching. Data sources included semi-structured interviews, journal entries, lesson plans, field notes from classroom observations, and narrative frames. The narrative data were analyzed to find the main thematic patterns arising from the data, rather than imposing pre-planned themes on the data. This allowed a richer understanding of the four participants' narratives (c.f. Barkhuizen, Benson, & Chik, 2014). The four participants' lesson plans were content-analyzed to identify: (a) the presence and quantity of peace language activities in lesson plans the participants developed for teaching primary school EFL; (b) the peace dimensions (e.g., inner peace, interpersonal peace, ecological peace) and language content that were included; (c) the sources of activities and adaptations made; and (d) the teaching techniques used.

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[5] The dissertation also referred to them as "pedagogical partners" because of their regular meetings to discuss instruction.

Below are two peace language activities employed in the on-campus practicum sessions, which occurred before the practice teaching. Adapting and implementing peace language activities to use with primary students was strictly voluntary for the four research participants. If they wanted to apply an activity drawn from the practicum, they needed to adapt it to the age and proficiency level of their young students.

Activity A: Hot Air Balloon Activity to Release Emotions[6]

Peace Dimension in This Activity: Inner Peace

1. What are your fears or concerns about planning your first lesson? [If this is adapted to primary school children, the children would be asked to think of their own fears.]

2. Sit in a comfortable position. Cup your hands around your mouth. We are going to blow all our worries and concerns into the balloon. Try to imagine this as you start blowing.

3. Take in a deep breath through your nose and gently start to blow out through your mouth, growing your hands outwards in time while you exhale, as if you are blowing up an enormous hot air balloon. The balloon is filling up with your fears. Is there any other fear that needs to go in the balloon?

4. Once your balloon is as big as it can be (and when you've finished exhaling), breathe normally as you sway gently, restfully from side to side. Admire your big, beautiful hot air balloon. What color is it?

5. Now let it go! Watch it disappear! See it as it flies away with your fears.

6. <u>Self-reflection:</u> How did the activity make you feel? Was the activity fun? What fears floated away?

Activity B: Rainbow Walk[7]

Peace Dimensions in this Activity: Ecological Peace[8] *(Peace with Nature) and Inner Peace*

1. Take a walk and look for things, such as animals, flowers, bushes, paths, or water, belonging to nature. Look for things that are the colors of the rainbow. While you walk, try to find them in order: red, orange, yellow, green, blue, indigo (deep blue), and violet (purple).

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[6] This was from María Celina Barbeito, another teacher education faculty member at the National University of Río Cuarto, who had adapted it from http://www.cosmickids.com/five-fun-breathing-practices-for-kids/. Activities were sometimes shortened for the present article.

[7] Adapted from http://www.mindfulteachers.org/. If desired, this activity could be could be called the *Rainbow Mindfulness Walk.*

[8] Editorial note from Andy Curtis: There is some recent, interesting work by medical researchers on "EcoMeditation." For example, see https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5871048/

2. Take a picture of each thing, color by color (red, orange, yellow, etc.), with your cell phone or camera. [For primary school students, this instruction might be altered to "draw and color a picture of what you see."]

3. In the classroom, do this:

    •   Write down the things you noticed during the walk. Write down anything you have a photo or picture of. Also include anything else you remember seeing.

    •   Write down any feelings you had on the walk, or anything you feel now that you have returned to the classroom.

    •   In small groups, share the photos or drawings. Discuss what each person noticed on the walk. Did different people focus on different things? If so, why? Did everyone in the group find the rainbow colors? Then discuss feelings each person had during the walk.

    •   Each group now shows its photos or pictures to the rest of the class and shares what was noticed and felt.

4. <u>Self-reflection:</u> How can this activity help you increase inner peace? How can it help you think about nature and care more about the environment?

Table 1 presents some important results of Olivero's research. The comments, which contain further details, examples, and/or quotations, are in italics to differentiate them from results, which are more general. The results and many of the comments were summarized from Olivero's (2017) data sources (e.g., interviews of participants, journal entries, lesson plans, and field notes).[9] However, some of the comments (in #5, #8, #10, and #11) contain direct quotations from interviews conducted with participants. These quotations are signified by quotation marks and dissertation page numbers.

Table 1. Some Key Results of Olivero's (2017) Study

The research participants were the four Argentine pre-service teachers who were at first in the university practicum classroom and then went to do their practice teaching in primary schools). These participants . . .
1. became conscious of their beliefs, concepts, actions, and communications. *Comment: Research participants were able to identify their beliefs, concepts, actions, and communications that were more peaceful and those that were less peaceful in particular circumstances. Thus, they learned much about themselves.*

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[9] Olivero (2017) summarized her dissertation research results for Table 1. For this table, which was not in the dissertation or other publications, Oxford helped by contributing comments tied to these results and by selecting direct quotes from Olivero's (2017) interviews with the four participants.

2. soon understood, based on peace language activities and discussions, that language teaching, language learning, and peace are connected.

3. learned the meanings of "peacebuilder" and "peacebuilding."

4. over time decided that as language teachers, they themselves could be peacebuilders. *Comment: This decision was personally, individually made after being involved in a series of peace language activities that were meaningful to them during the on-campus practicum sessions. For most research participants, the decision was confirmed when they were practice teachers.*

5. came to understand their relationship to each of the peace dimensions. *Comment: An example is that a research participant found that the inner peace dimension was very meaningful to her as a practice teacher. She stated, "I was a bit overenthusiastic, so I transmitted that to my students. I was super active, so I had to learn to relax. I think it's good, but sometimes it can be too much energy when you can't calm down, so if I saw that students were also a bit over-excited, I asked them to breathe with me and it was like we all calmed down"* (Olivero, 2017, p. 130).

6. were able to identify all of the peace dimensions quickly and found which dimensions were most meaningful to them. *Comment: The most comfortable peace dimensions for some research participants, particularly those who had little experience with diverse cultures, were inner peace, interpersonal peace, and ecological peace.*

7. sometimes did not do as they expected regarding the choice of peace dimensions and peace language activities. *Comment: A research participant was excited and confident about using intercultural peace activities to promote respect and tolerance for diversity, because she knew her practice teaching context would include both Bolivian and Argentine students. However, in reality she tended to foster the inner and interpersonal peace dimensions to suit students' more specific and local needs.*

8. learned that for any of the peace dimensions, they themselves preferred peace language activities that were experiential, multisensory, and personal. In adapting peace language activities, participants found that young students liked activities that had the same qualities they themselves preferred. *Comment: A research participant and his students valued mood-setting, music, and verbal and nonverbal interaction. The participant noted that a peace language activity "worked well because the mood of the activity was set well, there was music that . . . [created] this atmosphere. I got them to breathe so that they prepared to do the following thing. And then . . . they were able to say nice things to their partners, and also it worked well because there were two students that were not getting along, and they gave each other a hug"* (Olivero, 2017, p. 152).

9. freely, individually adapted the peace language activities for young students if they thought such activities would be useful to help students in learning English and developing peaceful interactions.

    Comment: Decisions about whether to adapt any peace language activity and use it with young students were made by the individual practice teachers, without influence from the practicum teacher. Each of the four practice teachers (research participants) met regularly with another research participant, i.e., the pedagogical partner, to discuss experiences and ideas, but each decided individually what to do in the classroom.

10. started out believing that peace is the absence of all conflict. As they became more conscious of normal conflicts in their lives, they realized the absence of conflict was totally unrealistic and therefore not a meaningful goal.

    Comment: A participant stated, "It's difficult to imagine there can be a world without conflict" (Olivero, 2017, p. 189).

11. reported in interviews and journal entries that they understood positive peace (Galtung, 1969), which accepts conflict as normal but stresses the transformation of conflict through actions such as discussion and negotiation They said they increasingly practiced positive peace in practice teaching and in their personal lives.

    Comment: The same participant as in #10 remarked, "There will be a conflict, most likely. At least [we can try for] harmony. Or the possibility for dialogue to exist, that conflicts can be resolved" (Olivero, 2017, p. 189).

12. felt both positive and negative emotions during the study.

    Comment: During university practicum sessions, a research participant felt the peace language activities improved her well-being and increased positive emotions in personal and academic life. However, in her third-grade practice teaching, she was initially stressed and anxious when trying to adapt and integrate peace language activities while struggling with discipline problems. By becoming aware of her emotions, thoughts, and actions, she controlled her stress and anxiety and transformed her teaching, thus making a difference to her students.

13. stated that the practicum's peace language activities, when adapted for younger learners, helped primary school students engage in meaningful English communication while learning peace values.

    Comment: In a typical example, a research participant said that through the activities, her students cultivated human values and better English communication, instead of just memorizing decontextualized vocabulary and grammar.

This section explored the use of the LPA in EFL teacher education and primary school EFL classes. The four research participants, who were first in the practicum and then served as practice teachers in primary school classes, felt that their peace-

related beliefs greatly matured during the study. Experiential, multisensory peace language activities were popular with the four participants and, based on field observations and interviews, with almost all their students. Despite the challenges of adapting the peace language activities for young children, the practice teachers noticed benefits for their students and themselves.

Section 5: Conclusions about the Language of Peace Approach and the Peace Linguistics Approach

We urge professionals in TESOL and applied linguistics to use their privileged positions as classroom leaders and researchers in intercultural milieus to advocate for peace in all its dimensions. In this article, we have explored the LPA as a theory-based, practical, viable option for improving language teaching (Medley, 2016), language learning, language teacher education, verbal and nonverbal communication, and research in the service of peacebuilding. Both approaches would agree with Medley (2016) that language teaching is a peacebuilding endeavor.

Many scholars in applied linguistics and TESOL (e.g., Gkonou, Daubney, & Dewaele, 2017; MacIntyre, Gregersen, & Mercer, 2016; Mercer & Williams, 2014) are passionately engaged in research on self-esteem, self-efficacy, emotions of language teachers and researchers, and intrapersonal aspects of positive psychology. Such scholars might be glad to know that their work directly relates to inner peace (see Oxford, 2013, 2014, 2017). We believe a good number of these scholars are also concerned about refugees and immigrants, whose life experiences are related to issues of intergroup, international, and intercultural peace. Such combined interests could deepen peace involvement for scholars, especially if roadmaps are laid out clearly (see Oxford, Olivero, & Gregersen, forthcoming).

Investment, another area of research in TESOL and applied linguistics, is peace-related. Bonny Norton and Ron Darvin received the TESOL Award for Distinguished Research for their paper, "Identity and a Model of Investment in Applied Linguistics." (2015) Investment concerns the extent to which increasingly invisible power relations enable some language learners to speak but push others into silence – a topic reminiscent of Galtung's theory of social power relations that create structural violence (discrimination) and diminish peace. Such social justice themes are echoed in the TESOL Press volume, *Social Justice in English Language Teaching* (Hastings & Jacob, 2016).

At the time of this writing, none of the major professional organizations for language teaching and research, e.g., the TESOL International Association, the American Association for Applied Linguistics (AAAL), and the International Association for Teaching English as a Foreign Language (IATEFL), has an internal organizational substructure (e.g., division, track, strand, interest section, or special interest group) that deals with peace in *all* its vast dimensions: inner peace, interpersonal peace, intergroup peace, intercultural or international peace, and ecological peace. In many major associations (and their affiliates) for language professionals, peace-related conference presentations are generally sponsored by organizational units labeled "social responsibility," "refugee issues," or "global education" rather than "peace" or "peace education." However, the TESOL International Association has recently formed "Communities of Practice," one of which is called "International Interfaith Palestinian Educators and Friends for Justice, Peace, and Reconciliation" (personal communication, A. Curtis, Oct. 2, 2018; see details at tesol/org). It remains to be seen how broadly this community of practice will actually envision peace (i.e., which peace dimensions it will include when organizing panels and selecting presentations), but this community of practice has significant potential for awakening interested TESOL members to their role as peacebuilders.

A fundamental unity binds the LPA and the Peace Linguistics Approach. Advocates of these two approaches, which are much more alike than different, could meet together to discuss commonalities, provide mutual support, and consider ways they can help existing language professional organizations, as well as individual language professionals, to become more overt and more effective in fostering peace through education, communication, and research. Perhaps someday there will even be an international professional organization for peace language and peace linguistics.[10]

We are eager to talk with others who are interested in any aspect of peace, who want to learn, who like to work collaboratively, and who enjoy pushing boundaries for the good of humanity. If readers of this article are concerned about peacebuilding in ESL or EFL, want to know more about peace in general or in its many dimensions, desire to expand the theory or practice of peacebuilding, are excited about trying out and adding to the existing peace language activities, and/or

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[10] Such an organization might follow the pattern of the recently launched International Association for the Psychology of Language Learning. See http://www.iapll.com/

want to join our research team, they can easily contact us.[11] At this time, important ideas and new practices are bursting forth at the nexus of language, linguistics, and peace education. We welcome colleagues who are concerned about these ideas and practices.

Acknowledgment

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Promoting Students' Trajectories of Agentive, Reflective, and Peace-Making-Languaging in TEFL Classes… and Beyond

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Abstract

We wish to promote the idea that students who feel they have a trajectory of agency are generally more willing to act on behalf of positive emotions with altruism and caring, using a peace language approach (Oxford et al, this volume) or what we prefer to call "peace languaging". Agency usually is started by giving learners choices and some control over their own education and lives, which in turns shows respect for them as actors in the world. Feelings of agency seem to appear more quickly when students are given time to reflect together and make their own choices. While Kirk looks in detail at the language of peace with his students, giving them the agency to collaborate, create, and decide on meanings and examples by themselves, Tim seemed to holistically boost his first year students' agency through wider choices of topic and approach. Our research shows that to create classrooms displaying peace and concern for the well-being of others that reflective acts of agency have the potential to be major game changers resulting in classroom cultures and students concerned with the language of peace, defined both finely and holistically.

Keywords: peace linguistics, peace education, agency, reflective journaling

Introduction

The underpinning principles of peace education (PE) have evolved and expanded over the past few decades. Spanning this time, the efforts of Reardon (1988), Toh and Floresca-Cawagas (1997), Hicks (2006) and many others, have created a theoretical and pragmatic space for peace education that is holistic, dynamic and intersectional. Peace education is also probably best understood as needing flexibility with a myriad of approaches to be broadly successful. In a peace research workshop with participants that had experienced episodes of communal

violence in different contexts, Shapiro (2015) found no single method or approach worked universally, which is the same for language education. Contextual diversity might be problematic for social scientists hoping to find data-driven solutions, but an acceptance of this reality might be necessary for PE to develop and flourish not only as a reconciler of past pains but also a potential preventer of future inequities and strife.

Educators in the field of language acquisition also have a role to play in the exploration of critical literacies as students acquire new ways to communicate and comprehend in the target language (TL). Language learners are not disembodied from the realities of the world around them just because they are developing new language skills to interact with. As Reagan and Osborn (2002) advance in their call for a critical pedagogy in foreign language education, the study of a foreign language can work as a democratizing and empowering tool. They also state that teaching is by nature a form of social activism. So there is no reason why our students can practice shopping for new clothes yet be denied the chance to contemplate how *fast fashion* thrives off of cheap labor, abuses workers, and participates in destructive environmental practices (Whitehead, 2014). The students at our school in Japan generally have numerous first hand experiences as consumers of *fast fashion*. However, depending on one's educational setting, it is possible that some students might have had personal experience of the production side of the process. Furthering the rationale for a critical pedagogy, second language learners (L2), given proper support and scaffolding, should engage in languaging experiences (Swain, 2006) that promote harmony and esteem as well as those that uncover why certain expressions might alternatively foster prospects for conflict and discord (Gomes de Matos, 2014).

Peace linguistics as outlined by Crystal (2008, p. 355) is "an approach in which linguistic principles, methods, findings, and applications were seen as a means of promoting peace and human rights at a global level." Gomes de Matos (2014, p. 417) added structure to the term in stating that there is a dual challenge in applying peace linguistics: "to identify states of agreement, harmony, communicative dignity, communicative peace and also identify states of disagreement and disharmony such as communicative conflict, discord, contention and dissension." Instituting those core values and markers in our classrooms, with our learners, we prefer the term 'peace language' or 'peace languaging' to peace linguistics (see

Curtis, 2017 and Curtis & Tarawhiti, this volume, for more on peace linguistics). Swain (2006) defined 'languaging' as "the process of making meaning and shaping knowledge and experience through language" (p. 98) as an essential part of the teaching and learning of second/foreign languages. We (Johnson and Murphey) would like to take the idea of languaging and to define 'peace languaging' as languaging with others to explore our thoughts and feelings in order to help create a more just and restorative world. By doing so, we see 'peace languaging' as one way of bringing together language education and peace education.

