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**MAKING SENSE OF THE LANGUAGE OF PEACE: ITS MEANING IN
IRAQI WAR VICTIMS' NARRATIVES**

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Abstrak

Wacana positif mampu memperkasa orang ramai untuk menggunakan bahasa yang menggalakkan perdamaian dan kesopanan dalam kehidupan seharian. Justeru, bahasa boleh dilihat sebagai satu pengaruh dan imbasan kepada imej diri dan latar belakang seseorang individu. Namun, kajian terdahulu lebih tertumpu kepada bahasa peperangan atau kebencian. Di Iraq, bahasa polemik telah mengakibatkan keganasan dan konflik kaum. Tidak banyak penelitian yang diterokai dalam memahami ciri-ciri bahasa keamanan samada linguistik atau bukan linguistik. Kajian kualitatif ini meneroka pembentukan dan tafsiran bahasa keamanan melalui perspektif dua puluh lima warga Iraq yang pernah menghadapi suasana peperangan di negara mereka. Kajian bertujuan memahami bahasa keamanan, maknanya dan faktor yang menggalakkan keamanan. Data dikumpulkan melalui persampelan bertujuan yang meliputi pemerhatian dan naratif daripada kumpulan temu bual mendalam dan berfokus. Responden yang dipilih adalah mangsa peristiwa perang Iraq iaitu pensyarah pelawat dan pelajar sarjana di sebuah universiti awam di Malaysia. Melalui pendekatan analisis wacana, data memaparkan beberapa tema utama dan subtema berkaitan bahasa keamanan. Antara dapatan termasuk mengelak daripada krisis, menggunakan bahasa yang memaparkan kerjasama, kasih sayang dan aspek keselamatan. Percakapan yang mampu memberi ketenangan jiwa, sopan dan bersikap penyayang juga merupakan faktor yang boleh meningkatkan kesopanan dan penggunaan bahasa keamanan dalam komunikasi seharian. Kajian ini mempunyai beberapa implikasi. Antaranya dapat dijadikan sebagai landasan perbincangan mengenai bahasa keamanan di kawasan yang cenderung kepada peperangan. Selain itu, bahasa keamanan mampu memberi pemahaman yang mendalam kepada pendidik dan pembuat keputusan mengenai penggunaan wacana secara positif bagi membolehkan perucap menjalin hubungan baik serta memaparkan rasa prihatin ketika berkomunikasi. Pendekatan yang sama boleh digunakan untuk mendapat gambaran mendalam mengenai penggunaan bahasa keamanan dalam kalangan mangsa perang yang lain. Kajian susulan boleh dilakukan untuk meneliti peranan bahasa keamanan dalam menangani konflik dunia digital masa kini memandangkan bahasa pujukan, kritikan malah kebencian boleh disebar luas dengan cepat.

Kata Kunci: Bahasa keamanan, Kesopanan, Naratif, Wacana, Iraq.

Abstract

Positive discourse can empower people to use language that promotes peace in daily communication to avoid conflicts. Language is seen as the influencer and reflector of individual's self-image and background. Yet, past studies focus more on the language of war or hate speech. In Iraq, polemic language has evidently led to sectarian conflicts and violence. Not much has been explored in making sense of peace utterances, the linguistic or non-linguistic features. Thus, this qualitative study explores the interpretation of the language of peace through the lens of twenty-five Iraqis who have encountered war in their country. The study seeks to make sense of the language of peace, its meanings and factors that can enhance peace among Iraqis. Through purposive sampling, data collected were observations and narratives from focus group and in-depth interviews. The selected respondents comprise Iraqi visiting lecturers and postgraduate students in a Malaysian public university. Based on the analytical discourse approach, the data reveal several core themes and sub-themes of language of peace. Among these include avoiding crisis, cooperative language, language of affection and sense of security. The associated peace words include being caring, polite and promoting inner peace which are reflected in the factors that can enhance peace in daily communication. The study reveals several implications. It promotes a platform for deliberating peaceful rhetoric in violence-prone areas. It gives educators and decision makers a deeper understanding of language of peace that enables speakers to develop good, meaningful relationships, display politeness and feelings of goodwill. A similar approach can be used to obtain in-depth reflections about such language among other war victims. Further research studies should explore the language of peace roles in deliberating effective strategies to overcome conflicts in today's digitalised world given that the language of endearment, conviction and hate can be disseminated quickly.

Keywords: Language of peace, Politeness, Narratives, Discourse, Iraq.

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List of Abbreviations

FG	Focus Group
FP	Female Participant
IDI	In-depth Interview
ISIS	Islamic State of Iraq and Syria
MP	Male Participant
PBUT	Peace Be Upon Them
PBUH	Peace Be Upon Him
TA	Thematic Analysis
WMD	Weapon of Mass Destruction



CHAPTER ONE

INTRODUCTION

Language plays an important role in relation to war and peace. Language, which is rarely neutral, shapes perception and behaviour. Language can be used to demean differences and inflict violence or to affirm diversity and achieve recognition ... A language of positive peace fosters open and inclusive communication that affirms diversity.

(Gay, 1999, p. 303)

1.1 Background of the Study

In our day-to-day communication, the need for appropriate language should not be one that is provocative. Rather, our priority should be creating an atmosphere of amity and tranquillity among nations. Language is a powerful tool given that people can articulate their intentions using positive words and attitude or vice-versa. The power of positive language to our understanding is harmonious communication (Maia & Santos, 2018). Harmonious communication entails harmony and polite utterances as effective tools that should never be regarded as marginal to our comprehension of the world in which we live, but are highly central to it. In many ways, words are not just letters thrown together to convey a meaning; rather, words also reflect the speaker's identity, culture, social status, and even inner peace rhetoric (Bach, 2015; Bavelas & Chovil, 2000; Elbow, 1998).

It seems that the absence of genuine love among nations and the presence of ethnocentric sentiments have become associated with the language of war; hence, the research exploring the language of peace echoes Gorsevski's (2015) question, "Are we doomed to an eternal state of violence?" (p. 210). This has been the inspiration given by Gay (1999), that linguistic usage everywhere allows for the reinforcement of peace or the legitimisation of violence, given the conflict situations which overwhelm daily life. In terms of linguistic usage, some researchers (e.g., Sumner, Byers, Boochever & Park, 2012) posited that individuals who have higher scores of psychopathy due to the conflict events, tend to use more revile phrases and words associated with vehemence. Gay (2018) further mentioned that efforts to exclude the linguistic cruelty that recently presented the violence events around the world are central in promoting the peace rhetoric that people used.

Arguably, the rhetoric of peace ought to be available and explored, comprising positive rhetoric as a global educational language. The goal is to produce conceptions that defined and created peace atmosphere, as optimistic feelings, politeness, diplomacy, courteous language or hospitable language between people, hosts and guests to echo Harun (2007). The understanding of peace and love as part of our positive utterances in daily communication might avoid us from using rhetoric that is considered to be indecent language (Nipkow, 2018). Stemming from this belief, the 'positive language-in-use' plays a noteworthy role in preventing vehemence and reinforcing peace across the globe. This thesis which shares the research on language of peace is the result of how the researcher, who is from Iraq, is impacted by the conflicts and disturbances in the world today, hence, feels the need to interrogate the language of peace. Such

language should be fully explored among those who have suffered war situations as in the case of Iraq.

Scholars have indicated that the messages of peace rhetoric are related to the Apostles of Abrahamic religions, as Moses (i.e., Judaism), Jesus (i.e., Christianity) and Mohammed (i.e., Islam) peace be upon them, PBUT (Badawi, 1995; Boyd, 2019; Esposito, 2011; Yunus, 2016). As such, peace language becomes a catalyst for building the cultural images (Bonvillain, 2019) and global peace is perceived through the evolution of societies. It reflects a good sense of people's interaction, supposedly fostering better and meaningful intercultural communication (Harun, Dalib, Yusof & Ahmad, 2018) and also enriching the interlocutors who elicit various polite utterances.

Admittedly, the concept of 'language of war and peace' is not new. It is as old as the codification of human history (Adolf, 2009). After the World War Two and the Cold War period, language experts analysed the prominent role of language in maintaining a just society among the general public, particularly through the communication of peace (Paris, 2004). This can be witnessed especially in the on-going wars, ethnic conflicts, forced migration, threat of global terrorism and the current violence against refugees around the world (Hong & Kim, 2019; Mentan, 2016; Reilly & Senders, 2009; Salehyan, 2018; Savun & Gineste, 2018; Yemenici, 2016). It may be due to the intractability of diplomatic peace talks and an increase in language promoting ethnic violence and inciting discord.

