

## **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,<sup>1</sup> 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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<sup>1</sup> 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 Schöffner 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.<sup>2</sup>

### **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.

<sup>2</sup>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.<sup>3</sup>

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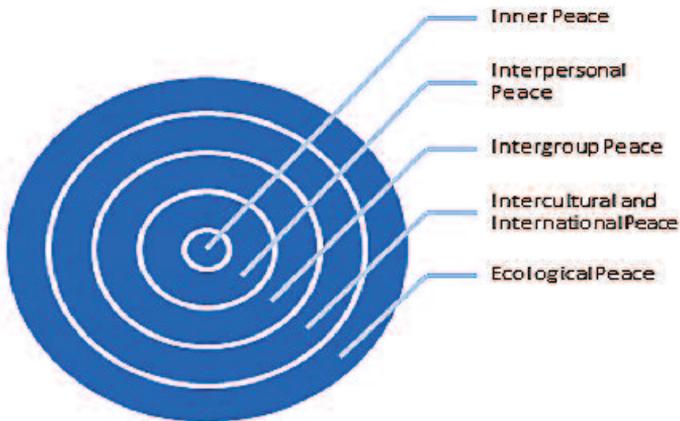
<sup>3</sup>Galtung’s violence model evolved further in the 21<sup>st</sup> century but in elaborate and somewhat confusing ways, so we use his 1990 model here.

### *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*<sup>4</sup> 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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<sup>4</sup>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<sup>5</sup>, 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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<sup>5</sup> 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<sup>6</sup>**

*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. Self-reflection: How did the activity make you feel? Was the activity fun? What fears floated away?

**Activity B: Rainbow Walk<sup>7</sup>**

*Peace Dimensions in this Activity: Ecological Peace<sup>8</sup> (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).

<sup>6</sup> 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.

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

<sup>8</sup> 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. Self-reflection: 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).<sup>9</sup> 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 . . .
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| <ol style="list-style-type: none"> <li>1. became conscious of their beliefs, concepts, actions, and communications.<br/><i>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.</i></li> </ol> |
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<sup>9</sup> 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.

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| 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 peace-builders.<br><i>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.</i>  |
| 5. came to understand their relationship to each of the peace dimensions.<br><i>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).</i>  |
| 6. were able to identify all of the peace dimensions quickly and found which dimensions were most meaningful to them.<br><i>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.</i>   |
| 7. sometimes did not do as they expected regarding the choice of peace dimensions and peace language activities.<br><i>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.</i>   |
| 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.<br><i>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).</i> |

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 Darwin 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](http://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.<sup>10</sup>

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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<sup>10</sup> 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.<sup>11</sup> 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.

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