Unfortunately, opportunities to address peace while studying language acquisition are rare and more than likely a byproduct of a particular teacher's lessons. One of our concerns for our students is a seeming lack of reflective and agentive structures built into their scholastic opportunities. Focusing on reflective and agentive opportunities, we decided to look at our project as a possible thread that would link from students in their 1st year to their 4th and final year. The output, anecdotes and analyses found in this paper emanate from an undergraduate English program at a private Japanese university. There are, of course, a range of English abilities within our student population but there are some standardizing factors. First is the required course work that all English majors must fulfill. Additionally, students need to have exceeded the score of 480 on the TOEIC (Test of English for International Communication) to enter Kirk's content-based course. For this project, Tim highlights activities in his Freshman seminar class that fit well within the field of peace languaging with a focus on critical investigations. Kirk focuses specifically on building a culture for peace with a closer examination of semantic meaning. Through these exemplars, we hope that practitioners and others might find our approaches useful and find ways to further develop these ideas. bell hooks (2003) postulates that democratic educators need to challenge structural power dynamics and to understand that learning and knowledge are not placed in Cartesian boxes to be handed out, but instead flow into and from the class setting with our students. In other words, students need to be respected as individuals with critical awareness capabilities and given opportunities to be agentive with their learning. In the context of this project we view agentive opportunities to include not only several choices for investigation within a set of given options, but also prospects for students to construct multiple, meaningful interpretations, as well as some possibilities to shape the progress of the coursework. The belief that this learning is

not relegated strictly to class times highlights the "and beyond" in the title of this paper. We will show how one of our class projects in this paper has morphed into a reflective community peace project that has been running for two years by now.

Tim's Voice: Creating a Culture of Agency for Peace – (Freshman Academic English 101)

My first year university seminar class began as a group of diverse 19 year-old individuals in 2017, seemingly somewhat overwhelmed by the new university world. I taught them about and through languaging in the first semester. Then in the second semester challenged them with a book called *Inspiring Solutions* (Spiri, 2014) that treated them as adults who could change the world. Students first presented chosen chapters in pairs for the first 14 classes. For the last 14 classes, individuals presented on their own issues of choice and explored solutions. The meta-level message was, "Yes, we and our cultures are doing some pretty bad things to our planet and to each other. Yet we are not without hope and just need to learn ways to do the right things." I believe this created a culture of dialogue and agency in the classroom directed toward a more "peace-making" way of living.

An example: Two young women who were unaware of FGM (Female Genital Mutilation) chose that chapter in *Inspiring Solutions* and showed a short trailer of the documentary movie Desert Flower (2009) which tells the life story of Waris Dirie who suffered from FGM as a child and still went on to become a world famous model and a special ambassador for the UN. By the end of the trailer, the class was in tears (see Appendix 1 for comments from students taken from their action logs). For example, one student wrote: "I told my mother the story of Desert Flower. It is sad and we need to talk about it to change it!" At a minimum, students in this class expressed both comprehension and empathy with the subject in the movie. The student comment above also underlies the need for visibility and dialoguing to make change a possibility.

For the single presentations, students mixed local and global issues and the students with the lowest levels of English seemed to shine the most with their new sense of agency to change the world. Language limitations did not restrict their ability to connect with local or global problems nor prevent investigative actions on the issues. Examples of topics the students generated include: poverty in Japan, gender inequality, fake news, troubles with North Korea, human trafficking, and

global warming. These topics first had a depressing effect on my students, as they would have on anyone; however, I realized later that by presenting them, not merely as threats but things that we could possibly correct, gave them a sense of agency and created a culture of hope among the students. It is important to note that the students were given free rein to criticize all parts of their world and to propose systemic changes. This freedom and agency seemed liberating to many of them and they embraced the opportunity.

The students seem to change from appearing to think of themselves as helpless and child-like to active agents who could express their aspirations for a better world. This to me is peace-making with one's self, to see that one is not totally at the mercy of the world, but that one can speak up and inform people and possibly affect some change for the better. Or in the words of James Baldwin, "Not everything that is faced can be changed. But nothing can be changed until it is faced" (Grellety et al. & Peck, 2016, concluding words). The students dared to face these problems and talk about them with not only classmates but with friends and family out of class, as I could see in their reflective action logs. As they tried convincing their classmates, they found that they were convincing themselves that they could in fact do something. They did not have to remain silent. By informing others in class using a foreign language that they thought they could not speak well (and others out of class, probably mostly in Japanese), they gained a sense of agency that made them stand tall and allowed them for at least a few moments to make for a more peaceful, just-full, hopeful, and altruistic world.

In the last class I showed the freshmen a video "Student Voice 2" (http://www.youtube.com/watch?v=C9CYaUhqEdw) that my class made in 2010, about how students objected to the idea that they had to pay two universities to study abroad. We made a petition, which all of them signed, and asked the administration to change their policies to make studying abroad fairer. We need to acknowledge that we are forming classroom cultures all the time and that some activities will give the students agency and hope, while others may simply resign them to helplessness. Teachers can greatly influence the classroom cultures they create, especially when they are willing to give choices to students, spur their agency, and show there is hope for a more peaceful and just world.

In retrospect I think I was unconsciously modeling what Bass and Elmendorf (2012) articulated as the four core elements of social pedagogies (according to

Dubreil & Thorne, 2017), which in our minds creates "invitational dialogic peace languaging" social pedagogies:

1. Take into account the audience: "the representation of knowledge for an authentic audience is absolutely central to the construction of knowledge in a course" (p. 2);

2. Strive to build a sense of intellectual community through collaboration and engagement with multiple perspectives;

3. Help students "deepen their reflection, build links across courses and semesters, and bridge curricular and co-curricular learning" (p.2) and

4. Cultivate self-reflection

Tim and Kirk's Exploratory Dialogue 1

We would argue that #1 above gives respect to students which also builds rapport so that they can feel safe enough in the classroom to explore ideas on the perimeter and build a class community (#2, the building of an intellectual community). Repeating these often enough (#3) over time encourages them to approach #4 (self reflection) with greater openness and intrapersonal peace.

The freshmen students' self-reflections were encouraged through active learning in class as well as action logging (Murphey, 1993). In the action logs, students describe out of class phone discussions to share and teach others about the concepts from class, and also add further reflections. In short, they "enact" what they study in class. Dubreil and Thorne (2017, p. 2) hold that "in the case of L2 education, this means expanding the scope of what learners do by couching the language learning experiences in contexts and communities outside of the academy." By bringing these "communities outside of the academy" and their problems into the classroom, the students' potentially narcissistic tendencies seemed to us, as their teachers, to fade into the background as they struggled to understand greater problems than their own and find solutions for them. Students wrote in their action logs of their deep conversations with parents and friends about the array of problems discussed in class, but with hope and the feelings that they had choices to initiate change in at least some small ways. Attending and listening to others' problems, even when they are not proximal, stimulates empathy, which gives a meaningful desire to understand and help if possible. Our own small troubles seem to disappear in the face of problems bigger than ourselves. This is part of the peace of altruism,

the forgetting of the self, the taking of purposeful action, which aids critical dialogue and powerful collaborations.

Kirk's Voice - Building a Culture of Peace –
(Content-based learning for third- and fourth-year students)

In my course for third- and fourth-year students, by explicitly focusing on (PAAL) peace, altruism, activism, and love, (Johnson, Johnson, & Murphey, 2017), the hope was also to be implicitly developing language building strategies and techniques. The fact that the terms, 'peace' and 'love' may seem simple and omnipresent in our lives is partly what makes them so important to explore. We applied PAAL via two methods: one would ask students to analyze and categorize their collective written output, while a later class focused on expressing understandings of PAAL via creative artwork.

In the class focused on written output, 26 students explicitly interacted with PAAL in three stages. The caveat in the structure of this exploration was that the students would not just provide their own definitions and understanding but also cooperatively work together to clarify, categorize, and expand the collective ideas generated in class.

Students worked through three mandatory stages and one voluntary survey.

Stage 1 – Individual free writing – Totaling 40 minutes of class time

Stage 2 – Collaborative analysis and expansion of ideas – A full 90-minute class period

Stage 3 – Open forum reflective writing – Follow-up writing was logged on a Moodle forum where all students could read comments and dialogue if desired.

Stage 4 – Voluntary feedback survey – Students provided feedback to the teacher about the activities and elaborated about the choices they made in previous three stages.

Working alone in the first stage, students were officially given 30 minutes to write freely with the freedom to choose which terms to engage with. Ten additional minutes were given for students to reread and make changes if needed. Their writings were adjusted minimally to address/correct larger language issues and to reduce replicated ideas before being returned in the next stage.

In the second stage, students in small groups collaboratively investigated the understandings of PAAL they previously generated. In doing this, students engaged in critical participatory looping (CPL). CPL gives students an opportunity to contemplate, explore and analyze the complexities of their own creations "looped" back to them, which has been shown to have a positive impact on class cohesiveness (Murphey & Falout, 2010). One 90-minute class period was set aside for this stage, but it turned out to be somewhat insufficient as only two of the seven groups categorized all four terms. The groups tended to spend most of their time organizing the meanings of 'peace' and 'love', quite likely because these were extensively written about in stage 1. An exemplar for the concept 'love' can be found in Appendix 2.

Wrapping up stage 2, groups negotiated a class template of themes within each term. For peace, seven main themes were identified: contentment in daily life; a sense of justice or fairness; having security or safety; having opportunities; positive relationships; healthy natural environment; and absences of negatives, which of course included lack of war or violence but also the absence of bullying, workplace discrimination, and harassment (Johnson et al., 2017).

In regards to understandings of 'love', students organized their writings into six themes: romantic; loved ones (family, friends, pets); social/societal; happiness; feeling/emotion (beyond happiness); and negatives (obsession, jealously, loss). Within that last category, the students articulated that 'love' might also bring sorrow and even negative or irrational actions (Johnson et al., 2017). As one student wrote in stage 1, "Love sounds good and beautiful to me, but I realized it's sometimes sad… To love something is not always easy."

Kirk's View - Stage 2 CPL and Student Generated Analysis

At the start on this stage, most students struggled to find their voice and agency. Fear of offending workmates might have held them back at first; however, once the proverbial ice was broken, they quickly realized that they possessed the tools necessary to navigate this activity and many students passionately engaged in languaging that took their individual musings on peace and love a step further by organizing and even expanding meanings. As one student wrote in her follow-up journal about this group work stage, "We talked about 'love' deeply too long, but I was able to listen to the story and experiences I've never had so I was sur-

prised. It was great for me to rethink about 'love'. In addition, … there are many genre of 'love', for example shape of love, same sex love, jealous and connections to peace."

In the stage 3 reflective forum, comments mostly elucidated new understandings acquired and the interesting nature of the conversations. As one student wrote, "The word peace is a nice word, but it is an extremely big thing. Through this class, I found that peace is not only no war and no guns, but also connected to family and friends…I think I should study harder and need to broaden my view. To get knowledge will help me."

PAAL in the Form of Creative Artwork

The following semester, students expressed their ideas of PAAL via drawings. How would this different mode of communication compare in terms of linguistic and critical output? Students were given almost the same amount of time as those who participated in the writing of PAAL, i.e., 30 minutes plus about five minutes to make adjustments. Similarly, they were again allowed the freedom to interact or not with each term but the activity actually developed in real time. Students were first asked to draw their meanings of 'peace' and of 'love'. After about 10 minutes, the class was told that they could add words to compliment their artwork for explanation. After another 10 minutes, the ideas of activism and altruism were added and students were informed they could draw or write as they pleased.

Peace and Love

Not surprisingly, most students spent the majority of their energies creating expressive and sometimes cryptic drawings. Of the 28 students who participated in this activity, 17 choose to support their artwork only by listing key words or short phrases. Eight wrote a full sentence but only three students in the class supported their drawings with two or more full sentences. For the task of an informal presentation, most students seemed confident in their spoken abilities that key words were enough for them to accomplish the task. Most likely, the students just felt their expressive drawings spoke for themselves as all the students could successfully explain their ideas underpinning PAAL in their illustrations. Perhaps most of us have heard the axiom that a 'picture is worth a thousand words'. While there is no space or necessity for a deeper analysis here, a few interesting findings merit

mentioning. In regards to peace, 15 of 28 students included a contrasting image of war icons and people in harmony. A common theme showed half of the planet with bombs, fallen bodies and destruction; while on the other side people stood arms linked in harmony with birds, trees and the Sun in the background.

(Photo by Kirk Johnson)

One student expressed her understandings of peace in four images: sleeping peacefully, eating happily, walking to school, and studying hard.
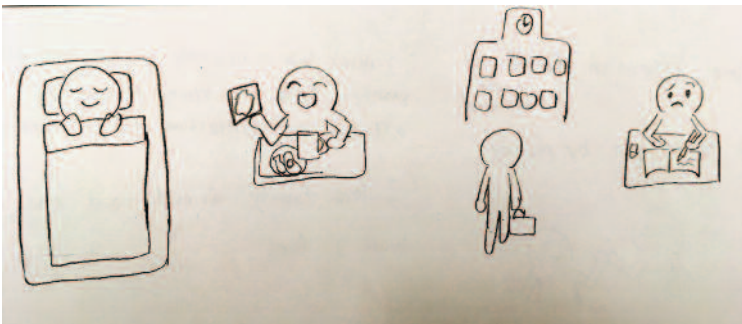
(Photo by Kirk Johnson)

With her words she wrote simply, "If war starts, we cannot sleep, eat, go to school, study and more. Peace is living safely." Her drawings highlighted the ex-

istence of life-sustaining and enhancing privileges while her words in one sentence expressed how armed conflict can take all of those things away.

Comparing Writing and Drawing Output

For the group that focused only on writing, an absence of war was often noted but was seldom the featured part of their definitions of peace. Unfortunately, the reasons for this cannot be completely known, but it may be that the students assumed that peace, by definition, meant the absence of war (see Galtung, 1969). Still, both written and artistic output showed that students understood a difference between the concepts of negative peace and positive peace. Of the six major thematic strands of peace organized by the previous class, all of them were present multiple times in the following classes' drawing. As for the seven themes of love generated in the first activity, only the theme expressing the sorrows that might come with love (i.e. jealous, loss, etc.) was not represented in artwork.

There was considerable overlap in the drawings, especially for peace and love. However, there was a marked difference in the group discussions. While students were asked to express their meanings of PAAL, in the written activity their output was looped back into the class for collective interpretation, categorization and expansion. While students' drawings, it still provided students with the agency of creating meanings, students did not engage in cooperative negotiation for developing additional meanings after that. This is unfortunate because this collective agency might be advantageous for deeper understandings and a sense of ownership in creating something bigger than the "self."

Kirk and Tim's Exploratory Dialogue #2: Different Approaches to Activism and Altruism

In the first incarnation of PAAL, activism and altruism did not receive much attention from the students in the stage 1 individual writing exercise. With a lack of comments to loop back into the second stage for group consideration, agency and growth of understanding with these terms were sorely lacking. However, this might have been more of a time management problem than a lack of interest and importance. Thirty minutes was not enough time for most students to handle all four terms sufficiently. It is worth noting that in the stage 3 forum reflections, a number of students still acknowledged that all four terms worked in conjunction

with each other, or were essentially part of each other. This student comment sums it up, "By doing this activity, I realized they all are connected each other. Peace needs love. Altruism needs activism in order to make country peaceful." This shows a clear understanding of the intersectionality of the concepts (Johnson & Murphey, in press).

In the class that used artwork as a medium, every student (28) drew a depiction of activism and all but one drew an understanding of altruism. Somewhat surprisingly, seeing that activism and altruism were not addressed by most students in the writing-only group, the accompanying written output for drawings of activism and altruism were richer and more descriptive as well. Given the restrictive time allotted, artwork provided a favorable framework around which students could then structure linguistic output.

Student languaging (Swain, 2006), we believe, can be enhanced through comparing personal symbolic peace with public and personal peace icons that students can draw, which may speak to different personal and social abilities, strategies, and propensities among a group of people. But both personal and public seem recommendable for the release and creation of socio-emotional dialogue and expansive learning, which is learning that develops richly through various fields and domains and processes (Sannino & Ellis, 2014). It is through such exploratory activities that we learn how to create and how to language and dialogue deeper as we position our identities. By giving students agency to create meaning, we found that a number of our students made stronger connections, or identified with the issues and thus acted on them beyond the classroom (Johnson & Murphey, in press).

And Beyond… Three Peace Walls

The "and Beyond" in the title of this paper really has two facets. Through our class activities, such as Tim's action logging, we hope that students understand that they have a voice and the ability to partake in positive changes. Teaching peace languaging may be viewed as unsuccessful if what is studied is confined to a compartmentalized classroom discussion only. bell hooks (2003) states that too often formal education is seen by the learner as a subject separated from daily life. So our goals as educators should be to help transcend the false bifurcation of learning as well as to promote student agency in understanding and creating positive peace in their life choices.

The second part of the, "and beyond" was a humble attempt to circulate ideas of peace outside the class through a "peace wall" at our last two yearly school festivals, and once more at the JALT 2017 national teachers' conference in Tsukuba, Japan. This was a move from standard academic exchanges in the classroom to experiential interactions with peers and community members. The peace wall project has two sources of inspiration. One was a similar project by Rebecca Oxford (2013) at a school event focusing on the meaning of 'peace'. The second source of inspiration was experiential precedence from a few years ago, when students studying about landmines in Kirk's class formed an extracurricular club that lasted four years, involved more than a dozen student volunteers, generated a collaborative relationship with a national NGO, and resulted in eight public displays and fundraisers.