In 1953, the world leaders embarked on promoting peace language through their rhetoric against the mayhem of war among nations (Medhurst, 1987). Various studies have indicated that language helps to sustain peace and harmony (Belloni, 2001;

Morgan & Vandrick, 2009; Orjuela, 2003; Van Amerom & Büscher, 2005). Examples include the case of South African apartheid, the bias against Muslims following the 11 September attack in America, the ethnic conflicts in Sri Lanka, the international efforts to rebuild civil society in Bosnia and Herzegovina and recently, the prolong protests in Hong Kong that need to be examined.

Evidently, many international and national orators, as well as politicians, employ the use of 'positive language' as an umbrella to promote and develop peace rather than hostilities. At least, some attempted to move towards that direction. Indeed, positive language reflects a rhetoric that opens minds towards pluralism, produces a solid ground for understanding lasting coexistence and turns individuals toward greater tolerance and mutual respect for each other (Pennebaker & Stone, 2003; Rojas-Barreto, 2019) as in the case of late Nelson Mandela, the great, humble person, also, the former South African President who managed to embrace the language of the prison guards. He believes in peace, not hate, that makes him befriend the guards (Mandela, 1990).

As the twenty-first century unfolded, the language of peace has become fundamental. Lately, positive utterance plays a great role in producing the positive mental state (Shao, Chandramouli, Subbalakshmi & Boyadjiev, 2019), optimistic reflection or even virtuous behaviour, especially through the mental stimulation of individuals (Hayakawa & Keysar, 2018). Peace language is also regarded as being influential in many fields, in particular, human rights (Holland & Martin, 2017), global peace education (Olivero & Oxford, 2019), in peace education for positive didactic strategies (Chandra, 2016), economics, mass media and policy making (Herman & Chomsky,

2010) or even in politics (Osuri, 2008). Some studies (e.g., Bell, 2009; Friedrich, 2007) revealed that the best way to reduce disputes and promote peace among groups is through positive language (e.g., Mandela's friendship with the prison guards). Maintaining peace and congruence using 'language' is necessary to underscore the reduction of violence and complex disputes among people (Footitt, 2019; Palmer, 2016).

In Iraq which has always witnessed crises, the language of war plays an enormous role in establishing grudges and sectarian ideology among civilians (Visser, 2008). As this thesis is written, even with the absence of foreign troops, the people of Iraq are protesting against their own government for reasons that only they know. But for sure, they want dignity and peace which can be illustrated in many different ways as narrated by the participants of this study. The situation in Iraq is chaotic with internal conflicts; people demonstrating on the street during October of 2019 and chanting for the government to hear their voices ("Several killed in Iraq", 2019).

Indeed, inciting speech has politicised the transformation of the Iraqi community into ethnic groupings. Sadly, internal conflicts between the ideologies still arise. Furthermore, the construction of security walls separating the areas of Sunni and Shia groups in Baghdad (after occupation) plays a great role in perpetuating racist bigotry among citizens (Cordesman, 2007; Damluji, 2010). For residents of Iraq, the burden of inciting and war language obstructs peaceful coexistence in their cities (Godfroy & Collins, 2019; Taylor & Dolan, 2013).

The troubles related to violent language have also spread to the females. Iraqi female journalists who wanted to cover the events in a balanced manner were claimed to have

been threatened, kidnapped or assassinated by armed terror groups and militias who portrayed these female journalists in a bad light through inciteful language (Al-Marashi, 2004; Al-Rawi, 2010; Picard & Storm, 2016). Thus, it is not surprising that the circumstances under which Iraqi female work are probably some of the worst in the world (Al-Rawi, 2010). For instance, more than 3,500 Iraqi women were claimed to be raped (between 2003 to 2006) in some measure inspired by the sectarian rhetoric that was broadcast to intimidate the religious and ethnic minorities (Ahram, 2015). Thus, this study highlights the significance of having their voices heard through the narratives.

The present study focuses on ‘taking the lid off’, one of the serious and sensitive issues amongst Iraqi people, that is, the use of language that incites unruly behaviour, hatred and violence between Shia and Sunni groups. Thus, this study should be seen as timely, especially because many disputes and civil conflicts have been caused by the language of differentiation among civilians. This research shares how the positive language-in-use can be utilised to promote serenity and how language can have influence on ordinary people. Language of peace is considered one such language; that is, it is positive, it encourages harmony, peace, polite utterances and goodwill.

Universally, language is the premise for effective communication and social interactions among townsfolk. In this regard, language plays a greater role in sustaining peace and social development. For Binder, Borne, Johnsdotter and Essen (2012), language is an essential component of people’s communication. According to Shell (2001), the notion of peace and justice demand that all the speakers of a given language secure a national sense where that language is supreme in their interaction.

Shell (2001) further mentioned that “some people fight for, or against, a language because they seriously believe that certain languages are good or evil in themselves, regardless of the good or evil intentions of their individual speakers” (p. 3).

However, Downes (1998) related the concept of ‘language’ to the expression of people’s thoughts and feelings. Certainly, for every interaction, the power of language is essential in determining the interaction ideological process. Meanwhile, Fairclough (2001) indicated that “language is centrally involved in power and struggles for power and that it is so involved through its ideological properties” (p. 17). Subsequently, other researchers (Danescu-Niculescu-Mizil, Lee, Pang & Kleinberg, 2012; Grandjean, Banziger & Scherer, 2006; Reilly, McIntire & Bellugi, 1990; Roberts, 2019) argued that there is an essential relationship between the power of language and social coexistence.

For Labuschagne and Heidema (2011), the metaphorical structure of positive language represents the peace rhetoric. Without polite interpersonal language, people will not maintain their humanity or compassion and the peaceful interaction that makes our lives meaningful (Eska, 2019). The language of peace contributes enormously to reducing the preference of men over women, bullying, terrorism, forced migration, deception, cultural misunderstandings and injustice for minorities in the name of the majority (Martiniello, 2019; Olivero & Oxford, 2019; Oxford, 2017). In this way, peace language creates positive intentions to make the storytelling and experiences of people sensible to consolidate pure compassion in dealing with the wider world (Weick, 2012).

As such, this thesis is intended to elicit insights into the language of peace by exploring and developing a meta-understanding of how such language affects people, in particular, the respondents who are from Iraq; that is, how ‘peace’ is viewed, interpreted or articulated based on the past tragic experience living in turmoil and unstable conditions in their country at the time of the crises.

1.1.1 The Context: Iraq

The term Iraq has been applied differently to different regions in different eras. Darling (2013) stated that Iraq is essentially the land of Hammurabi, Al-Mansur and Al-Ma'mun. Iraq is a republic in Southwest Asia, north of Saudi Arabia and west of Iran, centred on the Tigris-Euphrates basin of Mesopotamia. It is the country that has played a long and unique role in the history of human civilisation, including the study of astronomy and mathematics (Steele, 2011). The oldest civilisation known to humankind, ‘Mesopotamia’, evolved on the shores of its twin rivers, Tigris and Euphrates (Al-Ameri & Jassim, 2011; Kibaroglu, 2019; Palermo, 2019). The population of Iraq is ethnically and religiously diverse even today. The Arabs speak the Arabic language and they comprise eighty percent of the country’s population. Meanwhile, the Kurds speak Kurdish and form the second largest ethnic group, representing almost seventeen percent of the population.

Jews were almost entirely expelled from Iraq in the 1950s and the Persians were deported in the 1980s, as were the Gypsies (i.e., Qawliya). Due to the absence of a census in the last decade and the consequences of the US occupation of Iraq in 2003, it is difficult to determine the current size of the minority population (Marr, 2018; Figure 1.1). The ethnoreligious groups in Iraq comprise almost three percent of the

country's population as Turkmen, Christians, Zoroastrianism, Shabakism, Mandaeans (also known as Subbi), Assyrians (Syriacs) and Yezidis (Abdullah, 2003).