We have found that people do want to engage with positive peace actions, but those opportunities and spaces need to be created. The peace wall projects to date have used two formats to get participants to interact and express their ideas. The first was getting participants to write their understanding of one of the terms in PAAL, in the spirit of our classroom activities. For the second incarnation of the peace wall at our school festival, we posed the question, what is your one step to peace? Responses have exposed a rich array of thoughts (Johnson et al., 2017). Ultimately though, the objective of these projects has been all about building connections. At one level, we wanted to "turn on" the neural connections people might have about peace and what we need to do to get closer to such realities. The first step in deconstructing a culture of war and conflict is considering that another world is possible, and preferable. Participants would generally not just write their own thoughts but also take time to interact with the musings of others already placed on the wall. In doing this, visitors, young and old, would often create conversation with our student staff to share an anecdote, ask a question or such. To date, these exploratory actions have garnered over 400 messages and brought together 15 student volunteers, created intergroup collaborations and even jumped over the university barrier. As the underlying aim was to enhance interactions over the concepts of peace, we feel this extended learning project has been quite successful with more opportunities still to come.

(Photo by Kirk Johnson)

Final Dialogue

We see peace languaging as embedded in peace pedagogies that in turn are a vital part of social pedagogies (Dubreil & Thorne, 2017). Tim's freshman class started in the domain of social pedagogies and many of their topics created a need for peace and the facing of violence. However, it was through the violence of several topics (FGM, landmines, human trafficking, etc.) that students showed the most courage to create peace and to authentically search for solutions.

Kirk's third- and fourth-year students were introduced to peace language first, and then through analysis created tools and understandings for peace education and more effective social pedagogies. Then through our "beyond" activities, at least a small portion of Kirk's students were able to observe and encourage peace making at events at least on a small scale, and thus broadening our social networks of concern for peace. As one student volunteer, who participated in all three peace wall activities to date, stated, "I took your class last year and I could learn a lot of things I had never thought in my life as problems, or what is peace? I wanted people to think about these themes but in a fun and easy way." Similarly, other volunteers also expressed the desire to work together and share the concepts of peace with others in our surrounding communities (Johnson & Murphey, in press).

We have not sought to explicate 'peace', nor to define its presence in linguistics, but rather we have sought to show peace-making and understanding as activities in our classes. That said, we see peace languaging as a platform in which learners can engage, contemplate and interact for non-violent and also non-hegemonic understandings in our world. It should be something that is consistently shown and demonstrated by teachers' behaviors, something discussed by all students, explored by everyone, linguistically and non verbally, socially, and whole-heartedly. Peace languaging is not an end or a goal, but rather the way or path for learning.

In writing this piece we seem to have convinced ourselves (if not our readers) that stimulating authentic peace in societies and classrooms goes hand-in-hand with creating respect and agency for others as well. Through our activities highlighted in this paper we are not claiming long-term structural change in our students or even short term. As Harris (2008) noted in his review of peace education evaluations, such findings are quite difficult to ascertain even in conditions that allow for quantitative and qualitative data analysis. Separating variables and linking causation creates a quandary in peace research. Our projects and the qualitative analyses up to date are not able to make such claims. However, via student journal feedback, activities, PAAL questionnaires, drawings, and some unstructured interviews, we can state that a majority of our students expressed a belief that new viewpoints were gained, that their English language abilities were up to the tasks to allow for critical reflection, and that they felt a trajectory of agency in the development of the learning tasks (Johnson et al., 2017).

Think peace, be the peace, take the path of peace! For us, this means that peace will not simply occur by itself, but rather we need to give it attention in our classes, to foster its development, and to construct its well-being through engaging with it in multiple ways in our daily lives. We find these to be important steps that can be further developed. We believe that peace languaging begins with a peaceful classroom and a teacher's message of respectfulness toward students that create an environment where students can be allowed to peacefully explore their feelings and cognitions about their ways of being in the world, their ways of languaging the world into existence. We have found a few paths that have worked well for us, but we know there are many routes and 'dead ends' along the way. We hope peace languaging with exploratory dialogue and art will be cultivated in more language classes, not only as a way to learn second/foreign lan-

guages more effectively, but also as a way to find our best selves and then to contribute in some way to the creation of a better world.

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Appendix 1

Murphey's Freshman Class Newsletter #5 (done each week based on comments and reflections from their written action logs. Later in class students take turn reading and shadowing the lines, and then discuss (read, shadow & discuss):

FALLFreshSem5 Newsletter #5 Oct 13, 2017 comments from Action Logs:

1. I taught the speed dictation (How do you learn) to my mom. She said it is good but a little bit strange!
2. I did not know there was such a thing as FGM, such a strange and painful culture.
3. I really agree with the words of "How do you learn?" Teaching what we learn makes the info hot!
4. PPPP and YYYY gave a brave presentation. They did well. So we respect them.
5. I told my mother the story of "Desert Flower." It is sad and we need to talk about it to change it!
6. As a woman I want to support the end of FGM. I am looking for more information on the Internet.
7. I did not know so much about Gandhi before this class. He fought discrimination without violence.
8. While surveying women's discrimination, we were surprised that there is such terrible discrimination in the world and we should tell people about it.
9. Today's presentation was very good because I was given the chance to think about another country's women. I live safely, but in the world, some women encounter dangerous situations. Actually watching the video, I felt sad. But I was glad to watch it because I could know some people who live in different countries help her and give hope. She got a job as a model. And now she works for the UN.

Appendix 2

The chart below shows how one group in stage 2 generalized output from stage 1 into themes and then added summarized support for the term, love. The class would later negotiate these into six overriding themes (Johnson, et al. 2017).

Group 5 – (Student A, B, and C)	Summarized supporting examples
Lover=partner (romance) (8*)	Boyfriend, girlfriend wife and husband Take care of each other, support each other, Protect each other People always want to make their lover happy Falling in love with someone Marriage
Family (9*)	Unconditional love Family's love is kind of trust. People trust their family more than anything. Father plays with children Mother cooks for family
Society (1*)	Donation (arrow) the love to help someone. Volunteer activity Community (PTA, club) People who love the same artist and gather in a community (concert) I am a member of a yosakoi team. I really respect my teammates. I think that is love.
Happiness (1*)	Happiness comes from love I think. When I feel love from family or friends, I will be happy.
Hobbies (3*)	Something that you love to do. Example – go on a gaming binge Fun club Crazy to do something
Pets (2*)	Animals always understand the feelings of people. When we are sad, they will stay with us. Part of the family Play together
Children (1*)	All parents love their children and think about them first. Always protect their children from society. Taking care of children in kindergarten is also a part of this love for children.

* These numbers represent the number of examples or specific themes this group of students categorized within that generalized theme.

Language and Peace: Using Global Issues in the English Language Classroom to Create a More Sustainable Dialogue

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Abstract

In the current times of increased conflict and political instability, there is now an urgent need for peaceful solutions. The Language of Peace Approach (LPA, Oxford et al., this volume) utilizes an interdisciplinary approach to analyze the connection between peace and language and has sought to aid students in creating more sustainable dialogues. This paper seeks to further explore the relationship between peace and language by sharing successful pedagogical practices drawing on and incoporating the LPA. Student interview and survey data from activities in class were studied by thematic analysis. The authors propose that the integration of the LPA and global issues education is a natural fit for the second language classroom, particularly those in which global citizenship and critical thinking are actively promoted.

Keywords: Language of peace approach, peace education

Introduction

In the challenging 21st century political and social climate, constant emphasis on division and differences threatens our belief in the potential and benefits of diversity. Social media status updates and Tweets of only 280 characters have the potential to cause widespread anger, fear, frustration, and discrimination very quickly, and with minimal effort or expense. For example, in May 2018, celebrity Roseanne Barr posted a Tweet comparing a former adviser to President Obama, Valerie Jarrett, to an ape, "If the muslim brotherhood & planet of the apes had a baby=vj." Barr's racist remarks on social media ultimately resulted in her own firing along with the cancellation of her show. At times, it seems that incendiary words posted on social media are the new bullets, and other speech elements including tone, delivery, and reference can be weaponized to target specific groups.

Not only what we say, but how we say it, has consequences and implications for different people. With the rise of so-called 'fake news', racism, and xenophobia in the American press, and the press in other countries as well, we have seen the power of words and language to break down instead of to build up, to divide instead of to unite. As language educators, we are communication specialists at the front lines of how students use their words and engage in dialogue to achieve certain communicative outcomes. As Kruger (2012) suggests, we also believe TESOL educators should be doing more to promote peaceful foreign language classroom communities. As Kruger put it: "As communication specialists… TESOL professionals should be at the forefront of promoting peaceful interaction" (p. 17).

The LPA seeks to equip students with the skills necessary to succeed in the unstable environments of today. One of LPA's essential tools is learning effective communication techniques to avoid conflict and express emotions. Often, in order to avoid misunderstanding, communicators must rely on their self-awareness of their own identity as well as the background of 'the Other' in order to anticipate unintended confusion or offense. To practice and observe this in the language classroom, we can benefit from LPA studies by giving students the tools to analyze their own discourse, dialogues, and conversations. The natural pairing of language education and the LPA makes sense as both fields share the common purpose of communicating more peaceably and sustainably.

In this article, we first address the fields of TESOL and Peace Education (PE) separately and then comment on the contribution and value of studying them together within the LPA. Using this perspective, we explore the relationships between peace and language by sharing successful pedagogical approaches to teaching and learning using the LPA in a university EFL global issues education classroom. We seek to answer the question: How can we use the LPA to teach and learn to communicate more sustainably? The authors propose that the integration of the LPA and global issues education is a natural fit for the second language classroom, particularly in those classrooms that promote critical thinking as well as global citizenship.

Literature Review

TESOL in a Globalized World

As this century progresses, the need to re-envision education grows clearer. There are calls for the incorporation of specific 21st century skills such as the rapid acquisition of knowledge and the application of "problem solving, communication, teamwork, technology use, [and] innovation" to every task presenting itself to learners (Trilling & Fadel, 2009, p. 10-11). These skills overlap with the demands of globalization and global citizenship as we find ourselves inextricably linked to each other across the world, whether we are ready to accept that connectedness or not (Gaudelli, 2011). Cates (1999) believes that "English language teachers are in a unique position to promote the ideal of world citizenship through their work" as it is a means of creating cross-cultural understanding. We believe that both language education and PE play important roles in moving beyond surface-level understanding and towards a deeper commitment to global citizenship.

An important skill that links global education with PE is critical thinking (Ingram & O'Neill, 1999). Like global issues classrooms, PE classrooms are a natural and logical place to practice critical thinking as they offer in themselves connections to different perspectives, cultures, and lifestyles. These classrooms are "most immediately concerned with cross-cultural communication" and one should consider the goals and methods of PE classrooms carefully to address the urgent need for creating sustainable dialogues (Ingram & O'Neill, 1999, p. 30). One thing language educators can do to promote the theme of world peace in their classrooms is to model productive conflict resolution and mediation behavior while teaching their students how to reproduce it. Chetkow-Yanoov (1996) affirms that conflict resolution skills can indeed be taught and he shares problem-solving activities, from the playground to graduate courses requiring complex and critical thinking to negotiate conflicts. Johnson and Johnson (2009) show that a positive approach to controversy in the classroom can open doors to teaching and practicing how to synthesize and create novel solutions by working together through discussion. Similarly, Martinez and Niño (2013) advocate tasks in the target language that stimulate reflection and problem solving regarding social concerns. They found that the use of these types of tasks in the classroom promotes critical thinking behavior in students. In order for such activities to be successful, however, a safe space is crit-

ical, because "instead of focusing on the commonly held assumption that we are safe when everyone agrees, [we then] open up the possibility that we can be safe even in situations where there is disagreement and even conflict," (hooks, 2010, p. 87). Furthermore, by "teaching our students that there is safety in learning to cope with conflict, with differences of thought and opinion, we prepare their minds for radical openness...we prepare them to face reality," (hooks, 2010, p. 88). The LPA is especially well-suited to achieving this preparation.

Global Education & Critical Thinking

A fundamental part of global education is thinking deeply about the issues one is presented with. Such critical thinking, according to Brookfield (1987), "forces us to consider our own relationship to [an issue] and how we personally fit into [its] context" [as cited in Halvorsen, 2005]. Halvorsen (2005) himself explains this as "consider[ing] issue[s] from various perspectives, to look at and challenge any possible assumptions that may underlie the issue and to explore its possible alternatives." bell hooks (2010) would likely agree, but believes it takes time, as students must first learn to embrace and enjoy the power of thinking. She believes this can be achieved through engaged pedagogy, "a teaching strategy that aims to restore students' will to think, and their will to be fully self-actualized," (hooks, 2010, p. 8). As this requires exploration of identity and thoughtful use of language, the pedagogical application within the LPA is clear.

Utilizing such pedagogy can occur naturally in a classroom teaching a second language alongside the teaching of the language of peace, while achieving many more common teaching goals and objectives. Bloom's revised taxonomy delineates between lower order (remembering, understanding, applying) and higher order (analyzing, evaluating, creating) thinking skills which can be used as scaffolding for discussion questions within activities (Anderson & Krathwohl, 2001). When exploring global topics, debates and role plays can be particularly effective since they, "enable students to retain more information and gain a better understanding of abstract concepts than lectures and note-taking" (Raymond & Sorensen, 2008, p. 4). That deeper connection to the issues promotes critical thinking while requiring students to use more precise language in discussions and ensuring proper reflection of the role they have temporarily adopted. Critical media analysis or problem solving similarly encourage thoughtful discussion and careful consider-

ation of a multitude of opinions. Again, imprecise language can create misunderstanding as easily as clear language can allow students to delve deeper (Halvorsen, 2005). Establishing a high bar for students to develop critical thinking also creates a cohesive, meaningful learning environment where students feel comfortable taking risks. Engaging students in thinking critically creates the kind of environment suitable for the challenging topics that Peace Language approaches require.

Peace Education and Critical Thinking

Since World War II, the United Nations, national governments, and civil society have promoted the ambitious ideal that education can give people the "knowledge, skills, attitudes, and values" to prevent and resolve conflict and promote peace at all levels (Fountain, 1999, p.1). The earliest forms of PE focused on intercultural understanding as the foundation of peace (Harris, 2004). Proponents of PE believed that "an understanding of others and shared values would overcome hostilities that lead to conflict" (Harris, 2004, p. 9). With the majority of post-Cold War conflicts happening along ethnic or religious lines, PE has continued to focus on building understanding and acceptance of other cultures and peoples and the prevention of conflict (Huntington, 2011; Abu-Nimer, & Smith, 2016).

In the classroom, PE strives to create a safe, cohesive community where students feel comfortable sharing their opinions, taking risks, and engaging in dialogues about sensitive issues. The need for critical thinking skills in PE is apparent not only for the complex topics raised but also because of the necessity of engagement, commitment, and contribution from all members of the classroom in the discussion. Indeed, according to bell hooks:

"The most exciting aspect of critical thinking in the classroom is that it calls for initiative from everyone, actively inviting all students to think passionately and to share ideas in a passionate, open manner. When everyone in the classroom, teacher and students, recognize that they are responsible for creating a learning community together, learning is at its most meaningful and useful. In such a community of learning, there is no failure…. we leave the classroom knowing that critical thinking empowers us" (hooks, 2010, p. 11). A critically thinking classroom requires that all students are motivated and feel safe to opt in as this engagement is crucial to achieve what PE is trying to do. Similarly, they should feel

safe enough to express a desire to opt out when they are uncomfortable sharing on a particular subject.

The Language of Peace Approach and Peace Linguistics

In researching language classrooms that utilize themes of PE approaches and global issues to promote sustainable dialogue, the relatively new field of Peace Linguistics is emerging as a useful approach for further development. For a leader in the field of Peace Linguistics, Gomes de Matos, the difference between Peace Education and Peace Linguistics is that Peace Education is "communicating about peace" and Peace Linguistics is "communicating peacefully, constructively and humanizingly" (2000, p. 339). However, in his version of Peace Linguistics there is little systematic, in-depth analysis of language as it is being used. Through studying peace using the LPA, we focus on not only what is being said but how and why it is being said. According to Gomes de Matos: "Linguistic Peace Education aims to positively impact human relations through awareness and engagement… teaching assertive communication skills helps to break the typical passive aggressive cycle" (2000, p. 339). Increasing our students' awareness of how their identity influences their language, and how their language shapes a dialogue, widens the students' capacity to anticipate misunderstanding, empathize with the listener, and communicate constructively rather than destructively. Van Dijk et. al. (1995) reminds us that all elements of language can be manipulated for a certain purpose, either positively or negatively. Syntax can show power and exclusivity through the use of the passive or active voice, lexicon can express and persuade by deliberate language choice targeting certain groups, and local semantics allow us to choose what is made implicit or explicit to specific audiences. One particularly relevant example of manipulating lexicon during wartime in order to maintain a positive image of our military and weapons is by using terms like "smart bombs" and "surgical strikes" compared to referring to the enemy as the "Evil Empire" or "terrorists" (Van Dijk et. al., 1995, p. 26). Becoming aware of how we can manipulate the structures and functions of language to achieve a certain end is crucial in the context of studying peace, because a breakdown in communication due to a misunderstanding of discourse is often where conflict begins.