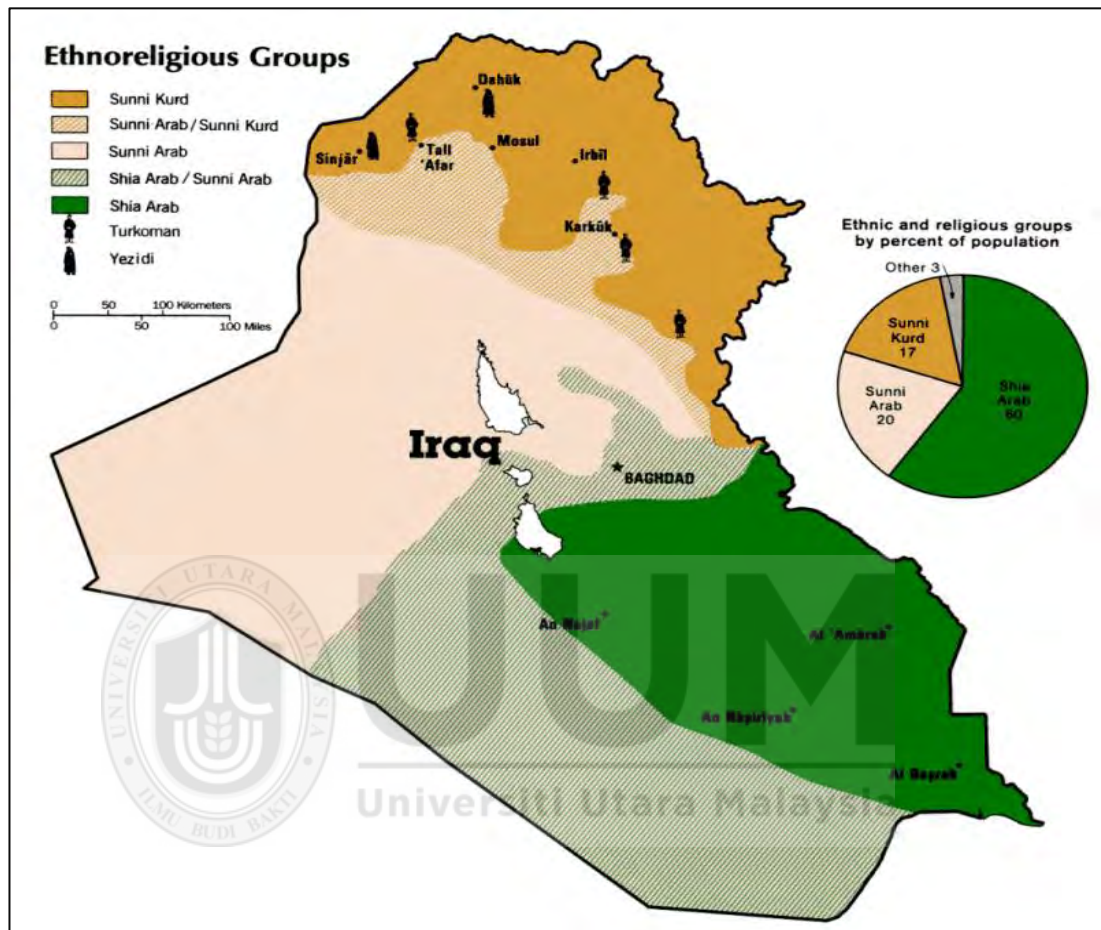


Figure 1.1. The ethnoreligious groups in Iraq
Source: Iraq government website, <https://gds.gov.iq/>

After the September 11 attack, the Central Intelligence Agency (CIA) of the United States considered Iraq a new threat to America and the world. Commentators did not publicly blame Iraq for the events of 2001, but the constant rhetoric linking Iraq with terrorism, as used by the former President of the United States, George W. Bush, provided the context in which such a connection was strongly suggested (Cramer & Thrall, 2013; Gershkoff & Kushner, 2005; Schwalbe, Silcock & Keith, 2008).

Ironically, the inspections conducted showed that the Iraqi regime did not produce any real bacteriological or chemical weapons (Squassoni, 2003). Nevertheless, on the pretext of having weapons of mass destruction (WMD), Iraq was overrun in March 2003 by air and ground attacks (Pasha, 2003; Schwalbe, Silcock & Keith, 2008). The Iraqi government soon collapsed and came under the occupation of coalition forces supported by more than thirty countries. The coalition government was viewed as a form of allies aggressive towards this nation (Haigh et al., 2006; Kramer & Michalowski, 2005).

Evidently, no WMD was found in Iraq (Cirincione, Matthews, Perkovich & Orton, 2004; Squassoni, 2003). Consequently, Bush admitted that his decision was based on faulty intelligence to create the war. He confronted the world and the Iraqi nation by only saying 'Sorry' (Kennedy, 2011). Indeed, the delayed confession has cost the Iraqi nation monumental destruction of human lives and dignity. As we have witnessed, Bush used a negative rhetoric, "Axis of Evil" to invade Iraq, saying that "[a] state like this [Iraq] ... threatens the peace of the world" (Heradstveit & Bonham, 2007, p. 422). Bush's words were those of promoting war and aggression, not peace.

1.1.2 Rationale for the Study

The researcher feels the need to understand the language that might be considered positive or negative, which has emerged out of his observation of the violence, atrocities and countless conflicts in Iraq and the world today. More specifically, the researcher has become aware of the importance of good, polite, diplomatic and effective language in conveying peace messages (Oglesby, 2016; Salah & Harun, 2019b). It is of personal interest to him to explore how our ways of communicating

can affect people. Academically, the language of peace, in particular, seems to be taken for granted by many people who tend to be busy with different beliefs and conflicts. People tend not to connect peace with the language of diplomacy and/or with language that reflects good feelings and warmth in everyday communication.

As such, three main reasons motivate the researcher to pursue a study on the language of peace. First, given that understanding the phenomenon of the language of peace requires a thorough examination, it can only be done by obtaining a “thick-description” (Geertz, 1973) of the sort of language practices that enhance harmony and diplomacy among people. Secondly, in the academic field, he observes that very few researchers have focused on the role of language of peace and its impact on popular communication in his own country, Iraq, as the country still remains unstable. In addition, he is also curious to understand the rhetoric that has a tendency towards engaging people to be in conflicts locally and globally. In this regard, he hopes to have his voice heard being an insider (Iraqi).

Following Mr Mandela, language that provokes hatred and grudges can escalate into a harmful atmosphere as we witness around us. Individuals ought to know more about the impact of the language of peace; words of peace, definitions of peace and the notions that are related to peace and its use and how events have transpired and influenced the minds and language of people. Hence, the research hopes to posit the idea of optimism that we can find in good (positive, peaceful, polite) language use. Even though the word ‘good’ can be subjective and fluid, in this thesis, it refers to the particular language that has elements of positive feelings, that soothes and calm people down which reflects the words used by individuals. As such, words such as positive,

peaceful, polite and harmonious communication will be used interchangeably to reflect peace language.

Thirdly, the above scenario reflects a personal motivation. To narrate, as a researcher, I am one of those who have been affected by the prolonged conflicts in the country. As an Iraqi citizen, I long to experience a peaceful environment in which to live and to enjoy prosperity with his beloved family. Ever since my youth, all that I have experienced in my home country is war and instability. In addition to countless bitter events, I recall being shot at the age of twenty-nine and losing two family members. I also lost my daughters, Fatima and Aisha. My younger sister was injured in a terrorist blast. Now remarried and have three daughters, I feel the sorrow of others who might have no one as a result of violent (war). As an individual, the researcher is committed to disseminating and promoting the findings, particularly on peace articulations, with the hope of having a peaceful Iraq in years to come, as elsewhere.

Hence, the language of peace should be explored and studied more deeply and aggressively. It must be continuously promoted at all levels in Iraq for people to be accustomed to it. University teachers and students must help to promote polite language and become peaceful practitioners for the existence and expansion of the language of peace in society (Jadav & Suvera, 2014). This study offers an opportunity to probe Iraqis' reflections and experiences on the language of peace through their own lens, having witnessed a war situation and tremendous events in their own country. Therefore, the study pursuit required that the researcher goes beyond the conceptualisation of the language of peace. By making sense of the victims' perspectives, the study intends to gain a much fuller understanding of the language of

peace among Iraqis which is crucial in embracing harmonious and peaceful communication.

1.2 Problem Statement

Not much is known about how peace can be achieved through the use of language. But we are aware that peace is much needed with the existence of the United Nations in 1945 as a result of the Second World War. For sure, making sense of peace and conflict can be deliberated and achieved through language to create harmony (Oxford, 2017). In reality, so can war. War or conflict can be aggravated with language that is condescending and harsh. Here, we witness the power of language, be it for the betterment of the society or for worse. Therefore, beside the expansion of the violent rhetoric, Kelly (2019) stated that the language of today plays a largely unnoticed function in the civilian thinking and acting, in particular, through unruly words that individuals use. Given that language is powerful as it can unite or divide people, it is timely to gain insights into the understanding of language of peace in today's world of digitalisation.

Many language experts (e.g., Jewitt, Bezemer & O'Halloran, 2016) asserted that language is one of the important social semiotic resources in urban communication and creating disputes among citizens. On a large scale, language plays an integral role in the outbreak of conflict around the world (Hodges, 2013; Janicki, 2015; Perkins, 2014). It is argued that war and violence are never entered into without the meditating power of language. Other authors have suggested that the most eternal and influential themes during the history of mankind are the language of 'war' and 'peace' (Beck, 2006; Christoyannopoulos, 2008; Tolstoy, 1993).

Destructive wars that the world has witnessed for centuries have inspired a substantial number of philosophers, poets and academics to consider the root cause as language (Bugarski, 2000; Roach, 1993). Aumann (2006), for instance, stated that the main reason for human misery from the dawn of civilisation is the phenomenon of war rhetoric. Therefore, people should pave a new direction in their efforts to bring about world peace, in which researchers pursue approaches that “sometimes ... really bear fruit” (p. 350).

The sectarian politics and segregation of the US political interventions in Iraq have divided the media along ethno-sectarian lines through the use of inciteful language. This was mainly executed by sending biased messages and allowing voices from different Iraqi sides to wage a war of words without interfering (Cordesman, 2007). The Iraqi politico-religious leaders, in most cases, tended to have conflicting agendas and ideologies, which played an adverse role in further dividing the different sects and races using ‘grudge speech’, especially to separate Sunni and Shia enclaves (Damluji, 2010), planted in their beliefs that they are heterogeneous neighbourhoods.

Accordingly, Iraq cities have become divided along ethno-sectarian lines through the usage of such manipulative language creating a great deal of confusion, chaos and risk for all the civilians involved. Many Iraqis, including, politicians, religious preachers or even journalists became polarised toward their sect, race, or region either to seek protection or to win the favour of their party or community leaders. Under invasion, Iraqis were perplexed and amazed to openly read about and hear the words ‘Sunni’ and ‘Shiite’ as the form of ethnic language discrimination that combined to strengthen the discourse of the sectarian majority in the minds of lay people (Al-Rawi, 2013).

One of the sectarian instruments that spread in Iraqi society is the media's inciting rhetoric. For instance, a member of parliament (MP) on a TV programme during 2014 made direct statements that ignited a firestorm on social media, worsening the sectarian discourse in the country and intensifying its hate campaigns. The ignorance of rhetorical culture makes the matters worse through a linguistic escalation that helps to the militarised of society, by her words: "I want equality amongst martyrs [victims of terror attacks] ... for every seven Shiites killed, we want seven Sunnis [killed] in their place" (Moukalled, 2014). Imposing such language takes the perspective of 'an eye for an eye' that encourages the hate and conflict to spread.

The use of polemic language also incites violence, ethnic diversity and sectarian dispersion. For example, the *Kurdish Globe* (KG) newspaper emphasised that it represented the real attitude of Kurdish people about their future after the withdrawal of the US forces from Iraq and the fear of ethnic conflict between Kurds and Arabs (Al-Marashi, 2007). The language used by Kurdish newspapers implied distrust in the political system that governs Iraq. Such language symbolises the negative actions represented by the sectarian and political conflicts between Sunni and Shiite powers, which negatively affect the Iraqi government. The use of such language has further "fuelled the sectarian and political crisis" among ordinary people, causing instability at all levels of the country (Ali, Christopher & Nordin, 2017, p. 175). Likewise, a second factor associated with inter and intra-sectarian violence was the radical Islamist groups (Islamic State of Iraq and Syria; ISIS) in Iraq. They were capable of spreading anti-Islamic slogans using aggressive language to turn the religious groups against each other (Ayers, 2008; Boyle, 2009; Pirnie & O'Connell, 2008).

Evidently, peace language is one of the greatest concerns of the prophets as stated in the Al Quran, the Muslims' holy book. For instance, in Surah Yunns, (verse 23) "Allah calls to the home of peace" (i.e., Paradise, by accepting Allah's religion of Islamic monotheism and by doing righteous good deeds and abstaining from polytheism and evil deeds). The prophets who advocate peace include the 'Prophet of Peace' Muhammed (peace be upon him; PBUH) and other thinking men throughout history, such as Socrates, Plato and Aristotle (Abu-Nimer, 2001; Islam et al., 2014; Mawajdeh et al., 2017). In the world today, the researcher wonders whether there is any real peace. Can peace be promoted when people communicate with each other? Are we (un)-consciously heading to brawling through our language? Ivan Block (as cited in Adolf, 2009) reported the language of war and peace, as follows:

An analysis of the history of mankind shows that from the year 1496 B.C. to the year 1861 of our era, that is, in a cycle of 3357 years, there are but 227 years of peace and 3130 years of war. In other words, there are thirteen years of war for every year of peace. Considered thus, the history of the lives of peoples presents a picture of uninterrupted struggle. War, it would appear, is a normal attribute of human life. (p. 1)

The massive suffering of people affected by violence and their uninterrupted struggles for peace should be understood by everyone. The language of peace is, then, an urgent need for humanity and if a man is unable to attain and protect it, that scenario will certainly affect the harmonious situation that people are hoping for (Lutfy, 2016). In this sense, the ultimate purpose of peace rhetoric is a world in which people live harmoniously, accept the diversity of others and communicate language that is harmless. Therefore, the language of peace and security becomes more sensitive to

essential issues among ethnically diverse people, to prevent deadly disagreements in society (Evans, 2016).

From the above discussion, it can be inferred that, essentially, there is a need for in-depth understanding of how the language of peace as a global language can assist in bridging the concerns of ethnic, religious, social and even gender equality. Consequently, the language of peace might contribute to promoting harmony meaningfully and this, in turn, obviously touches people's lives (Lopes Cardozo, 2008; Oxford, 2017; Walker, 2004). The use of harmony in interaction can help to alleviate the daily tensions. Gomes de Matos (2014) posited that if there was no practical encouragement for the linguistic of peace that enhance harmony through people language; decidedly, the next century would be more terrible than the current one (Gomes de Matos, 2000).

The language of peace can be more autonomous (Nelson, 2014), significant and expressive than the language of war (Dedaic & Nelson, 2012), although this is often not the case. Complex disputes tend to arise from the unconscious use of today's language that encourages violence as is the case in many parts of the world. For instance, the United States President, Mr Trump, was once accused by the American public for commenting that the four female democratic lawmakers should "go back and help fix the totally broken and crime infested places from which they came" in his series of tweets (dated July 14, 2019). Similarly, his derogatory remarks towards the immigrant families who were deported from the United States were: "They're not people. They're animals" ("All Eyes on the Border", 2018).

Such instances suggest that people can lose their best colleagues, friends and family members accidentally or unconsciously with arguably, (un)conscious use of words. However, Thompson (2017) posited that polite words provide the framework for unwrapping all the complex problems in society. The rhetoric of peace, in this sense, leads people to avoid brawls, provided that the goal is to live together in harmony and serenity (Friedrich, 2007; Hassan, 2014). For all the arguments mentioned above, there is the need to understand how language of today works, in particular, the language that embraces peace in many social realms, based on people's perspectives, practices and experiences as they affect individuals (Olivero & Oxford, 2019; Oxford, 2017; Richmond, 2006).

The substantial role of non-violent communication (NVC) allows individuals to flourish coexistence and strengthen their ability to work cooperatively, even under trying circumstances (Rosenberg & Chopra, 2015). Taking Iraq as an example, the war and quarrel utterances have influenced negatively the country's development, peaceful communication, unity and stability over a long period. As such, the language of incitement is not only a threat to the lives of citizens, but is also a threat to the concept of nation building and development of the nation.