Although the connection between PE and linguistics appears to be a natural fit, the two fields have only recently been linked. In exploring this gap, Curtis

(2017) proposes some reasons for the lack of interdisciplinary research. One reason he suggests is the "compartmentalization of knowledge on which academic institutions are built" (p. 23) which means that researchers prefer to stay in their specialized area of study instead of collaborating with others who work in areas outside of their field of expertise (Curtis, 2017). Another possible reason for the delayed development of Peace Linguistics as a specialized field is because it has not been systematized into a theoretical model. That delay might be due to the fact that the inherently interdisciplinary nature of Peace Linguistics makes ownership difficult, or it might be because peace is more practical and less theoretical, which makes creating a theoretical model problematic (Curtis, 2017). Whatever the reason for the disconnect, it is hard to argue against the need for the fields of the LPA and Peace Linguistics, both of which could offer new insights and solutions to the growing conflict in our world today.

Having briefly considered the LPA and Peace Linguistics approaches, the question arises as to how to teach and promote peace in the English language classroom. One way is to focus on learners' ability to use language effectively. "If TESOL is concerned with providing learners with the necessary skills to communicate successfully with others, introducing aspects of Peace Education into the curriculum could promote peaceful communication" (Kruger, 2012, p. 22). Working with students to focus on our collective responsibility to communicate is critical for sustainable dialogues because words are so integral to our identity and to our dignity. The task before us is daunting because language is so connected to who we are and what we do that we can sometimes forget just how powerful language can be. We find it hard to apologize and fail to "recognize situations in which language, if used constructively could avoid serious conflict at the personal micro level and the global macro level" (Friedrich & Gomes de Matos, 2009, p. 20).

Friedrich and Gomes de Matos offer some practical activities that language teachers can use to promote the practice of peaceful discourse including asking students how we can "humanize a person linguistically" simply by using labels with positive connotations for our counterparts such as "peacebuilder, expert, mentor, patriot, role model etc" (Friedrich & Gomes de Matos, 2009, p. 24-26). They also encourage learners to write entries for a "dictionary of encouragement and praise", and "creating practical, transforming communicative alternatives such as turning an intended threat into a thought-provoking text or turning an intended intimidation

into an invitation" (Friedrich & Gomes de Matos, 2009, p. 24-26). When using role plays, debates, and negotiation in the classroom, Friedrich and Gomes de Matos (2009) encourage "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 on polemics and avoidance of pompous language used to separate and hide" (p. 26). Gomes de Matos (2014) suggests several ways to accomplish these goals in the classroom. One example he gives is encouraging the teacher to ask reflective questions such as, "How can my language students express their communicative dignity in speaking, writing or signing? How can they nurture compassion communicatively?" (p. 4). A second suggestion he gives is through alliterations which can serve as memory-jogging tools for applying the ideas of Peace Language to their own communication, for example, "AAA = Apologize right after Addressing a person Aggressively and BBB = Build Bridges for a Better world" (Gomes de Matos, 2014, p. 4). Finally, Friedrich and Gomes de Matos highlight the position of the teacher as a powerful role model and example to the class by displaying "positive language in the classroom, modeling consistent nonviolent communication and position[ing] classroom differences as a positive" (2009, p. 26).

Context & Practices

The materials used in the course described in this paper are the product of six to eight years of careful refinement in various second language classrooms. They have been modified for student levels as necessary or adapted to better fit changing course goals and structures. Despite this, the core remains the same – the use of role plays, scenarios, and negotiation as a method of helping students understand complex global issues while developing language and critical thinking skills.

The particular iteration of the course, from which this work's primary research data was gathered, was taught at a Japanese liberal arts university, in which the content was introduced in a research writing course that had global issues as its area of inquiry. The goal of the course was to instruct students how to develop secondary research skills and write research papers of approximately 2,000 words in length while deepening their knowledge on a self-selected topic. The course met three to four times a week for 70 minutes, though typically one of the four scheduled days was used exclusively for one-on-one tutorials between the student and instructor.

This course had been taught three previous times at this particular Japanese liberal arts university; however, a unique relationship between the two authors in 2015-2016 made this current research paper possible. One researcher (Researcher A), taught the described course over one ten-week term in late 2016, while the other (Researcher B), observed her teaching as a part of her MA thesis research on the reflection of global issues and Peace Education in second language classrooms. This current paper springboards off of Researcher B's primary data and findings, looking in particular, for evidence of student reflection on identity, or the importance of specific language use in classroom activities in creating more peaceful and constructive dialogues. In addition to class observation, Researchers A and B met throughout the term to discuss planned activities, student progress/concerns, and Researcher B was invited to help develop activities and materials. Additionally, she was responsible for giving a guest lecture on women's education in Africa and inviting guest speakers with expertise on women's issues globally.

The relevant data for this paper involved observational notes, student reflection journals, survey responses, and student interview transcripts (see Appendices A and B). Student reflection journals were typically assigned after discussion of a controversial topic in class or after a guest speaker, and in their responses, students were encouraged to express their reaction to and opinion on what they heard and to include examples to support their ideas. Student data were coded for student reflection on how they believed their experience in the class could contribute to a more peaceful world, and for this paper that student data was further separated and analyzed in relation to student identity, language, and critical thinking. The data were organized using thematic analysis (narrative inquiry), using those three areas as predetermined categories for evaluation, though some non-narrative analysis is also incorporated to allow for preservation of student voices (Barkhuizen, Benson, & Chik, 2013). A deeper, non-narrative analysis of the data is beyond the scope of this paper, although worth pursuing to further the develop the field of Peace Language.

Findings & Analysis

Identity

Identity and understanding different perspectives

Throughout the course, students had the opportunity to participate in many pair and group discussions in English about global issues, which gave them the space and time to reflect on and share their own opinions as well as to consider the different ideas of their group members. Many students shared how they considered the group discussions to be valuable because they could be exposed to and try to understand alternative points of view:

Table 1. Student comments on opinion and identity

"This class was a great opportunity to get a different point of view!" (Survey comment)
"Many people have different opinions and I liked listening to them." (Interview)
"This class actually changed my mind when I look at the news. It kind of helped me since I wasn't really sure about religious beliefs and conflicts. I started to understand why it's happening and why it's not being solved yet." (Interview)

The discussions in the course required students to think about their own backgrounds and beliefs and compare them with those of the other group members in a positive and respectful way. One student commented on the collective knowledge of diversity when he realized that other students might be more aware of certain issues than he was:

"Before I entered into college I kinda thought that I have more knowledge than others about global issues… but when I come [here] I realize[d] I don't know and there are so many people who know better… [this university] opened my eyes toward more issues" (Interview prompt: "Do you think this class helped you to become a better global citizen? Why or why not?").

Students' comments also showed evidence of self-awareness of their own identity and reflected on ways in which they needed to grow and adapt when discussing controversial global issues with others.

Table 2. Student reflections on self-evaluation during interviews when asked if they thought the course helped them to become a better global citizen

"I think I need to be more sensitive to biases or presuppositions in my mind." (Interview)
"We discussed religion, conflict resolution, identity and women's rights. The class made me realize how ignorant I was and still am about global issues. Now I know and care about global issues a little more." (Interview)

Observation notes of student discussion show that students had more productive conversations in which every group member could offer up at least one idea if students had a few minutes to individually think about the questions, make notes, or confer briefly with a partner before the longer 15 to 20 minute discussions actually took place.

Another technique that worked well for group discussion that seemed to give students more confidence and depth in their responses, both in terms of English language use and content, was if students were asked to discuss/talk about an assignment they had completed for that day (Observation notes). One student observed, "We need some time to think before we talk. I think that's it because, um, you have to prepare for some comments because we have discussion time. That's the point" (Interview).

In addition to class discussions, a second activity that was frequently mentioned in student surveys, interviews and reflection journals was listening to and interacting with guest speakers. The most commented on guest speaker was an American teacher who worked in Saudi Arabia:

Table 3. Student reflections on guest speakers

"Learning the customs of the Middle East allowed me to have better insight on why people value their styles and the perspective of people depending on different identities like language changed my idea of why they feel they belong to that." (Student reflection journal)
"My idea about education for women in developing countries changed by listening to a story about Saudi Arabia." (Student reflection journal)

With each guest speaker, students listened to their story, had the opportunity to ask questions and then reflected on the experience by writing a journal entry. One student remarked that, "I think guest speakers are useful in understanding the issue more deeply. I think it's good" (Interview prompt: What activity was most useful

for you in understanding the content of the course?"). The chance to listen to a
new perspective, to consider the questions posed by fellow students, and to take
the time to craft a written response individually gave students the time and the
space to understand a different perspective and think about how it related to their
own identity, culture and background.

Identity, role-plays, and negotiation

Researcher A modeled and contextualized examples of charged political language
from the 2016 U.S. presidential election and helped students develop constructive
conversations on religious/cultural conflict, political ideology, and Japanese terri-
torial disputes. Students seemed to feel that stepping into the role of someone with
another viewpoint on such controversial issues helped them broaden their under-
standing of both the topics and why they are so difficult to resolve internationally.
Several students particularly valued experiencing how all the perspectives came
together, whether or not they led to resolution of the dispute at hand:

Table 4. Student reflections on multiple perspectives

"I liked role play. . . First, I can hear a lot of people's ideas like um some people come up with the idea that I even did not imagine … to create a new organization to own that island, not China or Japan but that organization. . . only one person's brain can create only one people's idea but if we all get together we can have like five or like twenty people's ideas." (Interview - references negotiation of Japan's territorial disputes)
"This class made me think about other people's perspectives more and . . . what other people value. In global issues and what's going on around the world, I didn't really get why people were being stubborn or not giving away their opinions and not listening to other people I guess. It made me realize that there are some things they can't compromise on" (Interview – references activity designed to illustrate Mid-East religious conflict)

Similarly, some students gained appreciation for how people's beliefs and opinions
develop and how those beliefs/opinions can influence their actions. They began to
understand how subjectivity can complicate perception of other individuals or of
their behavior:

Table 5. Student reflections on subjectivity

"I realized the difficulty to negotiate and make an agreement. I also learned each of the groups has their own positions and reasons for their insists [sic]." (Interview)
"My perspective changed on ideology you know. I thought I would be rather liberal, but I somewhat understand what the conservatives think and some points I couldn't deny their opinions. Like I think I just tried to think more objectively from now on. I try to. But that's a hard thing, you know. Sometimes I will be subjective and not even realizing it." (Interview)
"It was interesting to analyze many problems in the world based on the ideology. I hadn't done that before...The other thing is the discussion we are doing right now. We are mediators of the island territory dispute. I used to live in China before at the time when Tokyo nationalized the island and it was a hot topic so ...just tak[ing] a step back and be[ing] a third perspective was really good." (Interview)

As the quotes above indicate, whether students experienced a convergence or divergence of perspectives, the activities were all useful to understanding the dynamics and mechanics of conflict. Developing an appreciation for, and proficiency in, using language peacefully is key, especially when expressing and responding to differences of opinion.

The Importance of Language

Language for expressing emotions and opinion

A significant way that students benefited from focusing on language in this global issues class was the strategies Researcher A shared for expressing emotion and opinion in a constructive, non-threatening way. This was mainly accomplished through modeling; she asked questions when she did not understand, probed students if additional information and examples were needed and was not afraid to respectfully express her disagreement with a student's point of view. "You might have a point but I'm not sure I fully agree; can you explain what you mean in a different way?" (Observation notes).

Using this type of speech as an example and Researcher A as a role model, students were encouraged to be curious and question what they did not understand instead of making assumptions. This kind of free speech environment created a safe community in which students felt supported sharing their emotions and opin-

ions, but were also accountable to each other to ensure it was done in a respectful and responsible way.

Table 6. Student reflections on expression and understanding when asked in interviews what they enjoyed most about the course

"The writing part is enjoyable for me but it may be biased because it's only my opinion but when I discuss with other members we can share other opinions and ideas so yeah it um encouraged me to understand others' views." (Interview)
"It depends on the topic, but I enjoyed the small group discussions especially the review of my essay. It was really nice. I could learn from other person and also I could express what I want to say in my words and through my voice." (Interview)

Through group discussion, especially when reviewing each other's essays, students were able to go beyond sharing and understanding different opinions by using what they learned to incorporate new perspectives into their research papers.

In addition to emphasizing the power of using language for questioning and clarifying information, Researcher A also modeled healthy conflict management strategies. Students were encouraged to be respectful of others' opinions and Researcher A demonstrated that disagreement and differences of opinion could be productive if handled constructively. The Instructor also used language and emotion in a powerful way by providing personal examples of conflict in her life. This modeled honesty and vulnerability through the use of her specific experiences and feelings. This can be a very useful and effective way to deal with sensitive and emotional conversations as group members are only able to react; they cannot disagree with or deny the events and feelings shared.

One powerful example of this was when Researcher A shared with the class the political differences and divide present in her immediate family in the U.S. during the thematic unit on identity and ideology. She commented that the feelings and separation felt at home seemed to mirror that of the country as she perceived it in the media and discussed with the students how trying to understand the other side's point of view, even when we disagree, is much more helpful in reaching a compromise than ending in conflict. Some students found this fascinating:

"She gives like many new ideas and perspectives that we've never imagined [like] what people in the U.S. are thinking about Trump [and] her experience with those conflicts[...we knew]...how Trump is reported but it is of course sometimes biased because media always re-

port negative things...there [are] people who voted for him but nobody [admitted it]." (Interview)

Researcher A's careful word choice and tone plus her modeled behavior of validating and appreciating everyone's opinions and contributions showed students that every voice is worth listening to. Her example also encouraged students to take care with their language when expressing their opinions and reacting to those of their classmates:

Table 7. Student reflections on the language of valuing and appreciation when asked in interviews if the course caused any changes in their habits or opinions

"I like group discussions because that made me think critically...I am kind of having trouble expressing my opinions, but now I kind of feel confident .... I really liked the ideology class, like are you on the right or left? That made me think … Some people think differently but I think differently, too. That experience was pretty precious I think." (Interview)
"I didn't know about the situation in Japan because I didn't have such friends so I got a lot of information...also I could improve how to express my thoughts in English and...shape my thoughts [better]." (Interview)

This focus on language to create a sustainable dialogue created an environment conducive to productive group discussions. Students gave increasingly longer, even nuanced explanations for their opinions and moderated the intensity of their language choices. These actions were evidence of critical thinking that created a space for students to develop even deeper skills related to both their learning of global issues content and their use of English.

Language for critical thinking

Of the twelve positive student survey responses (out of fifteen total), students shared that the course allowed them to have discussions in which they could talk and think deeply about hard topics, that the paper helped them practice analyzing and connecting ideas, and that activities like role plays and mock negotiations were helpful in challenging them to evaluate and defend arguments. The three negative responses referenced feeling discomfort when discussing difficult topics due to insufficient background knowledge or English ability. Many students recognized their uncomfortable feelings as a sense of growth or self-awareness regarding their knowledge base. Though previously discussed in relation to identity, this is also a sign of development in critical thinking:

Table 8. Student reflections on challenges of critical thinking and growth they experienced

"At first I thought this class was really challenging but through the various lectures, role plays and reflections I think it enriched my understanding of global issues and made me more keen towards the international society which I wanted to nurture." (Survey Comment)
"Since I have taken this class, I understand the Islamic problems and I became able to think the position of Muslims." (Survey Comment)
"I didn't know about the situation in Japan because I didn't have such friends so I got a lot of information and also I could improve how to express my thoughts in English and also I could shape my thoughts more better way." (Interview)

Similarly, students indicated a sense of responsibility to learn and understand more for participation in global society as informed citizens. Students frequently expressed embarrassment or indicated increased curiosity about the world:

Table 9. Student reflections on global citizenship responsibility when asked if the course helped them to become better global citizens and if they thought courses like these were important to take while in university.

"I'm taking this class because I wanted to learn more about global issues. Right now I'm really ignorant about global issues, but I thought it's necessary for me to know the systems, backgrounds and issues of international society." (Interview)
"I think, you know, everyone should try to be a global citizen because we're basically on the same boat, on the Earth, you know. If we don't think about climate change it will affect everyone like one stance kinda influences others in the Earth. So yeah, I think this class helped me to think about it more." (Interview)
"I hardly had any knowledge about world affairs and I was kind of embarrassed about that so I thought that taking this course would be a good thing for me… You have to know this stuff, global issues, to be a proper person." (Interview)
I now know that like those international news sometimes affect our life. I started reading the English book for the populism...for the research paper but [also to learn] why people get so interested in populism...I started to read it for 50% my research paper, 50% for my own interest." (Interview)
"Before taking this class I know only few things about world religion, right or left wing etc. Now, I become very curious about the world!" (Survey Comment)

Acknowledgement of such responsibility suggests some students increasingly possessed higher order critical thinking skills.