As human beings, we should aim to prevent disputes through civility and diplomacy. Apart from physical actions, both acts of civility and diplomacy can be probed and embraced through carefully chosen words and phrases combined into the spoken and written discourse. The exploration into how the power of language is enacted will increase the knowledge and understanding of communication in daily life as this study posits. Language reflects several features of the individuals which among others

include the identity, cultural style of language use and attitude. In reality, the awareness of using peaceful language or peace communication (not only among people, but also among nations) still needs to be embraced.

Iraqi researchers tend to have focused their attention more on the ideology of war via the media in their studies and on the violent language that was the main cause of the ethnic and religious divisions against Iraqis, mostly the women (Ali, Christopher & Nordin, 2016; Khaled & Hayyawawi, 2018). To date, therefore, the attempt to explore the construction of the language of peace, peace words and factors that enhance peace utterances has not been emphasised especially the discourse that promotes peace and the language of peace among Iraqi lay persons (Jabbar & Betawi, 2019; Salah & Harun, 2019a).

For instance, majority of the previous studies (e.g., Bono & Ilies, 2006; Burnier, 2017; Kazanas & Altarriba, 2016; Luminet et al., 2006; Pennebaker, 1993; Pennebaker & Stone, 2003; Wang, Shangguan & Lu, 2019) focused on the words and acts that promoted the positive emotions that reduce the stressful and nervous situations in daily communication of people such as delighted, dignity, elated, freedom, happiness, hug, joy, kiss, love, nice, optimistic, peaceful, pretty, successful and smile. But there have been no attempts to explore and understand the words that create and represent peace and peace language in everyday rhetoric as explored in this study.

Moreover, the previous studies focused on the peace language that was defined by Olivero and Oxford (2019) as the language that people used to reflect the optimism and friendship in their daily interaction. As such, there is a lack of effort on exploring peace language from the victims which might assist in cultivating the mindfulness of

peace, in particular, among the Iraqi religious intergroups. Furthermore, in the peace realm, there is scarcity of analysis of factors that create and promote language of peace in people's daily communication. As such, this thesis also shares the factors promoting the language of peace from the participants' perspectives that (in)directly reflects their mindsets.

Hence, this study has attempted to offer contributions to the understanding of peace language through the series of questions posed; what is the language of peace? How is it understood and interpreted? How does such language impact people? How is peace constructed through the choice of words? How are provocation and instigation viewed in the language people use? Such questions which are often taken for granted, are illustrated in the form of research objectives and questions.

1.3 Research Objectives

This research explores the language of peace among Iraqi people and how the concept is verbalised. More specifically, the study aims to identify how the people of Iraq perceive the positive rhetoric based on the wars and crises they have encountered and are still facing as posited below.

1. To identify the Iraqi participants' perspectives on the definition of 'peace'.
2. To explore the language of peace through the Iraqi participants' narration of their experiences of war in the homeland.
3. To explore the factors that can encourage peace and peace language among Iraqis.

1.4 Research Questions

The study seeks to examine the following research questions:

1. How do Iraqi participants define peace?
 - a. What are the words that they associate with ‘peace’?
 - b. Why do they relate these words to peace?
2. How do Iraqi participants narrate peace based on their experiences of war in the homeland?
3. What are the factors that the Iraqi participants believe can lead to peace and peace language in Iraq?

1.5 Significance of the Study

The study has some significant contributions. It contributes to the knowledge on how peace is embedded in the use of language among educationalists and students in general, as well as the impact on the daily communication of ordinary people in particular. In other words, in theoretical terms, the study contributes to providing awareness of the linguistic features of positive language use in the Applied Linguistics field and other practices, especially in promoting the ongoing efforts to enriching peace communication, or peace language in Iraqi context. This is pertinent given that Iraqis, to this date, have rarely managed to have peace in their country given the constant exposure to war and internal conflicts.

Most importantly, such explorations are valuable to assist in the interpretation of the peace language among Iraqis who have varied ethnic voices and backgrounds to get along with one another. The study also contributes to social interaction and pedagogical realms. The social level indicates that this research is aware of the different meanings of ‘peace’ and how people understand the concept of ‘constructing

peace' to avoid using language that might be construed as negative (e.g., a desire for violence or conflict). Pragmatically, what people mean by what they say depends on various factors including the cultural, social and religious norms. The study offers insights into the list of words pertaining to 'peace' based on the various perspectives of those involved which can be employed in planning a curriculum for understanding the language of peace among educators and students.

In relation to that, the research contributes to assisting the victims in embracing their beliefs towards the positive language and inculcating the use of such language in daily interactions. Reviewing literature displays that very few researches have investigated the construction of the peace language among lay people, in particular, Iraqi educators and its influence on their verbal daily communication. Now, there is a need for enhancing the language of peace more deeply in the schools and higher institutions. University teachers must play a vital role in engaging and practising a global educational language that reflects peace. In that way, they can communicate with people from different cultures and religions in terms of constructing new awareness and developing positive practices.

Perhaps, the identified criteria of the language of peace can be transformed into soft skills for teachers to guide students on how to interact successfully with diverse individuals, as the university students will play a greater role for teaching the new generation upon their graduation. The aim is to create an environment or a classroom context that promotes calm and non-violent communication (NVC) to echo Professor Marshall Rosenberg, the renowned peace activist, between the teachers and students and among themselves. Rosenberg (2003) asserted that non-violent communication is

“a way of communicating that leads us to give from the heart” (p. 3) which speaks volumes. Furthermore, he argued that NVC provides groups with cognitive skills that increase their compassionate communication either personal or societal level (Rosenberg & Chopra, 2015).

Most importantly, this study will give the Iraqi decision makers in higher education and policy makers a clear understanding of the language of peace, how it works and what impact it has on the citizens. Daily and consistent exposure to language that can harm or promote peace will educate people about its role and relevance to human communication. The study also provides useful input to language instructors, general educators, politicians, journalists and even religious preachers on using language in an effective and polite way. The study, furthermore, also highlights effective communication skills that draw attention to cooperative work, understanding and positive feelings among religious groups. Hopefully, this study will lead to a clear understanding of how peace language can promote amity and harmony not only in the universities but also in our daily life interaction.

1.6 Scope of the Study

The study explores the past experiences of twenty-five Iraqi individuals who have encountered war in their native country. Currently, they are teaching and studying as doctoral students and faculty members in a public university in Northern Malaysia. The participants are considered mature enough to share their views. They have also encountered the sectarian and social impact changes in their homeland.

They were selected through a purposive sampling based on certain criteria discussed in great length in chapter three. These respondents are from different regions in Iraq, which assisted the researcher to understand not only the tragic experiences encountered in the wars of 2006 and 2014, but also about what they feel, think about peace itself and the language of peace. Their narratives are valuable as they reflect individuals' voices from within (because of what they have gone through) that the study has attempted to make sense of, which are often taken for granted in the world we live in. As Dahlstrom (2014) posited, “[n]arratives offer increased comprehension, interest and engagement ... Narratives can also present themselves within larger messages as testimonials, exemplars, case studies, or eyewitness accounts” (p. 13614).

1.7 Definitions of Relevant Terms

To equip readers with easier understanding of the research focus, the definitions of the relevant terms as used in the study are shared below:

Language: For Lemke (2002), “[l]anguage in use is always language-within-activity: socially and culturally meaningful, directly observable behaviour – equally social in its meanings whether interactional or solo in its production ... Speaking is not possible without the constitution and construal of what we believe, what we value, and where we find ourselves in the systems of social classification” (p. 72).

Language of Peace: According to Oxford (2013), “[t]he language of peace is any form of communication – verbal or non-verbal that describes, reflects, expresses, or actively expands peace. Using peace language enables us to change our attitudes, enhance inner harmony, improve relationships, deal more effectively with conflicts, defuse potential

or actual violence in society, foster social justice and human rights, and reverse human destruction of the environment” (pp. 3-4).

Narrative: The term narrative is defined by Chase (2018) as “a distinct form of discourse that accounts the feelings and thoughts that make sense of experience, of present–future and hypothetical experiences” (p. 947).

1.8 Summary

This chapter has provided an overview of the study background and shed light on the intentions, objectives and motivations of the present research. In essence, the study explores the language of peace among the Iraqi war victims and how such language is understood through their own ‘rich’ narratives. It also discusses the statement of the problem, the objectives, the research questions, the significance and the scope of the study. The definitions of relevant key terms and organisation structure of the thesis are also provided.

1.9 Organisation of the Thesis

The thesis is divided into six chapters.

Chapter One presents the overview of the study by providing the relevant background details of peace language and its role in daily communication. It outlines the role of language in preventing violence and complex conflicts, in developing and enhancing harmony and peace around the world. It also highlights how the language of violence and incitement reflects destruction and aggression among people and nations as witnessed in Iraq. It shares the relevance of doing the study in the context of what has

happened and is still occurring in Iraq. It ends with the significance and scope of the study, definitions of terms, summary of the chapter and organisation of the thesis.

Chapter Two reviews studies related to the peace discourse. It shares the theoretical and conceptual framework relevant to the study. It discusses language use and discourse analysis, personal narratives, language and communication, the language of violence, the language of peace, narratives and related studies. It also reviews studies that justify and set the points of departure for this research.

Chapter Three discusses the qualitative study approach, which includes interview protocol, focus group and in-depth interviews. It introduces the data analysis procedures through a qualitative discourse analytical approach. It also provides the profiles of participants of the study. The chapter ends with the ethical considerations, a discussion of the validity and reliability of the study findings and a short summary.

Chapter Four presents the findings and **Chapter Five** discusses such findings shares some insights into the language of peace and its meanings. Finally, **Chapter Six** concludes by sharing the contribution and the implications of understanding peace language in Iraq and other parts of the world where diverse culture and religions are interwoven among ethnic members for better interaction. It also reviews the limitation of the study and makes suggestions for future studies.

CHAPTER TWO

LITERATURE REVIEW

I dream that a day would come, when not only the sun rises, but when peace wears its light; when not only birds sing but when mankind narrates its rhythm ... I dream that a day would come, when not only peace is symbolically fine, but when it emphatically shines ... I dream of this day, when we all live in peace, rather than waiting for eternal peace, when our end comes.

(Lutfy, 2016, p. 36)

2.1 Introduction

More often than not, people tend to dream of coexistence and make sense of their humanity through enhancing language and peace and not wait for inspiration through false visions to echo Lutfy (2016) narration. This is also the dream of most people, if not all, including myself as the researcher from Iraq. To elaborate on what peace entails and how that helps to understand the study of peace language, this chapter reviews past and related researches. It discusses studies that examines the language of peace, peace language dimensions, peace talks, peace origin and the power of language use in such discourse. It also discusses human interaction, language and discourse analysis, non-violent communication, personal narratives, the role of social identity and its effects on the people language. Earlier studies conducted in relation to the Iraq invasion of 2003 and its consequences, the wars of 2006 and 2014, are also discussed, to understand where this study on language of peace is derived from and how it fits in. The chapter also explains the theoretical and conceptual frameworks that guide the study.

2.2 Language and Peace

In many ways, language can be a tool of reconciliation and ethnic harmony in any multicultural society (Jayaweera, 2015). Language and peace go hand in hand through a link between ideology and the social institutions and practices that hinder attempts to prevent the outbreak of conflict. Therefore, Rosenberg and Chopra (2015) argued that non-violent communication language of today life creates an enlightening peaceful attitude, compassionate relationships with acquaintances, peers, colleagues as well as increase the power of positive dialogues to extend solutions to the daily problems whether in workplace or home. Language is also an essential issue in containing and preventing the physical violence (Boulding, 2000; Schäffne & Wenden, 2005). Lexical semantics, a sub-discipline of linguistics concerned with word meanings, has traditionally defined the language of 'peace' in opposition to the language of 'war'. The notions of peace and peace as embedded in language and peace are based on this broader viewpoint, reflecting the understanding of the term proposed by peace researchers (Richmond, 2006).

President Eisenhower's speech on 8 December 1953 marked the public commencement of a persuasive campaign to promote the 'peaceful use' of pragmatism, dedicated in realism and promoted in the spirit of idealism through the language of peace (Medhurst, 1987). Eisenhower's 'Atoms for Peace speech' was, in fact, a carefully crafted piece of cold war rhetoric specifically designed to gain a psychological victory over the Soviet Union. It was an American peace effort, in part as a response to an on-going Soviet war offensive through language (Medhurst, 1987). In this regard, the idea of a language of peace has gained a hegemonic place in the

discourse of intellectuals to educate people to recognise that the language of violence is a flawed societal institution (Carroll & Ratner, 1999; Klein & Schermer, 2015; Levenback, 1999).

For most of the twentieth century, scholars were urged to produce propaganda against the language of warfare. Language and discourse have become central areas of intervention and treatment for peace activism and public discourse. Therefore, many scholars have been concerned to develop peace research (Harris, 2010; Hayes, 2011; Oxford, 2013, 2017). Others stressed that the re-visioning of human communication systems toward the inclusion of progressive, cooperative and peaceful effects have long been the focus of scholars from a variety of disciplines, especially in the development of a language of peace (e.g., Cavin, Hale & Cavin, 1997). Consequently, the task of peace linguistics is to develop a single universal language to unify a political, religious and peaceful world (Sonderling, 2012).

Nevertheless, in the language of peace it is possible to discern the insidious ideology of colonial oppression (Dutta, 2017). Neo-colonialism deprives native peoples of their freedom and humanity under the argument of protecting global peace and security, by defining them as 'victims of war' and confining them to refugee camps that are similar to the former totalitarian concentration camps, as in the case of the Iraqi invasion (Allawi, 2008; Kugler, Tammen & Efid, 2004; Paulus, 2003; Žižek, 2002).

Language enacts peoples' attitudes and mannerisms that cannot and should not be taken for granted. However, the challenge in Iraq today is to have a situation that can promote harmony and peaceful coexistence for the Iraqis, in particular women (Jabbar & Betawi, 2019; Parry & Aymerich, 2019). Perhaps, this can be done effectively

through a non-hostile language or non-violent communication to echo Rosenberg and Chopra (2015). As such, the findings of the present study reflect that the language of peace can foster better interaction and consensus and it will provide a model that, hopefully, when emulated, will create a peaceful environment rather than the bloody sacrifice of the language of war that the Iraqi nation has witnessed.

2.3 The Realm of Narratives

Generally, narrative is defined as a distinct form of rhetoric that accounts the emotions and/or thoughts that make sense of the narrator experience telling a story in more synoptically action (Chase, 2018). It is also expanding the sensemaking of variety of understanding, personal voice, storytelling and storied variations in individuals' experiences (Weick, Sutcliffe & Obstfeld, 2005). Occasionally, the researcher has adopted this technique in the thesis and his study using active listening techniques when the respondents were narrating their stories about encountering the war with words such as, 'mmmm', 'yeah', 'that's right' and nodding as appropriate (Wachi & Lamb, 2019). Thus, it might be some small but useful attempts to normalise and explain why the things lay out to become as they are (Lincoln, Lynham & Guba, 2018). Hence, narratives, in this study, can provide a gateway of two realms: (i) personal narratives of the respondents (and that of the researcher himself through his writing about such narratives) and (ii) narrative analysis of the incidents shared.

2.3.1 Personal Narratives

The first realm is related to the people's experience and how they reveal their subjective meanings to these experiences. Personal narratives are, in essence, units of meaningful discourse. They are precisely the true accounts of the communicative

events as the narrators interpret their past in stories, instead of repeated the past as it was. Narrative methods might align with other forms of qualitative inquiry which allow for systematic investigation of personal experience and participant voice.

However, Kaasila and Lutovac (2015) posited that the analysis of personal narratives can enlighten the “individual and collective action and meanings, as well as the social processes by which social life and human relationships are made and changed” (p. 59). Therefore, personal narratives in interviews open discursive spaces for research subjects as the researcher has witnessed in this study through attempts to make sense of their stories, or in search of the selves in the narrations.

2.3.2 Narrative Analysis

Narrative analysis or inquiry is the first way of understanding the individuals' experiences. It represents the systematic relation of the narrative means and making sense of particular types of experiences that provide a better understand of the particular experiences. Thus, such analysis confers insights into the evaluation of individuals' experiences, in particular, the Iraqi victims' experiences about concrete life circumstances (Bamberg, 2012).