Students also demonstrated evidence of critical thinking in the way they talked about issues or activities. Comments reflected the higher order thinking skills (HOTs) of Bloom's revised taxonomy (Anderson & Krathwohl, 2001), particularly analysis and evaluation. For their research, students were encouraged to ask about the source of the material as well as to consider the primary ideology and agenda of the funding organization of the source in order to investigate potential bias or misinformation (Observation notes). This applied to their own personal growth, and in how they responded to the opinions of others. They evaluated their own beliefs and how they had or should be modified:

Table 10. Student reflections connecting to HOTs of Bloom's revised taxonomy: evaluation

"I think I need to be more sensitive to biases or presuppositions in my mind." (Interview)
"Before this class I hate the way be Gandhi because it had seemed to be ridiculous. But in my class, I learned the background thought of Gandhi and it changed me." (Interview)
"There were many things that changed my perspective on way of making peace." (Survey Comment)

Other students showed evidence of taking the knowledge they had learned about religion or political ideology and applying it to other scenarios. One student recalled, "My biggest memory is the part about religion and peace that's interesting because I didn't know about religion so much so I know I can understand other religion view and how they are connected to peace so that as/is? interesting." (Survey Comment). This transfer of information became the root of their research papers, demonstrating they were capable of thinking more critically about a variety of issues, not just those covered in class:

"I wrote about the nonviolent movement in Okinawa so I thought the nonviolent part was really interesting. I also liked the children's book part about bullying because of race. I was really surprised. Maybe I could not notice that situation so it was a problem for them and also for me." (Survey Comment)

Student reactions to this global issues classroom mirror Paul and Elder's (2006) description of critically thinking students, in that they

"question[ed] information, conclusions, and point[s] of view. They [strove] to be clear, accurate, precise, and relevant. They [sought] to

think beneath the surface, to be logical and fair. They [applied] these
skills to their reading and writing as well as to their speaking and listen-
ing (p. 2)."

Through all this, changes in how the students engaged topics as well as the lan-
guage they used indicated the ability to deconstruct biases in the input they re-
ceived, the language they produced, and most importantly, regarding their own
place in a global society. From our perspective, this is an essential part of what the
LPA aims to achieve.

Conclusion

University classes that focus on teaching both language and global issues en-
courage a practice of empathy and vulnerability, foster an atmosphere of respect,
increased tolerance and mutual understanding, require critical thinking and pro-
mote a habit of lifelong learning – all important and valuable characteristics of
sustainable and peaceful communities. Hosack (2011) agrees that educating about
global issues through the teaching and learning of a foreign language goes beyond
simply presenting and practicing content but encourages students to think about
becoming global citizens themselves.

"In addition to helping learners improve their English language profi-
ciency using the global issues approach, EFL teachers can also make a
significant contribution to their students' development as global citi-
zens… teachers need to articulate a broader role for themselves in
teaching for global citizenship, one that does not rely exclusively on the
selection of "global" content, but which emphasizes the distinctive con-
tribution they can make as language teachers, for example by nurturing
intercultural competence and skills for engaging in democratic dia-
logue" (Hosack, 2011, p. 137).

The types of classroom activities studied in this project exemplified skills that
are essential to graduating global citizens who are engaged and committed to a
more peaceful world.

By incorporating group discussions, role plays, debates, and including global
issues content, students can consistently participate in an environment that fosters
thinking about others, values new perspectives, and stimulates a curiosity about
the world while learning how to thrive academically. Such activities necessitate

students gaining opportunities for realistic practice and meeting an instructor who models these dynamics and characteristics in and beyond the classroom.

Our analysis of student reflections through interviews and surveys show that Peace Language approaches and global issues are a natural fit in the foreign language classroom because they both require critical thinking, an awareness of one's own self and a consideration of the Other. Students gained a clearer picture of their identity through understanding new perspectives and taking risks by engaging in uncomfortable conversations. They also learned the importance of using words to express emotions and opinions by watching others manage conflict through constructive communication and then trying it themselves. Throughout this process, the students were required to think critically, an action crucial when adapting one's own perspective after acquiring new understanding from the opinions of others.

The researchers hope their students recreate the model of a sustainable and peaceful classroom community off campus as well, by reproducing the linguistic and critical thinking strategies and skills they learned and practiced together. Although one can argue that communicating peacefully and sustainably is necessary for a career or for successful relationships, our students advocated best for the utility of Peace Language approaches by saying, "We're all in the same boat – Earth… you have to know this stuff to be a proper citizen" (Student Interview). We could not agree more. The creation of a peaceful and sustainable *global* conversation will require commitment, engagement, and conscientious communication from us all.

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Appendix A

Semi-structured interview questions and format

I.   **Introduction**
   a.   Greeting and thank you
   b.   Explanation of project
   c.   Consent to participate and record
II. **Warm-up**
   a.   Was this class your first choice? Why or why not?
   b.   How is the class going so far?
   c.   Is the class what you expected? Why or why not?
III. **Content**
   a.   In this course, do you think you learned more about global issues or more about how to write a research paper or was it equal? Why?
   b.   What was your favorite topic or theme? Least favorite? Why?
   c.   What was your favorite activity that helped you to learn about global issues? Least favorite? Why?
IV. **Communication**
   a.   Do you feel you received enough help with writing a research paper in this class? Why or why not? What did you want more/less of?
   b.   What was the most useful activity for you when learning to write an analytical research paper? Least useful? Why?
V.   **Challenges and Benefits**
   a.   What was your overall favorite thing about this course? Why?
   b.   What was your overall least favorite thing about this course? Why?
   c.   What was the most difficult thing about this course? Why?
   d.   If you could change something about this course, what would you change? Why?
VI. **A culture of peace**
   a.   Do you think this class helped you to become a better global citizen? Why or why not?
   b.   Has this class changed your opinion about anything? Changed habits?
   c.   Do you think it's important for ICU to offer classes like this? Why or why not?
   d.   Would you recommend other students to take this course? Why or why not?
VII. **Advice and improvements**
   a.   What is something that you wish your instructor knew?
   b.   If you were the instructor, what would you do differently?
   c.   Do you have any advice for new teachers giving a class like this for the first time?
VIII. **Conclusion**
   a.   Is there anything else that you want me to know?
   b.   Thank you very much for your time – I really appreciate it!

Appendix B

Pre/Post Questionnaire

The results of this survey will be used as part of an MA thesis as well as to develop curriculum of future English language courses. Please answer honestly. This survey is voluntary and anonymous; it does not affect your grade in any way.

Gender: M / F / Other   Age: _____   Year in university: _____

Have you ever visited another country besides Japan? Yes / No   If yes, where did you go? _____

If yes, what is the longest total time you have spent outside the country? _____

Circle the word which best describes your opinion on the following statements:

1. I feel confident about my English academic writing skills.

Strongly agree   Agree   Neutral   Disagree   Strongly disagree   I don't know

2. I feel confident about my knowledge about world affairs/global issues.

Strongly agree   Agree   Neutral   Disagree   Strongly disagree   I don't know

3. I am interested in learning about world affairs/global issues.

Strongly agree   Agree   Neutral   Disagree   Strongly disagree   I don't know

4. I am interested in understanding different cultures/backgrounds.

Strongly agree   Agree   Neutral   Disagree   Strongly disagree   I don't know

5. I am interested in discussing world affairs/global issues in English.

Strongly agree   Agree   Neutral   Disagree   Strongly disagree   I don't know

6. I think it is important to learn about global issues and world problems in a foreign language class.

Strongly agree   Agree   Neutral   Disagree   Strongly disagree   I don't know

7. I feel confident about my critical and analytical thinking skills.

Strongly agree   Agree   Neutral   Disagree   Strongly disagree   I don't know

8. I feel confident about resolving conflicts.

Strongly agree   Agree   Neutral   Disagree   Strongly disagree   I don't know

9. I am comfortable expressing my ideas in writing in English.

Strongly agree   Agree   Neutral   Disagree   Strongly disagree   I don't know

10. I am comfortable sharing my opinions during discussions in English.

Strongly agree   Agree   Neutral   Disagree   Strongly disagree   I don't know

11. I feel it is important to share my opinions on global issues during class discussions.

Strongly agree   Agree   Neutral   Disagree   Strongly disagree   I don't know

12. I think global awareness in expressing my own opinion in public will be helpful in my future career.

Strongly agree   Agree   Neutral   Disagree   Strongly disagree   I don't know

13. I currently volunteer with an organization or club on campus or in the community.

Strongly agree   Agree   Neutral   Disagree   Strongly disagree   I don't know

14. Are you glad that you decided to take this class? Why or why not?

_____

_____

_____

_____

15. Did your idea or knowledge of global issues change during the term? If so, how?

_____

_____

_____

_____

16. Did your idea or knowledge of academic research writing in English change during the term? If so, how?

_____

_____

_____

_____

17. Is there anything else you think it's important for me to know about this class?

_____

_____

Thank you for your time and your opinions in filling out this survey!

Peace Linguistics in the Classroom

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Abstract

Peace Linguistics (PL) has, in some ways, been around for many years. However, most applied linguists do not appear to have ever heard of PL much less studied, researched or taught it. In recent years, especially in 2017 and 2018, that has started to changed, beginning with what appears to be the first PL course of its kind ever to be taught. That course was taught at Brigham Young University–Hawaii (BYUH), offered by the English Language Teaching and Learning Department, initially as an elective, with no prerequisites, then offered in conjunction with the BYUH Peacebuilding program. One of the questions that has been asked with increasing frequency in recent years is: What does Peace Linguistics look like in the classroom, with students, teachers and course materials, as well as with assignments and assessments? This paper provides initial answers to those questions.

Keywords: Peace, War, Peace Linguistics, Conflict, BYU–Hawaii

Introduction and Overview

Peace linguistics (PL) is currently being defined as: "an area of applied linguistics, based on systematic in-depth analyses of the ways in which language is used to communicate/create conflict and to communicate/create peace. PL is interdisciplinary, drawing on fields such as peace studies/peace education and conflict resolution/transformation, bringing those together with fields such as sociolinguistics and critical discourse analysis, including text/genre analysis" (Curtis, 2018a).

What distinguishes PL from other fields of applied linguistics and discourse analysis is its focus on the structure and functions of language in relation to conflict and the lack of conflict, often referred to as though it were a dichotomous

War vs. Peace relationship, although the reality is a more complex continuum (Curtis, in press).

As recently published definitions and details of PL can be found elsewhere (see, Curtis, 2017a; Curtis, 2017b; Curtis 2018b), this paper will focus on providing details of a credit-bearing, university level PL course, which have not been provided in this level of detail before. Also, this PL course appears to be the first of its kind being taught anywhere. We will, then, address the overarching question: 'OK, but what does Peace Linguistics actually look like, in a classroom, with regards to teachers and students? Not just as a theoretical construct within applied linguistics?' With that kind of practical focus, we first discuss the context, then the course participants, including the teachers, and the learning outcomes. We then present details of the materials used on the PL course, the in-class activities, the assignments and assessments. The last main part of the paper looks at some of the challenges faced, by the teachers and the students, how those challenges were addressed, and what changes will be made to the PL course next time it is offered (January, 2019).

The BYUH Context

As Curtis (2017c) argues, in *Methods and Methodologies for Language Teaching: The Criticality of Context*, the place in which the teaching and learning takes place is too-often relegated to the background, behind such factors as methodology, technology, postcolonial politics, policies, etc. However, that is an unfortunate and unhelpful oversight, as the place can be at least as important as all those other factors. Therefore, we will start with a brief presentation of the Brigham Young University system, and of Brigham Young University–Hawaii (BYUH) in particular.

The first two iterations of the PL course took place at BYUH, in the town of Laie, on the island of Oahu, Hawaii. This campus is unique in that its location is part of the rural, Northeast side of Oahu (Hawaiian Islands). The remoteness of Hawaii can be seen by the fact that the nearest land mass is the mainland USA, at approximately 3,700Kms (2,300 miles) or a five-to-six-hour plane ride away. Oahu is the most populated of the Hawaiian Islands and is well-known for landmarks like Honolulu and Waikiki, which is mostly occupied by 8-9 million tourists a year. However, approximately an hour's drive away from the hustle and bustle of Waikiki is the town of Laie with a population of just 6,000 (approx.) who are pre-

dominantly members of The Church of Jesus Christ of Latter-day Saints (hence-forth, 'The Church', as 'Mormon' and 'LDS' are no longer acceptable short forms; see Weaver, 2018). The Church of Jesus Christ of Latter-day Saints is also the governing body of BYU–Hawaii.

Three universities are under the auspices and the jurisdiction of the Church's Educational System: Brigham Young University, Provo (BYU), Brigham Young University–Idaho (BYUI), and Brigham Young University–Hawaii (BYUH). As with many faith-based educational organizations, the Church underwrites many of the costs, and heavily influences the educational processes and procedures at each university. For example, an annual ecclesiastical endorsement is required by all teaching staff, prayers are offered at the beginning of every class, the teachings and the terminology of the Church are common in classroom instruction, and principles taught in religious gatherings and services are often used to explain concepts in BYU classes.

However, BYUH differs to the two campuses located on the USA mainland, especially in its diverse linguistic and cultural makeup. For example, at BYU and BYUI, the norm is to see a large Caucasian population of Latter-day Saints. With such a demographic comes certain ways of how those Latter-day Saints perhaps understand their religious principles, which therefore may impact the ways in which they worship. Although both BYU and BYUI have a number of students from a variety of different cultures and nationalities, they are small minorities. In sharp contrast, the student body at BYUH is extremely diverse, culturally and linguistically, and the international students play a major role, especially because of the small student population at BYUH, compared to BYU and BYUI. Consequently, the students of BYUH bring with(in) them a rich and wide variety of different experiences as Latter-day Saints. Consequently, although the teachings and the principles of the Church are 'standardized' worldwide, the articulation and application of those principles can be somewhat different, depending on the context and culture in which the learning takes place, which may be especially the case at BYU–Hawaii.

The BYU–Hawaii campus is unique among the three sister campuses in a number of ways. First, there are fewer than 2,800 students enrolled at BYUH, compared with 33,500 at BYU, and 31,250 at BYUI (approx.). However, more than 50% of BYUH students represent international countries, compared with just 4%

at BYU. Most students at BYUH are from its target area of the Pacific Islands and Asia, contributing to an unusually diverse and culturally enriched campus. Such a population means that there is the potential for the teachings of the Church to be understood through many more cultural and linguistics lenses than on the two mainland USA campuses. Therefore, the international perspective of the Church may be more visibly embraced at BYUH, as most students have direct, daily experience of concepts such as 'intercultural communication', and it is common to hear many different languages being spoken everywhere on the BYUH campus, by students, faculty and staff.

The relatively small number of students attending BYUH enables close classroom interaction and instruction, and smaller teacher: student ratios, with an average of 15-20 students per class. BYUH is also unusual as it is an all-undergraduate campus, with faculty focusing on excellence in teaching, rather than researching, publishing, presenting, etc. And as in some other religions, such as traditional Catholicism, marrying young and starting families early are typical amongst Latter-day Saints. Therefore, a significant number of BYUH students, most of whom are in their early 20s, are either recently-married or preparing for marriage. As a result, it is not uncommon to see students (mother or father) with a young child in class, or parents handing their children to each other in between classes from either of the BYU campuses, but it is probably more noticeable on a small intimate campus like BYUH.

The Peace Linguistics Course Participants

As we reported above, the context of BYUH is unique in a number of important ways. However, one common universal in education is the uniqueness of every student and teacher, making every lesson, class, and course different from each other. We are, therefore, going to briefly summarize here some of the most salient features of the two groups of students who have completed the first two PL courses.

In terms of linguistic and cultural diversity, the Winter 2017 cohort was more diverse, with course participants (CPs) from Canada, Japan, Mainland China, Mongolia, the Philippines, Samoa, Tahiti, Hong Kong and the USA. The latter two groups were the largest, with six students from mainland USA, four from Hong Kong, and one from each of the seven other countries. Needless to say, having students from nine distinct linguistic and cultural groups in a class of just 17 students (and not a

language-learning class) made for a much more diverse classroom than those elsewhere, bringing a tremendous breadth and depth of perspectives, understandings, and opinions. (Reflecting the challenges of the PL course, in 2017, one of the seven students from mainland USA dropped the course after a couple of weeks.)

The Winter 2018 PL cohort was less diverse in some ways, but more so in others. For example, of the 18 CPs, including two language teachers at BYUH, both from South Korea, who audited the PL course, 12 of the 18 were from Mainland USA, plus two from the Philippines, and one of each from Australia, Canada, and Fiji. However, in terms of local course participants, the Winter 2018 cohort included a student who was born and raised not only in Hawaii, but on the island of Oahu, and in the town of Laie, whereas there were no local students in the Winter 2017 cohort. Also, in the 2018 cohort, there was a wide variety of minors, including: Communication Studies; Cultural Anthropology; Elementary Education; Political Science; and Social Work. However, the two main majors (in 2018) were TESOL (seven) and Peace-Building (eight), creating opportunities for interdisciplinary discussions, but also creating some challenges too (see the section below, on Challenges and Changes). Again, reflecting the challenges of the PL course, three students (two from mainland USA, and one from Mongolia) dropped the 2018 PL course.

The average age range for both cohorts was early to mid-twenties, with less gender-imbalance in 2017 (10 females and 7 males), but more in 2018, with nearly three times as many females as males (13 and 5, respectively). The Winter 2018 cohort was also asked to give brief details (in writing, on a demographics data sheet, given out during the first lesson) of their future plans, on the basis that what they planned to do in the future would shape what they were doing then. Understandably, before completing an undergraduate degree, some course participants were undecided, but the two most common written responses were 'Graduate School' and 'Teach Abroad'. Other responses included 'working with refugees' and '[US] State Department internship'. However, the response that best summed-up not only the range of possibilities at that stage of life and learning, but also the challenges of deciding what to do next was the student who wrote: "become a helicopter pilot, doula, actress, or peace advocate for restorative justice – but really, I don't know yet".