It allows the researcher to explore individuals' tragic experiences in context through its emphasis on relational engagement between researcher and the participants (Clandinin & Caine, 2008). Taking such proposition, hence, the researcher uses the analytical discourse approach to explore the language of peace from the lens of Iraqi victims. The following sections provide in-depth models of understanding the aspects of the language of peace.

2.4 The Multiple Dimensions of Peace Rhetoric

Peace language deals with many aspects of pacifism. Pacifism, as a concept, affirms that 'peace' is essentially good and must be upheld either as a duty or as a consequence of human welfare from any use of force. 'Multidimensional peace' is a very active, dynamic set of processes that includes promoting peace and harmony within the diverse dimensions of life. The concept of multidimensional peace, according to Oxford (2013), is that words echo the essence of peace in promoting accord, equal opportunity and justice within and among persons, societies, states and the world. It means a world where everyone's full human potential is reached and there is equal access to the basic resources of life, for accessing facts, for education and for the ability to question power. Positive language will thus facilitate and promote peace and coordination in every action of our lives (Olivero & Oxford, 2019). As such, exploring the language of peace from the voices of Iraqi victims is considered valuable in understanding the language that promotes amity and harmonious communications.

2.4.1 Language for Deepening Inner Peace

Language encourages the growth of inner peace among civilians. Desbordes et al. (2015) indicated that inner peace comes through active thinking and contemplation. Meanwhile, Oxford (2013) argued that designating peace in the hearts of the people represents the central core of inner peaceful interactions. She further stated that:

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. (p. 14)

McKain (2019) posited that the sanctity of love and meditation depends on promoting inner peace in a time of world anxiety. However, many spiritual traditions, including Christianity and Islam, encourage people to follow the routes to inner peace through goodness, beauty, love and giving creatively to the world in all possible ways (Frankl, 2006). The fact that all the study participants are Muslims, reveals that the spirit of tolerance and love appears in their storytelling which is highlighted in the outcomes of the study. Therefore, the language of peace is illustrated in their narration as representing the inner peace that creates the expressive forms of individual and personal perspectives about peace.

2.4.2 Language for Fostering Interpersonal Peace

Interpersonal peace includes caring for others known personally: family, peers, friends, neighbours, colleagues and acquaintances. Arguably, this should also be extended to all humans to promote goodwill. In interpersonal relationships, the language of peace is expressed via words, emotions and in acts of compassion and generosity (Shirdel, Hosseinian, Kimiaei & Safarian, 2019). A caring relationship is crucial to creating interpersonal peace; if the caring relationships between parent-son or teacher-student is inherently equal in displaying kind-heartedness or good attention depending on the circumstances, this will create interpersonal peace of reciprocity (Noddings, 2008). This inspiration indicates the extent to which participants are affected by the concept of positive emotions in the exchange of tolerance and recognition in a peaceful coexistence which is considered one of the key elements to the problems that they went through in daily life communication.

2.4.3 Language for Enhancing Intergroup Peace

Intergroup peace is a dimension beyond interpersonal peace (Kovács, 2019; Yilmaz, 2018). It means amity and harmony among genders, ethnic groups, races, religious groups and socio-economic classes whose regard themselves as culturally distinct (Eriksen, 2019). For Galtung (1990), in the presence of social injustice, inquiry, repression and exploitation in society, intergroup peace is impossible. The language of peace will, however, promote social structures and cultural beliefs that can foster justice, equality, peaceful emotions, positive attitudes and link people in cooperative relationships through mutual interest and concern (Rothbart & Allen, 2019; Sullivan, 2019). In light of the circumstances experienced by the participants in their cities through the incidents of violence and displacement, their narrations indicate that there is a gap between the spectra of society in terms of coexistence and the language of cooperation and peace due to their lack of wise leadership and social ignorance that take place after the American occupation of the country.

2.4.4 Language for Strengthening International Peace and Human Rights

United Nations has identified a set of principles that focus on inherent dignity and human rights of people through the foundation of freedom, justice and peace language in the world. The term 'nation' is sometimes used to refer to people who have the same language and cultural background (Bonvillain, 2019). Peace in the international dimension includes evolving and employing reliable ways to interact and conduct good trade among countries by using formal mechanisms to resolve conflicts without the use of force (Ruggeri, Dorussen & Gizelis, 2017).

For Keast (2019), international peace fosters dialogue as opposed to diatribe. The concept of international peace implies a transnational moral community founded on widespread agreement regarding justice and injustice, ethical and unethical, as well as how we should live together as people (Snauwaert, 2008). In this sense, Oxford (2013) posited that the language of peace is a protection for all people by rule of law without distinction by gender, religion, colour, political perspective, national/social origin, birth, or any other factors. In relation to Iraq, the country is divided into different races, religions and races. The lack of security and the real role of the state, which some studies have described as a failed state (Asmer, Othman & Moorthy, 2019), after 2003, have led to a lack of peace and the language of dialogue among citizens because the state's policies were and are still based on the sectarian and partisan grounds.

2.4.5 Language for Creating Intercultural Peace

Intercultural peace is the overall dimensions between intergroup and international peace (Davies, 2017). According to Holliday (1999), culture indicates a social group that shares a history and has a common behaviour (e.g., food, holidays), achievements (e.g., science and architecture), institutions (e.g., universities, government) as well as language and faith. Fabbro (1978) described peace cultures as involving open communities that emphasise peaceful individuals' interactions, dialogue and group consensus. Without actual or peaceful dialogue, we might be hindered by misleading cultural images from the media and other sources (Noddings, 2008).

As such, using the language of peace can extend the culture of peace and forge intercultural peace in the twenty-first century (Amavilah, Asongu & Andres, 2017).

The media played a negative role in Iraq in promoting goodwill among the citizens, which led to the lack of unity among the culturally diverse Iraqis.

2.4.6 Language for Building Ecological Peace

Multidimensional peace demands ‘ecological peace’, caring for the environment and all the species within it, not just humans. Too often, there is no deep bond between humans and nature (Lin & Oxford, 2011). The language of peace overtly advocates the on-going health and life of our planet. After all, human rights are closely linked to the environment. Therefore, human recognition of the environment has a significant impact on the ability to enjoy our human rights.

Peace is possible only if people rediscover the possibilities of interaction with the earth around us. To experience this interaction, we must pursue ecological peace (Oxford, 2013). Many scholars have indicated that language of peace encourages compassion even towards the environment and the earth (Lin & Oxford, 2011; Roszak, Gomes & Kanner, 1995). Table 2.1 illustrates the different dimensions of peace.

Table 2.1

Definitions of the Dimensions of Peace

Name	Definition
Inner Peace	Peace within the person.
Interpersonal Peace	Peace with people whom one knows, such as family, social group, or acquaintances.
Intergroup Peace	Peace among larger groups, such as collectivises based on race, religion, age, gender, class, (dis) ability status, and so on.

Table 2.1 (Continued)

International Peace	Peace among nation-states, i.e., geographic-political entities that each claim an independent, sovereign government.
Intercultural Peace	Peace among people of very different cultures, which can be small or large.
Ecological Peace	Peace between humans and environment.

Source: Adapted from Oxford (2013).

These different dimensions of peace indicate that peace is crucial as it determines the stability and peaceful environment for all nations as also emphasised by the United Nations covenants. The intellectual awareness regarding environmental peace and its relationship to the building and development that Iraqi society has had left behind due to the lack of education and peace language in their educational and professional institutions should be the main focus in the daily lives of the Iraqis in particular and all human beings in general.

2.5 The Language of Peace in Verbal and Non-verbal Forms

Language has both verbal and non-verbal forms (Ruesch, 1955), both of which can convey the language of peace and of violence. According to Mungai (2019), “words are deeds” (p. 19). Words are keen, alive and active. Many scholars (e.g., Bourdieu, 1991; Burke, 1966; Fairclough, 2001) have indicated that verbal language operates through positive words composed ultimately of peaceful humanitarian interaction.

Words can inform the speaker, heal the listener, destroy the speaker, strengthen our relationships, make us laugh, move us to tears, anger us, seduce our judgement, make us wise, produce peace or generate hate (Classen, 2019; Oxford, 2013; Toler, 2019). For example, the 2019 terrorist attack on the Christchurch Masjid (Mosque) in New

Zealand was widely condemned, as it arose from incitement and grudge speech supposedly against the immigrants. Similarly, the criticism of an Australian senator for his hateful comment on refugees and Muslims immigrants, was so strong even a teenager (Will Connolly) threw an egg at the senator's head (Besley & Peters, 2019; Boseley & Millar, 2019). It seems that the senator has destroyed his political career through his own words, whether or not he realises it.