As well as the students who are completing a course, an integral part of any course participant group should be the teacher(s). Therefore, brief details of each of the two co-authors of this paper are given here. Curtis, who was born in England, of South American and Indian parents and grandparents, started his professional life working in hospitals in England, as a Senior Medical Science Officer, then went from science education, to language education, and from there to applied linguistics. He left that path, to pursue a career in teaching, first science teaching, then language, and finally, linguistics, completing a teaching degree, a Master's in Applied Linguistics, and a PhD in International Education, with both of the latter completed at the University of York, in the UK. He is not a member of the Church. Tarawhiti was born in New Zealand and is of Maori ethnicity, with her parents' lineage coming from two main Maori tribal areas of New Zealand. She attended BYUH as an undergraduate, where she studied Business, and worked in various Management positions in New Zealand. After losing motivation to further climb the corporate ladder, she changed to Teaching English to Speakers of Other Languages (TESOL) and she completed a TESOL Certificate and Master's in TESOL at BYU. She then went on to complete a PhD in Second Language Instruction at Auckland University of Technology in New Zealand. She is a member of The Church of Jesus Christ of Latter-day Saints.

Learning Outcomes for the Peace Linguistics Course

BYUH recently developed three sets of learning outcomes for each of its courses: Institutional Learning Outcomes (ILOs); Program Learning Outcomes (PLOs); and Student Learning Outcomes (SLOs). The ILOs relate to the Mission and Vision of the University, and in relation to the PL course, one of the five Vision statements is: "Preparing men and women with the intercultural and leadership skills necessary *to promote world peace*" [emphases added]. The connection between that part of the Vision of the University and the PL course can be seen in the brief description in the 2017-2018 Course Catalogue, which is what students consult when deciding whether to enroll on a particular course: "An examination of the languages of peace and of conflict, from an applied linguistics perspective, analyzing and creating written and spoken texts, to identify recurring patterns and themes."

For TESOL majors, from 2018, a pre-requisite for the PL course is to have taken and passed (with a final grade of at least a C+) a course titled 'Introduction

to Linguistics', which is described in the Catalogue as an: "Introduction to the study of language; its structure, acquisition, history, variability, and neurological basis". It is important to note that, the second time it was offered, in the Winter 2018 semester, the PL course was cross-listed with the Intercultural Peacebuilding program (IPB). For students from that IPB program, the prerequisite for the PL course was a course titled 'Intercultural Peacebuilding', which is described in the Catalogue as: "An interdisciplinary look at how to build peaceful families, communities, organizations and nations. Special emphasis will be placed on intercultural conflict".

Those two different prerequisites created one of the main challenges for the PL course, as those CPs who have completed the 'Intercultural Peacebuilding' course have a grounding in that area, but may know little, if anything, about Linguistics. However, those CPs who have completed the 'Introduction to Linguistics' course have a grounding in that area, but may know little, if anything, about Peacebuilding. To bring those two different groups of students together, the SLOs for the Winter 2018 PL course were listed as follows:

By the end of this course, successful participants will be able to:

1. demonstrate an in-depth understanding of the fundamentals of communicating for peaceful purposes, using written and spoken language
2. explore, examine and articulate the cultural and linguistic aspects of the languages of conflict and of peace
3. gather, analyze and present data on people's perceptions of peace, in relation to language and culture
4. present/perform and explain an original, creative work – poetry, song, painting, dance, etc. – reflecting what they have learned on the course
5. carry out a critical discourse analysis of a text which shows how language can be used to create peace or to create conflict

In terms of disciplinary domains of knowledge in relation to where university courses are housed, because of the linguistics focus of the PL course, it was decided that it will be offered by BYUH's Department of English Language Teaching and Learning, rather than by the International Cultural Studies program, or the Center for Intercultural Understanding, which offers the IPB program.

 Materials for the Peace Linguistics Course

After much searching, reviewing, and discussion of potential materials, the book chosen as the core text for the PL course was *The Language of Peace: Communicating to Create Harmony* (2013), by Rebecca Oxford. That book is part of a Peace Education series, the first book in which was Educating Towards a Culture of Peace (2006) by Yaacov Iram, with the most recent book in that series being *Gender, Sexuality and Peace Education* (2018) by Laura Finley. There are now nearly 20 books in that series, including a second book by Rebecca Oxford titled *Understanding Peace Cultures* (2014).

One of the reasons for choosing Oxford's *The Language of Peace* (2013) as the main text for the PL course is the fact that she is one of the few people in the field of Peace Education who is also well-known for her work in the area of language teaching and learning, specifically her work on learning styles and learning strategies (see, for example, Oxford, 1989). Oxford's *The Language of Peace* (2013) is presented in four main parts: Fundamentals of Communication for Peace (pp. 3-140); Learning the Language of Peace through Words and Images (pp. 145-248); Using Peace Language with Other Cultures (pp. 251-325); and The Language of Peace in All of Us (pp. 329-354). Although not every chapter of the Oxford (2013) book was covered during the PL course, key chapters from each of the four parts were assigned for pre-class reading, which were then discussed in class. Although the cost of materials is not usually discussed in published papers in education journals, another factor in choosing Oxford (2013) as the core text was because the BYUH Library purchased an electronic copy of the book that could then be made available (via a licensing agreement) to the students at zero cost to them.

In addition to the readings from Oxford (2013), a number of recently published supplementary readings were recommended, including, 'Back from the Battlefield: Resurrecting Peace Linguistics' (Curtis, 2017a), and 'Creatively Negotiating the Place of Spirituality in the ELT Curriculum' (Mambu, 2017). In addition to scholarly books and articles, the end of the first year of the new presidency of the USA, in January 2018, provided a rich and voluminous source of linguistic material in the media, which students were encouraged to read out-of-class, and which were also discussed in class. For example, on 30 January (2018), an article appeared in the online edition of *The Washington Post* titled 'The words Trump used in his State of the Union that had never been used before' (Fischer-Baum, Mellnik & Schaul). That

article focused on: "Words that hadn't been said in a State of the Union (or annual address) until this president said them". Fischer-Baum, Mellnik and Schaul explain that: "Every president adds some new words to the presidential lexicon", and the Post article presents a detailed and annotated list of 'new' words used in the previous 26 presidential addresses, by Presidents Trump, Obama, Bush and Clinton.

In addition to written material, extensive use was also made of videos, for example TED Talks. On the linguistics side, we watched talks such as Anne Curzan's, titled 'What makes a word 'real'?' which was viewed, as of November 2018, nearly 1.8 million times, since it was posted in March 2014. On the peacebuilding side, we watched talks such as 'A realistic vision for world peace', by Nobel Peace laureate Jody Williams, with more than 745,000 views of as November 2018, since it was posted in December 2010. PL course participants were also encouraged to bring to class their own examples of news reports related to PL.

In addition to the international perspective, media materials that related to national and local news were also included. For example, in January 2018, a local Hawaiian resident made international news for speaking only Hawaiian in a court on the island of Maui, and refusing to speak English (Tahir, 2018). That refusal resulted in a judge ordering the arrest of the local resident. Although the arrest warrant was later rescinded, the ruling drew global attention to the issue of language rights (which is part of the PL course) in this case, post-colonial language rights in Hawaii. The course participants' social media accounts were also drawn on in-class, to look at news reports in their hometowns and cities. Such reports made it possible to set the contents of the PL course not only within the international context, but also within national and local contexts as well.

In-Class Coursework

The Winter 2018 PL course started in early January and lasted until the end of February, with the class meeting three times a week (Monday, Wednesday and Friday), for 110 minutes each time (2pm to 3.50pm). There were no classes on Dr. Martin Luther King Jr. Day, in January, and no classes on Presidents' Day, in February. Deducting those made the 2018 PL course 19 classes of 110 minutes (usually with no break), or a total of approximately 35 hours of in-class teaching and learning. The benefit of such a relatively intensive schedule is that the learners and the teachers are 'immersed' in their studies, in this case, of PL, and a great deal of ma-

terial can be covered in a relatively short time. However, the downside of such an arrangement is that there is little time for the deep-level processing of large amounts of material, as there is no more than a day or two between classes.

Much of the in-class time was spent discussing the assigned readings and videos, and/or the readings/videos the CPs had found and brought to class. Different language modalities were also connected in-class, for example, playing video recordings of speeches by Dr. Martin Luther King Jr. and (Past) President Barrack Obama, before and/or after reading and analyzing the written transcripts. In the section below, on Assessment and Assignments, some of the problems of formal, written in-class assessment of the course participants' understanding of the material will be discussed. As a result of those problems, the in-class, closed-book, written assessments were replaced with unannounced pop quizzes, which were peer-marked or self-marked by the course participants, but the completed and marked quiz sheets were returned to the teachers. Although the marks for those pop quizzes did not count towards the CPs' final grades for the course, the marks nonetheless provided an opportunity for the learners and the teachers to see who had completed the readings, and how much of what they read they appeared to have understood.

To help structure the in-class discussions, some of the extension activities at the end of each of the Oxford (2013) coursebook chapters were adapted for application purposes in the PL course. For example: "Talk about one or more of your own specific authentic life experiences regarding the six dimensions of peace presented in Part A, Chapter 1. Feel free to add more dimensions!" (adapted from Oxford, 2013, p. 26). The in-class time was also used to develop specific skills, such as critical discourse analysis and text analysis skills, as well as, for example, how to gather, analyze, and present small-scale survey data, which the CPs had to do for one of their main assignments.

A specific example of the kind of in-class work completed during the PL course would be helpful here. On 20th January 2009 President Barack Obama delivered his first Inaugural Address. The CPs were given a link to the entire speech, so they could read the speech online, outside of class, ahead of time, and when they came to class, a more in-depth study of particular excerpts, such as the opening paragraphs, was carried out. After the formal introduction and initial applause, here are the first four paragraphs spoken by President Obama, totaling approximately 140 words, which took about 90 second to deliver.

P1. "My fellow citizens: I stand here today humbled by the task before us, grateful for the trust you've bestowed, mindful of the sacrifices borne by our ancestors.

P2. I thank President Bush for his service to our nation, as well as the generosity and cooperation he has shown throughout this transition.

P3. Forty-four Americans have now taken the presidential oath. The words have been spoken during rising tides of prosperity and the still waters of peace. Yet, every so often, the oath is taken amidst gathering clouds and raging storms. At these moments, America has carried on not simply because of the skill or vision of those in high office, but because we, the people, have remained faithful to the ideals of our forebears and true to our founding documents.

P4. So it has been; so it must be with this generation of Americans."

The CPs were asked to work in pairs or groups of three to make a note of which specific words and phrases stood out for them as being particularly effective or memorable, and what it was about those particular words and phrases that made them stand out. The CPs pointed out that the speaker chose to start with "My fellow citizens", rather than, for example, "My fellow Americans", perhaps to highlight the importance of being 'citizens' first and foremost. We also discussed the fact that, historically, 'fellow' usually referred to a man, although the term may be becoming more 'gender-neutral'. The CPs also noticed that 'Americans' was used at P3, to refer to the 43 previous Presidents of the USA.

One of the language-based techniques used by speakers and writers, which we discussed during the PL course, is the giving of information in threes (see, for example, Gallo, 2012). Although there does not appear to be general agreement on how the mechanism of giving information in this way works, the CPs developed the analytical skill of quickly spotting when such a device was employed. In the case of the opening text above, most of the CPs correctly identified: "humbled by the task before us, grateful for the trust you've bestowed, mindful of the sacrifices borne by our ancestors" as an example of this language technique or device. They also highlighted the use of "humbled + grateful + mindful", with some of the Peacebuilding majors adding that 'mindfulness' is connected to ideas about intrapersonal peace, or inner peace, within the individual. Also, some of the TESOL majors commented that "the still waters of peace" reminded them of the idea of teachers as reflective practitioners, much of the literature on which employs water-based metaphors.

After thanking his predecessor (George W. Bush, President from 2001-2009), in the second paragraph, President Obama went on to make the first reference to 'peace', in P3:

"Forty-four Americans have now taken the presidential oath. The words have been spoken during rising tides of prosperity and the still waters of peace. Yet, every so often, the oath is taken amidst gathering clouds and raging storms". Those lines also reiterated our previous in-class discussions about the use of metaphors in such texts. The students built on those earlier discussions by 'localizing' the text, as the PL course occurred during the wettest months of the year in Hawaii (November to March), giving added impact and symbolism to the three-part metaphoric reference to "rising tides… gathering clouds… raging storms".

At approximately 80 words in length, P3 is longer than P1, P2 and P4 combined, which led to an in-class discussion about the value of varying not only sentence length but also paragraph length, as the latter can represent 'units of thought' in spoken and written texts. Some CPs recognized the Preamble to the United States Constitution, which begins: "We the People of the United States …" and which appears in this text as: "because we, the people, have remained faithful to the ideals of our forebears and true to our founding documents." Some CPs also identified a three-part 'f-word' alliteration with [faithful + forbears + founding], employing the historical but also gender-neutral 'forbears', rather than, for example, forefathers/foremothers. To wrap up the discussion of the opening paragraphs, the teachers pointed out that those first few paragraphs concluded with the rhythmic and dramatic flourish of, "so it has been; so it must be". As well as the rhythm created by the repetition, those lines could also function as a kind of predictive incantation that would not be out of place in a scene from one of Shakespeare's plays, such as the opening scene of *Macbeth*, when The Three Witches appear, to predict Macbeth's destiny.

Having analyzed the opening four paragraphs as a whole class activity, the remaining paragraphs were divided between pairs and groups, who applied some of the analytical techniques we had identified in the opening to the remainder of the text. We also, in latter lessons, looked at the publicly available video-recordings of President Obama's 2009 Inaugural Address, which allowed us to compare and contrast verbal and non-verbal behaviors. And to follow-up and expand on that work, we compared excerpts of President Obama's 2009 Address with his Farewell

Address, given eight years later, in January 2017, which was given during the first time the PL course was being offered.

By the time the second cohort of PL course participants were starting the course, in January 2018, President Obama's successor, President Donald Trump, had been in office for one year. At that time, *Time* magazine reported that: "Over Trump's first year, the polling outfit YouGov showed a representative sample of 1,000 U.S. adults each of the previous day's tweets from the president's personal account, asking them to rate them from 'terrible' to 'great'" (Beckwith, 2018). Although those tweets were often too short, too simple, and too obvious to be analyzed from a PL perspective, they did lead to the development of a 3-H framework for analyzing such 'micro texts', based on whether they can be categorized as most Hateful, Harmful, or Hurtful.

Assessment and Assignments

There is a close (and perhaps even causal) relationship between knowing and remembering, which has long been established by educational researchers (see, for example, Greeno, 1998; Herbert & Burt, 2004; Rotello, Macmillan & Reeder, 2004), as knowing something entails being able to recall details of that thing. Furthermore, although it is possible to commit to memory information that may not necessarily be fully understood, for example, memorizing lists of foreign words without knowing exactly what they mean, it is difficult to claim, in an educational setting, that something is 'known' if it cannot be remembered. Such claims may be analogous to saying that something is not lost – it just cannot be found. Following that line of thinking, and based on the 5 SLOs listed above, nearly one-third of the PL course (3 x 10%) was originally based on three, in-class, written assessments of the course participants' understanding of what they had read, and what we had discussed in-class. However, with the 2018 cohort, approximately half of the course participants failed to meet the 60% pass mark on either the first or the second of the in-class, written assessments. Therefore, the three assessments were scaled back to two, and each of those was revised-down to be worth only 5% of the final grade, bringing the total for the remembering and recalling aspect of knowing down from a total of 30% to just 10%.

One reason for the low scores on the in-class, written assessments, in Winter 2018 and to a lesser extent in Winter 2017, may be related to the more experiential

approach (Boud, Cohen, & Walker, 1993; Beard & Wilson, 2002; Kolb, 1984/2015), which appears to characterize the IPB program, in which there is more emphasis on exploring and processing experiences than on being able to recall facts and figures, definitions and descriptions, etc. That can be contrasted with the understanding of 'knowing' in linguistics programs, which is based on the idea that there is a body of clearly-defined, shared knowledge (including facts, figures, definitions and descriptions) that is to be remembered and recalled as an essential part of anyone claiming to know anything about the field.

In the informal pre-/post-class discussions between Tarawhiti and the PLs, the CPs talked about what appeared at times to be some kind of disconnect between the in-class discussions and the assigned, out-of-class readings. However, the source of this apparent disconnect was not clear. It could have been, for example, due to difficulties with understanding the material, the concepts, etc., or due to a more superficial or incomplete reading of the texts. Either way, this is an area which will be addressed when the course is offered next time, when the CPs will be asked to provide more evidence of the quality and quantity, the breadth and depth, of their reading.

Having reduced that remembering-recalling element of the assessment process, course participants were assessed more on in-class work, such as individual presentations, and pair-work and group work projects, such as the small-scale surveys referred to above, which were more in line with a more experiential style of learning. One of the other challenges of teaching the PL course intensively (as a 'block') is that many of the assessed assignments were scheduled to be submitted at the same time, i.e., towards the end of the two months, as a certain level of learning had to be achieved first, which takes time, before more major assessed assignments could be completed. Therefore, the due date for the final assignment for the PL course, which was a critical discourse analysis, was extended to two weeks after the face-to-face, in-class course has finished (at the end of February), and submitted (by email) in March. In the first year that the PL course was offered (Winter, 2017) there was no attendance and participation mark, but after taking advice from experienced BYUH professors, in Winter 2018, 10% of the final course mark and grade was set aside for attendance and participation.

Challenges and Changes

A word on not getting it right the first time is necessary here. In education, that may seem like an uncontroversial statement; a given, which is one reason why teachers encourage students to make mistakes, so they can learn from those mistakes, and not continue repeating the same mistake. The same may be true as a principle for parenting, and the idea appears to have caught on in the business world as well, as shown by books such as the best-selling *Fail Fast, Fail Often* (Babineaux & Krumboltz, 2013). However, there also appears to be a surprising number of books that claim that the reader can, indeed, get it right first time, in a wide range of endeavors. For example, 35 years ago, Edward Cross published his book, How to Buy a Business Computer and Get it Right First Time (1983). More recently, first-time boat-buyers were also given instructions on how to *Get it right the first time* (Grimshaw, 2013), and continuing the belief to the present day, Stan Robinson PhD recently published *Mr. & Mrs. Get It Right the First Time* (2016).

However, those of us with experience of designing, creating, and presenting new courses labor under no such we'll-get-it-right-first-time illusions. That is not to say that we do not do everything we can to make it as positive and successful a first-time experience as possible. We do, as we did with our PL courses. But we do so in the knowledge that changes must be made to meet the challenges being discovered, as any new course unfolds, especially one that appears to have never been taught anywhere else before. One of the main changes that will be made when the PL course is next offered at BYUH (starting January 2019) is that it will no longer be taught intensively, as a 'block' course, but spread out over four months (50-minute classes, three times-a-week) rather than being compacted into just two months. Although the number of in-class hours will remain approximately the same, having twice as much time to complete the readings and the assignments, to reflect on the course contents, etc. is likely to enable more deeper-level, longer-lasting learning.

Another change, from January 2019, may be the core text. Although the Oxford (2013) book used as the main text in 2017 and 2018 proved to be an important and effective starting point, the book was written some years before the field of Peace Linguistics was as well established as it is becoming now. At least two new books are currently being written in this area, *A New Peace Linguistics* (Curtis, In Press), and *Peacebuilding in L2 Education: Innovations in Theory and Practice*

(Oxford, Olivero, & Gregersen, scheduled for publication in 2019). As the PL field grows and develops in the coming years, more books that are more focused on PL may become available, which may be a better fit with the PL course at BYUH.

One of the positive changes that was made between the first time (Winter 2017) and the second time (Winter 2018) the PL course was offered, was more explicit highlighting of linguistics aspects, from the beginning and throughout the course. That is likely to continue, as the Peacebuilding majors are (currently) not required to complete any linguistics courses before taking the PL course, but the TESOL majors are (as noted above). Consequently, the latter have higher levels of language awareness (van Lier, 1995), whereas the former have higher levels of knowledge regarding the theories and practices of peacebuilding.

Having these two distinct disciplinary knowledge domains (as well as others) in the same group is both an advantage and a challenge. Therefore, it may be helpful, in future, to ask the course participants to complete an initial assessment of their baseline knowledge in the two areas, for example, 50 multiple-choice questions on linguistics and 50 on peacebuilding. Such an assessment could serve as a form of needs analysis, thereby reducing the assumptions about prior knowledge that had to be made with the first two cohorts. In relation to assessment of prior knowledge, a more extensive student demographic data sheet was developed in 2018 (as noted above), with, for example, questions about the course participant's plans after graduation. More questions about the CPs' background and future plans could be added to that sheet.

According to one of the official website of the Church (www.lds.org/callings/missionary)

"President Thomas S. Monson said: 'We affirm that missionary work is a priesthood duty—and we encourage all young men who are worthy and who are physically able and mentally capable to respond to the call to serve. Many young women also serve, but they are not under the same mandate to serve as are the young men'". An integral part of preparing for the Mission is learning about the languages and cultures of the places where they will be based, for up to two years (24 months for men, 18 months for women). Therefore, it could have been helpful to ask about and draw on those Mission experiences as a more structured part of the PL course, which were touched on in passing, with the first two cohorts. But in future, the student data sheet could ask specific questions about who has com-

pleted their Mission, where, when, what they learned about languages, cultures and peacebuilding while they were there, etc.

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Nancy Tarawhiti is from New Zealand and received her TESOL MA from BYU Provo, Utah. She completed a PhD in Second Language Instruction with an emphasis in L2 writing. She observed Andy Curtis teaching Peace Linguistics at BYU—Hawaii, and will be teaching this course beginning Winter Semester 2019.

Interview with Professor Francisco Cardoso Gomes de Matos

Andy Curtis, Graduate School of Education, Anaheim University, California, USA

Francisco Cardoso Gomes de Matos, National University of Pernambuco, Recife, Brazil

Note: As was mentioned in the Guest Editor's introduction to this special issue of the *TESL Reporter,* Professor Gomes de Matos has been working for decades in this area, and we are grateful to him for sharing some of his most recent thoughts on the connections between language education and peace education. A list of questions was sent to Professor Gomes de Matos via email, to which he kindly responded, also via email. The written questions and answers were exchanged during the Spring, Summer and Fall of 2018.

Andy = Andy Curtis

Francisco = Francisco Cardoso Gomes de Matos

Andy: Many people in the fields of Language Education and Applied Linguistics, have never heard of Peace Linguistics. How would you answer the question 'What is Peace Linguistics?'

Francisco: When language(s) and peace interact for the good of Humankind, a new branch of Applied Linguistics we find: Peace Linguistics (PL). It describes languages and varieties thereof as systems used for communicatively dignifying and peaceful purposes. Peace linguists are educated to help change ordinary language users into peaceful language users. The concept-term of Peace Linguistics made its lexicographic debut in 1999 as an entry in David Crystal´s *Penguin Dictionary of Language and Languages:* Peace Linguistics is an emerging approach with a focus on peaceful/nonviolent uses of language and an emphasis on attitudes which respect the dignity of individual language users and communities (p.255).

Andy: Why do you think Peace Linguistics has not become as well known as the other areas of Applied Linguistics, such as Second Language Acquisition (SLA)?

Francisco: Because Peace Linguistics is still an emerging area, in its academic infancy and with few practitioners, mostly from English-speaking countries. My

first uses of the term PL were in works in the areas of Diplomacy, Peace Psychology, and Conflict Resolution. My key-concept of Communicative Peace was published in a Sociolinguistics Newsletter in 1993 but it is still little known among applied linguists.

Andy: Even fewer people have ever heard of Nonkilling Linguistics. How would you answer the question 'What is Nonkilling Linguistics?'

Francisco: Nonkilling Linguistics (NL) is the study of the interaction of language(s) and nonkilling, particularly how language users can be educated to avoid/prevent communicative killing through self-control and communicative dignity. NL is the concrete component in the continuum Peace Linguistics, Nonviolence Linguistics, Nonkilling Linguistics. Nonkilling linguists are educated to help ordinary language users to avoid killing linguistically, for instance, when threatening, intimidating, humiliating.

Andy: Why do you think Nonkilling Linguistics has not become as well known as the other areas of Applied Linguistics, such as Computer-Assisted Language Learning (CALL)?

Francisco: Nonkilling Linguistics was born very recently: in 2012 with the publication of the pioneering volume *Nonkilling Linguistics: Practical Applications*, edited by Patricia Friedrich. Published in Honolulu, HI, by the Center for Global Nonkilling, the book is available for free download at www.nonkilling.org. For a brief account of the rise of NL, readers can check out my chapter on Language, Peace, and Conflict Resolution in *The Handbook of Conflict Resolution*, the third edition of which was published in 2014, edited by Peter T. Coleman, Morton Deutsch and Eric C. Marcus.

Francisco: *TESL Reporter* readers might also like to know that I have a poem on "TESOLers as Appliers of Nonkilling" in my book *Nurturing Nonkilling.* ("A Poetic Plantation"), published in 2011, by the Center for Global Nonkilling. In that text, I give this bit of advice to TESOLers: Let's not use English to humiliate, depreciate, infuriate, or vituperate. I also advocate that we always use English to change foe into friend, harm into harmony, and kill into nonkill.

Andy: How could a field such as Peace Linguistics help community and world leaders communicate more peacefully and more positively with each other, and with the peoples they govern and lead?

Francisco: For world leaders to communicate more peacefully and positively, they should be educated to use languages for the good of Humankind in a spirit of humility. How? By harmonizing, instead of antagonizing; by proposing, instead of imposing; by respecting, instead of alienating; by inspiring, instead of conspiring; by edifying instead of vilifying. World leaders should be able to act as inspiring globalizers as expressed by the late U.S. political scientist Glenn D Paige [1929-2017]: "Let's use nonkilling means to globalize respect and the benefits of life". That visionary created the Center for Global Nonkilling and launched the Nonkilling Approach, now developing multidimensionally in many countries.

Andy: You often use 'rhymed reflections' to communicate your messages. Why do you think that 'rhymed reflections' are an effective way to communicate your messages?

Francisco: A Rhymed Reflection (RR) may not be considered poetry but rather a form of prose-poetry, or, to coin a term, 'prosetry'. I have opted to use it in most of my current writings because of my conviction that a RR can help convey a meaningful, memorable, creatively designed message, especially when produced as posters. Accordingly, I argue that RRs can play more than an educational role: they can help deeply value the human soul.

Andy: What advice would you give to teachers developing courses on Peace Linguistics?

Francisco: First of all, I'd humbly suggest that teachers read my article, "Peace Linguistics for Language Teachers," easily downloadable online. It features several bits of advice. I would also add that ESL teachers and learners have a Peacebuilding role to play in what they do and what they say. Furthermore, they could access my poster on "Goals of Peace Linguistics" in my e-book, *Rhymed Reflections. A Forest of Ideas/Ideals*, published in 2017, by ABA Books, in Brazil. Last but not least, I'd advise teachers developing PL courses to be at least minimally knowledgeable about the inspiring partner fields of Peace Education and Peace Psychology, as these fields make up a Peace Knowledge Continuum: Peace Education + Peace Psychology + Peace Linguistics.

Andy: What do you think are some valid and reliable ways to assess the learning outcomes of a university-level, credit-bearing course on Peace Linguistics?

Francisco: As I see it, three ways of assessing learning outcomes of a PL Course would be, first: Did students learn how to assess their self-control when communicating peacefully? How? What principles did they apply? What strategies did they activate? How motivated were they to become peaceful language users and promoters of communicative peace? Second: Did the course succeed in teaching students Peaceful Language Awareness, especially regarding vocabulary selection and the use of Positivizers? [Positive Language]. How effectively so? Did students engage in translating from Hate Language to Peaceful Language? Monolingually/Bilingually/Multilingually? Did the students engage in Crosscultural Peaceful Communication activities which enhanced their role as global peace citizens? How?

Andy: You are a member of the Global Advisory Board of the Human Dignity and Humiliation Studies (HDHS) network. What do you see as the relationships between HDHS and Peace Linguistics?

Francisco: Human Dignity and Humiliation Studies sees Dignity as a multidimensional concept, one of its key dimensions beings that of Communicative Dignity. Given the close relationship between Dignity and Peace, the interaction between HDHS and Peace Linguistics is one of sustainable, cross-fertilization as can be seen in my book *Dignity: A Multidimensional View*, published in 2013, which contains my RR on Peace Linguistics.

Andy: You are also a member of the Nonkilling Linguistics Research Committee, which is part of the Center for Global Nonkilling. According to the website of that center, the mission of the Center is: "to promote change toward the measurable goal of a killing-free world by means open to infinite human creativity". What do you see as the relationships between the work of the Center, and its mission, and Peace Linguistics?

Francisco: I see those relationships as inter-complementary, interconnected, and mutually supportive. The Center for Global Nonkilling has been welcoming and sharing my ongoing work in Peace Linguistics and Nonkilling Linguistics, especially through its Nonkillling Arts Committee, which publishes a Newsletter, edited by former diplomat Bill Bhaneja. In short, the Honolulu Center and Peace Linguistics walk hand in hand, thus contributing to a sustainable global approach to peaceful/nonviolent/nonkilling understanding between/among peoples and nations.

Andy: What do you see as the immediate future of Peace Linguistics, in the next one or two years?

Francisco: I see an immediate future in which possibly M.A. dissertations and PhD theses will be written on the structures, uses, and effects of Peace Linguistics. Peace Linguistics could be included on the agenda of events (local/regional/global) sharing a commitment to the life-improving force of peaceful language use. Peace Linguistics could be given a prominent place in Peace Studies. Peace Linguists could be invited to share their innovative approach with colleagues in other branches of Applied Linguistics and to interact with them on line. And Peace Linguistics could become attractive for publishers in several languages, especially as works for different age levels are planned and marketed.

Andy: Thank you very much for taking the time to respond to our questions, and for all your good work in this field over many years.

Francisco: You're welcome. Thank you for this opportunity to share some of my ideas with the readers of the *TESL Reporter*.

About the Authors

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Francisco Gomes de Matos, Ph.D. is an applied peace linguist from Recife, Brazil. He has degrees in Languages, Law, and Linguistics. He is Professor Emeritus at the Universidade Federal de Pernambuco where he is active in the Dom Helder Camara Human Rights Commission. He is one of the pioneers in Linguistic Rights (author of 1984 "Plea for a Universal Declaration of Linguistic Rights") and in the emerging area of Peace Linguistics.

The New Peace Linguistics: Guest Editor's Concluding Comments

Andy Curtis, Graduate School of Education, Anaheim University, California, USA

Linguists Love Language – if they do not, then they may find themselves deeply unfulfilled and should look into other careers as soon as possible, lest they do any professional disservice to themselves or to those around them. One of the signs of that love of language is the enjoyment found in coming up with original phrases, acronyms, etc. that succinctly describe what may have been in existence for a long time already, but which has not been named as such. For example, as discussed in the introduction to this special issue, the possibility of Language for Peacebuilding Purposes, or LPP, as part of LSP (Language for Specific Purposes). Also, Johnson and Murphey's notion of "Peace Languaging", drawing on the idea of "languaging" and extending it to become what could come to be known as "Peacebuilding through Language Teaching and Learning" (PLTL). Added to that is the important addition to the field of the Language of Peace Approach (LPA), as proposed by Oxford, Gregersen and Olivero, in this issue. To the non-linguist, the expanding of a lexicon within a particular field of study may seem like somewhat self-indulgent wordplay, but the point was made in the introduction that *what we call things matters.*

These areas of enquiry – from the original notion of "Peace Linguistics" or LPP, to "Peace Languaging" or PLTL, to the LPA and to our current understanding of "Peace Linguistics" – should not be presented as having proceeded along "neat-and-tidy" lines of development (of the kind sometimes presented in historical or retrospective accounts of the development of a field). These areas have grown up alongside each other; sometimes along parallel lines, sometimes overlapping, sometimes as offshoots and new branches. For example, Oxford's work on the language of peace and harmonious communication (2013), as well as her work on understand peace cultures (2014), led her and her co-authors to the formulation of the LPA. My work in this area can now be characterized as a "New Peace Linguistics" (NPL), by which I mean a return to the notion of "linguistics" as "the scientific study of language" (Lyons, 1968; the Linguistic Society of America, n.d).

Except that, in the NPL, rather than *scientific* study, which runs the risk of scientism (Sorell, 2013), we are interested in the in-depth, *systematic* study of language. Specifically, the NPL is focused on the systematic study of the language produced by some of the most powerful people in the world today, such as presidents, prime ministers, and other political, economic and military leaders, as it is they who ultimately get to decide whether we go to war, or make peace with each other. Whereas some of the earlier versions of PL focused on how language could and should be used in ways that avoid or de-escalate conflict, the NPL is concerned with analyzing actual language produced, in terms of the direct and indirect references to peace and its opposites, including war. Such references may not necessarily be causal. For example, if a president talks a lot about war, their country may be no more or less likely to go to war than the country of a president who talks a lot about peace. In fact, the opposite may even be true, i.e., those world leaders who keep mentioning the possibility of war may be issuing a warning or making a thinly veiled threat, designed to discourage their enemies from escalating tensions. Likewise, those world leaders who talk a lot about world peace and nuclear disarmament may in fact be, in some Janus-faced fashion, trying to secretly stockpile weapons of mass destruction. Therefore, the NPL is not about the simple equating of war-talk and peace-talk with war and peace, but it is about looking more carefully and more closely to find underlying, deeper layers and levels of meaning.

This NPL is still part of Discourse Analysis (DA). However, whereas DA has been broadly defined as "the analysis of language in use" (Brown & Yule, 1983, p. 1), making DA a part of Sociolinguistics, the NPL is more narrowly focused on analyzing the language of those within whose power it is to start wars or to make peace. Currently, the Linguistic Society of America defines DA as "the analysis of language 'beyond the sentence'", which they contrast with "modern linguistics, which [is] chiefly concerned with the study of grammar: the study of smaller bits of language", using phonetics and phonology, morphology, semantics, and syntax, in relation to sounds, word parts, meaning, and word order, respectively. The LSA contrasts that description of 'modern linguistics' with the work of: "Discourse analysts [who] study larger chunks of language as they flow together" (www.linguisticsociety.org).

One of the differences between the NPL and DA or Sociolinguistics relates to the idea of language analysis "beyond the sentence" and studying "larger chunks of language", as the NPL is also interested in the power of individual words. For

example, the NPL is interested in the use of words such as "native" and "nationalist", because of who is using them, why they are using them, and how people are being influenced by such language, especially when it is embedded within the language of world leaders, broadcast instantly and globally (increasingly, via social media). For example, in October 2018, at a midterm elections rally in Houston, Texas, President Donald Trump described himself as a "nationalist", saying:

"A globalist is a person that wants the globe to do well, frankly, not caring about our country so much… You know, they have a word – it's sort of became old-fashioned – it's called a nationalist. And I say, really, we're not supposed to use that word. You know what I am? I'm a nationalist, okay? I'm a nationalist. Nationalist. Nothing wrong. Use that word. Use that word" (Cummings, 2018).

In the NPL, that chunk of presidential text, of around 70 words, is worthy of at least a ten-fold analysis, i.e., a text analysis of well over 700 words could be carried out. However, to be brief, one of the overall goals of the text was to "play to the crowd", in a so-called "red state", as the majority of the electorate there (approx. 52%) voted Republican in the 2016 presidential elections in the USA. By telling the listeners what they want to hear – "Put the interests of the USA first" – the speaker reinforces their "Us vs. Them" mindset, and consolidates his position using the ancient approach of "Divide and Conquer". There is nothing new, original or creative about such an approach, yet, in certain contexts, such as Houston, Texas, it can still be highly effective in bitterly dividing a population against itself.

The President presented a false dichotomy of either caring for your country *or* caring about the rest-of-the-world, conveniently and completely ignoring the fact that it is not a mutually exclusive proposition, as it is entirely possible to care for your country *whilst at the same time* caring about the rest-of-the-world. Ironically, the online Merriam-Webster dictionary of English defines "frankly" as "in truth", in this case, used to present what is obviously an either-or falsehood (Curtis, 2018a). In addition, the NPL would take note of the unspecified "they", in "they have a word", the use of "old-fashioned", as some sort of appeal to "traditional values", and the use of pseudo-rhetorical questions, such as "You know what I am?" Also of note would be repeating the same key word four times in fewer than 30 words: "it's called a nationalist. And I say, really, we're not supposed to use that word. You know what I am? I'm a nationalist, okay? I'm a nationalist. Na-

tionalist", and repeating the same instruction to his fans and followers: "Use that word. Use that word".

Of course, President Trump is not the only world leader who deliberately employs that kind of conflict-creating language so efficiently and effectively. For example, such language was frequently used during the BrExit Referendum in 2016, when populist and propagandist leaders in the UK, who believe that great Britain is still an empire and does not need Europe (or any other country), fed off the fear of non-white immigrants "over-running" England (Weaver, 2018). And anywhere that far-right politics are playing out now, political leaders can be seen and heard using such language to stoke fear, anger and even hatred of the "invaders" (Bremmer, 2018; Choi, 2018). Therefore, one of the areas of particular interest in the NPL is what those in power say and write. However, such leaders, no matter how powerful they are, represent only a tiny fraction of a percent of the world's population, in the hundreds or thousands, in a world made up of billions.

Recently, I have written about intercultural communication in Asia, in relation to education, language and values (Curtis 2018b), and proposed a three-part framework for understanding intercultural communication, based on Individual, Institutional and International cultures, and although PL was not part of that framework, the NPL could help with conflict resolution at those different levels. By that I mean the NPL could help avoid or de-escalate conflicts between individuals, between small, medium and large groups, as well as conflicts between nations, by helping the participants understand the central role of language in those conflicts, and systematically analyzing the language being used. In that way, the NPL has the potential to make significant contributions to conflict resolution, the establishment of which, as a distinct academic area of enquiry, is often credited to the Australian civil servant, High Commissioner and academic, John W. Burton (1915-2010). His culminating work, after more than 40 years of publishing (since the mid-1950s) was his last book, a relatively slim volume (100-page) titled *Conflict Resolution: Its Language and Processes* (1996). At that time, Burton wrote: "nowhere have the language and processes of conflict resolution been addressed and explained for understanding by the general reader" (1996, back cover). According to Burton: "there is the need for a new language… [as] …a study of language shortens the discovery process", by which he meant that a dictionary of conflict resolution, of

the kind he wrote, could help those working in that field to focus on the language being used by the different parties.

Some 20 years after Burton's last book, the award-winning performing artist Dana Caspersen published *Changing the Conversation: The 17 Principles of Conflict Resolution* (2015). As the title of her book shows, even though there is very little language analysis in the book, Caspersen focuses on the role of language in resolving or transforming conflict, with chapter titles such as: "Don't hear attack. Listen for what is behind the words", "Talk to the other person's best self" and "When listening, avoid making suggestions". A more recent publication is the book *Conflict Resolution: The Art of Peacekeeping* (Ugoh, 2018), which identifies three factors influencing mediation, i.e., Culture, Language, and Power Balance. However, the chapter on "Mediation and Language" is *just two pages* (pp. 32-33), thereby highlighting the fact that even recent writings on conflict resolution may be overlooking, or at best seriously underestimating, the importance of language. Therefore, the NPL has the potential to help resolve conflicts, if they can be resolved – or to find ways of moving forward peacefully, even if they cannot be fully resolved – at the one-to-one, face-to-face level, as well as at the international, political level, and at the different points of contact between those two ends of the communication continuum.

Having looked at where we are now with the NPL, and where we might be headed, it is important to be clear on what the NPL is not. As noted in the introduction to this special issue, and above, the NPL is *not* about how people could or should use language. It is about how they actually use language, based on linguistic analyses of the spoken and written texts produced by some of the most powerful people in the world, from a single-word utterance, to their sentences, paragraphs, pages, and whole texts. The NPL is also not about so-called "Political Correctness" (PC), recently described as referring to: "language that seems intended to give the least amount of offense, especially when describing groups identified by external markers such as race, gender, culture, or sexual orientation. The concept has been discussed, disputed, criticized, and satirized by commentators from across the political spectrum" (Roper, 2018). According to Roper, "PC" is not the more recent phenomenon that it is sometimes presented as, the origins of "PC" can be traced back more than a century, to the Marxist-Leninist vocabulary following the 1917 Russian Revolution. One reason that the NPL is not interested in whether language

items are considered to be "PC" or not is because both ends of the political spectrum, from the far-right to the far-left, use the term "PC" to describe whatever does not fit with their beliefs, making the term essentially meaningless.

Although it is tempting to engage in some crystal-ball-gazing, and speculate on the future of the New Peace Linguistics, I will avoid drawing such prophetic conclusions. However, I am confident that this special issue of the *TESL Reporter* marks the beginning of a new/renewed interest in this important area of applied linguistics, about which we will be hearing a great deal more in 2019 and in the years to come.

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English Across Fracture Lines

Review by Michael J. Joyce & George M. Jacobs,
James Cook University, Singapore

Introduction

So much of human progress is based on our ability to communicate with one another, and modern technology has greatly expanded the means via which we can communicate. Learning additional languages, such as English, expands the range of people with whom we can communicate. *English Across Fracture Lines,* a collection of 17 chapters edited by Elizabeth J Erling and published by the British Council, shares stories from a wide range of contexts in which the learning of English has led to or at least given hope for human progress based on better communication. Before beginning this review, we want to state our admiration to the authors who have placed themselves in potentially perilous circumstances while attempting to heal fractures in the human landscape.

Another word of preface is provided by Erling, who acknowledges that the learning of English by people with other first languages does bring with it certain problems (Erling, 2017; Pennycook, 2002). In particular, English finds itself entwined with the countries in which it is an Inner Circle language (Kachru, 1992). That said, teachers of any language and of any subject matter have little control over whether their students use what is taught for good or for ill, and for that matter, controversies often arise over the best course of action in many situations. This uncertainty is particularly the case when there exist fracture lines, which Erling defines as "difficult situations stemming from political, religious, ethnic or environmental instability" (p. 11).

The book's chapters bring together voices from a variety of contexts, often where non-native speakers of different languages learn and use English to communicate with each other, rather than with native English speakers. In these contexts, English is clearly not intended to replace people's languages, but instead English is to act as an addition to people's communicative toolboxes. The editor's stated goal is to "offer a space for reflection on how ELT can nurture well-being by equipping learners with a language in which not only injustice and pain are ar-

ticulated and expressed to the wider international community as a means of resistance, but also forgiveness and empathy" (p. 13).

The Book's Content

Apart from the Introduction, the remaining 16 chapters in *English Across Fracture Lines* are categorized into two themes. The first theme addresses the English language classroom as a site for promoting resilience, empathy, and resistance. The eight chapters here cover the voices of a variety of fractured countries and territories, and lessons learned therein. Afghan and Iraqi English teachers explain why it is so important to them that their students learn English (Ch. 2), and give readers a glimpse of what life has been like following the fall of two widely reviled regimes. We see in this chapter how English can be a practical tool (to protect oneself from foreign soldiers mistaking you for an anti-American insurgent) and an outreach tool (to encourage people of the West not to hate Islam), and why it is so valued by people risking their lives to use and teach it. In Chapter 3, English teaching emerges as a means of hope and resistance in the Gaza Strip, where students learn how English can become a tool for non-violent resistance of occupation, and also for raising awareness of their situation in other parts of the world. In Chapter 4, we see how forgiveness shapes pedagogy in schools in the Middle East, and the authors suggest that this pedagogy can be adapted for other contexts as well. Chapter 5 describes one educator's approach to environmental education that goes beyond the shallow environmentalism of recycling drives and beach clean-ups towards a deep environmentalism (Stibbe, 2004), attempting to counter the values of consumerism by pushing environmental issues to the forefront of the curriculum. The author brings a "think global, act local" mindset which enables classes to take meaningful actions to protect our environment. Chapter 6 takes us to Malta, where teachers are attempting to deal with issues of migration, empathy, and diversity via multicultural poetry. The lessons seem to be not for the migrants themselves but for students in communities where migrants are heading or transiting through. Chapter 7 focuses on the difficulties faced by migrants as they attempt to adapt to new communities, and explores the views of different stakeholders in the process. In addition to school-aged children and their teachers, the study also looks at adults attempting to improve their English skills to prepare to enter the UK workforce. Chapter 8 looks at the myriad challenges faced by Syrian refugees in multicultural, multilingual Lebanon,

where a training program aims to equip local teachers with the skillsets they need to confront these challenges. Diversity is the key word in this training program, which covers many areas that may be of use to teachers in similarly challenging environments. Students here are not just struggling to adapt to the use of French and English in classrooms, but even Arabic, as the versions spoken locally may not be comprehensible to the refugees. Finally, Chapter 9 looks at the strains that fracture lines place on teachers, whose mental health and well-being are also at risk when dealing with troubled youth, lessons that can prove useful for those working in environments were the fault lines might not be as visible.

The book's second theme addresses the role of English in creating and maintaining relationships and stability, locally and globally. Chapter 10 offers an analysis of English language signs by anti-government protesters in Egypt, and how English was used in protests in 2011 to engage with foreign media outlets and their audiences. The author also looks at how this skilful media manipulation was met with similar tactics from the opposite side, who used signs to attack the legitimacy of the anti-government groups. In Chapter 11, the author shares her experiences directing social enterprises in four countries with serious fault lines: Cambodia, Afghanistan, Pakistan, and Palestine. She describes how informal language exchanges between the author and local staff were an effective way to enhance literacy and numeracy, and overcome social stigmas that were hindering employee growth. She also provides interesting insights into exactly how scars from previous conflicts linger long after the gunfire ceases. Chapter 12 looks at the language needs of economic migrants, in this case people from Bangladesh who temporarily leave their families for employment in the Middle East. The author describes the tenuous situations experienced by these economic migrants, but demonstrates how language ability can increase the resilience of the workers and help them navigate the treacherous waters of this working world. In Chapter 13, we see the evolution of foreign language teaching in Laos as the country shifted from an emphasis on Russian to an emphasis on English, and how the cultural and socio-political elements of not just the nation but also the region affect the development of language teaching there. Chapter 14 gives us a glimpse into the secretive nation of North Korea, and the challenges that the British Council is facing as they endeavour to teach English to the citizens of (mostly) Pyongyang. This glimpse is fascinating, though many of the lessons the author has drawn from his experiences are probably

not applicable to many other contexts the readers might face. Chapter 15 details the development of community problem solving and conflict resolution skills in English Clubs in the Democratic Republic of the Congo, where locally organized English Clubs are giving the (mostly) young men of remote parts of the country chances to develop English skills and healing some of the wounds from the bloody conflict with Rwanda, which still affects relations between the countries involved. The English Clubs are highlighted as being valuable tools in the struggle to repair these local fault lines. The final two chapters cover the teaching of English to peacekeeping forces. Chapter 16 reflects on the British Council's Peacekeeping English Project, and reflects on some of the lessons learned there. The project has been able to demonstrate its successes, and the chapter provides some insight into the long term viability of such endeavors. These lessons include the importance of being flexible in tenuous circumstances, focusing on the development of the participants rather than materials, and ensuring proper institutionalization to facilitate longevity even after the original developers have departed. In some of the contexts the students of these programs are operating in, effective English communication can be a matter of life or death – literally. Chapter 17 looks at the use of English and pidgin variants by Bangladeshi peacekeepers in Sierra Leone, where their language skills have helped their efforts to stop conflicts and win over the local populace. In fact, language skills appear to have been central, and this underscores the importance of intercultural communication in ELT.

Perhaps, the book's main takeaway is stated by Birch and Nasser, the authors of Chapter 4, who on page 34 advocated that we English as an Additional Language teachers not "limit our pedagogical goals to correct pronunciation, grammar and vocabulary," that we not "restrict our attention to sanitised speech functions, facile interactions and simplistic intercultural communication,", because if we do restrict ourselves and our students in this manner, "we fail to imagine realistic alternatives to the status quo. We waste our strategic positions and power to educate for a peaceful and more sustainable world." Birch and Nasser quoted Freire (2004) in the same vein, that we need to join with students and colleagues to be transformers of the world, rather than merely helping students adapt to the world as it now exists.

One way that the book may have been improved would have been further mention of the Anglosphere's role in the creation of so many of the fracture lines documented therein. These conflicts were not the results of forces of nature, like

cracks in the earth caused by earthquakes; rather, they resulted from human interventions. For instance, journalist Seamus Milne (2015) gave a chilling overview of the ways Western Anglophone powers have contributed to the fault lines in the Middle East. Readers might benefit from more context on the fault lines' origins, many of which can be traced to Anglophone countries.

Concluding Thoughts

In conclusion, the editor and authors of the chapters in this volume are to be admired. Firstly, their well-written book goes beyond providing accounts of their teaching and research contexts; they also include insights into theoretical frameworks and research methodology, as well as references at the end of each chapter. Secondly, by teaching across fracture lines, these educators often put themselves in harm's way; at the very least, they vicariously share the difficulties with which their students' lives are fraught.

This brings us to an interesting question: What about many of the rest of us teachers of English as an Additional Language who teach in seemingly more comfortable circumstances? For instance, the two authors of this review teach in Singapore (a stable and developed country) to university students whose families can afford to send them here. We would argue that even in such "comfortable" contexts, fracture lines exist, and many of us can make contributions to the cause for a more peaceful world. For example, we all have students who face discrimination because of disability, physical appearance, or sexual preference; students who lack empathy and who are unskilled at community problem solving and conflict resolution, even in matters as everyday as how to cooperate on a group project; students who seem to only want to interact with peers from their own country; and students who are so wrapped up in consumerism or the struggles of meeting academic requirements that they manifest little interest in the global fracture lines described in this book. Moreover, the fracture lines exist not only between humans and their respective communities, and nations, but also in their mistreatment of other species and much of the world's natural resources. Across the board, a careful examination of the language used to discuss these many issues will reveal disrespectful or combative biases in word and thought that lead to unhealthy and unsustainable relationships with other genders, other cultures, other species, and even the environment that sustains us all.

Happily, many teachers, including those in contexts such as ours, do encourage our students to learn about and act on behalf of those less fortunate than themselves, as well as facilitating students' development and deployment of the skills and attitudes highlighted in this book's first theme: resilience, empathy, and resistance. For instance, the TESOL International Association has a Social Responsibility interest section, and the International Association of Teachers of English as a Foreign Language (IATEFL) has a Global Issues special interest group. A similar organization, the Global Issues in Language Education special interest group - http://www.gilesig.org/newsletter - in the Japan Association for Language Teaching, deserves highlighting for the very informative newsletter they have been producing for many years. Furthermore, publishers are to be praised for including such issues, skills, and attitudes in the teaching materials they distribute. Last but not least, the British Council is to be thanked for making this valuable volume free online at https://www.teachingenglish.org.uk/article/english-across-fracture-lines.

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