Words can also promote hate through stereotypes and prejudice (Chavez, Campos, Corona, Sanchez & Ruiz, 2019), or reduce grudges by deepening our understanding of each other (Augsburger, 2004). In the field of psychology, words can be seen to push a person to suicide (Dharmapala & McAdams, 2005; Royden, 2018). In education, they teach people to love rather than harm others (Gibbs Jr, 2018). Words can spark wars (Dedaic & Nelson, 2012), or create peace (Lederach, 1995). However, the words of peace eventually have far greater authority.

Language is not composed only of words. Indeed, non-verbal language, such as tone of voice, status, hand and arm gestures, facial expressions, physical distances among people as they talk, clothing style and colour convey most of the message in any face-to-face communication (Bonanno et al., 2002). Therefore, non-verbal language can stimulate peace. For instance, offering a smile instead of a grimace frequently builds better relations with difficult people. The use of appropriate physical gestures when visiting another country reduces the possibilities of insulting someone and increases intercultural harmony (Kita, Alibali & Chu, 2017). Smiling is a positive infection (Grainger, 2019), so if we smile at somebody, it is very likely people will exchange this positive behaviour (Robinson, Wehner & Millward, 2019).

In the case of the Christchurch terror attack in New Zealand, the Prime Minister, Jacinda Ardern managed to promote peace through her kind acts and language use. For instance, following the massacre of the fifty innocent Muslim people, she shared the grief of the victims' families and relatives by wearing a black headscarf. The act symbolises that she cared for the Muslim families and was concerned about their plight. When asked about her decision to wear the veil (i.e., Hijab), she said:

“[w]hat I underestimated was that it gave people a sense of security. It didn't occur to me for a moment that there would be those women in the community who felt unsafe, wearing, so obviously, their faith ... So, if in wearing the hijab as I did, gave them a sense of security to continue to practice their faith, then I'm very pleased I did it” (Ruiz, 2019).

Kramer and Kleiner (1992) argued that the face uses forty-three muscles to produce a frown and seventeen to smile, although Sriyatin (2019) counted sixty-two and twenty-six respectively. A smile gives us inner happiness and energy, sending out politeness and peace messages to overcome fear and promote inner peace (Catherine, 2017). Oxford (2013) posited that the interactions of caring, respect, kindness that most people show in their daily communications also represent the language of peace. Thus, the language of peace in verbal and non-verbal forms can be represented as shown in Figure 2.1.

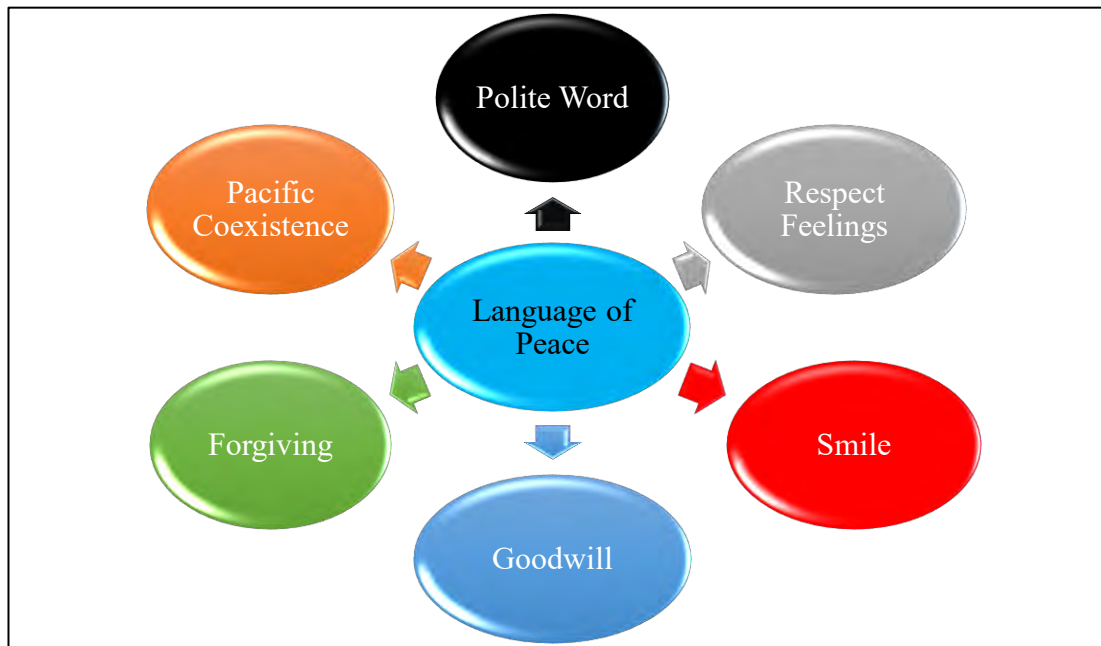


Figure 2.1. The language of peace in verbal and non-verbal forms
Source: Adapted from Oxford (2013).

In line with the Oxford model, the participants of the study tend to use positive words in their narration despite all the misfortune they have gone through. For example, they point out that good behaviour is a definition of societal peace between people. Respect for religion groups and their neighbourhood is also a positive aspect of good coexistence. The smile, as indicated by the participants in their storytelling, is a positive factor and a turning point in building a good social relation. This view was based on how they feel about the behaviours of the community in which they are residing (Malaysia) as the thesis is written.

Forgiveness aspect also plays an effective role in avoiding the violent and grudge that they have witnessed due to the conditions of sectarianism and conflicts in their cities. Certainly, peaceful coexistence, which they did not realise how important it is in the sustainability of their daily lives, was the perspective and point of view given through their vision of the solidarity of the Malaysian society as revealed in their stories.

2.6 Peace Talk

The concept of 'peace talk' emerged as a significant feature of civil rhetoric and was reflected at the practical and institutional level (Durrheim, 1997). The peace movement gave birth to peace interaction, peace agreement as well as diplomatic communication among nations. Peace talk acts as a mode of defeating the injustice of enslavement (Baligadoo, 2014). Consequently, peace talk produces peace-loving citizens and it functions in a form referred to as power communication for peaceful coexistence (Durrheim, 1997). Essentially, peace-making has the potential to offer a fresh context for understanding friendly relationships between citizens during the terrible chaos of the war years and crises (Palmer, 2016). The present study aims to present the real understanding of the language of peace in promoting harmonious communication among Iraqi people.

Peace talk is one of the fundamental principles and aspirations of humankind in establishing a sound ethical foundation for society (Darnton, 1973; Do Rio Muniz & Muniz, 2019). The virtue of peace is seen as a common hope which works as a driving force with the potential for promoting love and friendship among citizens suffering from social violence (Strecker, 1999). In the last half of the twentieth century, four main themes emerged from the collective attention and aspirations of the world's people: peace, freedom, development and environment (Kates, Parris & Leiserowitz, 2005; Robert, Parris & Leiserowitz, 2005; Teng, Quoquab, Mohammad & Mahadi, 2017).

The challenge today is to discover a peace environment that promotes co-ordination through language for all humanity (Olson, 2017; Oxford, 2013). Peace studies can

mean different things to different people. Harris (2010) highlighted many meanings: conflict resolution, development education, international education and environmental education. Harris (2010) described peace language as “a way of life committed to the non-violent resolution of conflict and a commitment to personal and social justice” (p. 295). Hence, by exploring the language of peace among ordinary Iraqi citizens, a more hospitable environment can be put forth that allows all individuals to interact with each other, regardless of different cultural or religious values. The peace language can be seen as a way of life especially when interacting with others.

2.6.1 The Origin of Peace

In the early days of humankind, many important signs pointed to peace as being both beneficial and essential to survival. The behaviours of the humans might unlock the secrets of the roots of war and peace, suggesting that peaceful social characteristics were dominant initially during the previous centuries (Adolf, 2009). As such, violence is recognised in our paleontological record and that “the known data is not sufficient to document warfare” (Adolf, 2009, p. 16).

The first evidence comes from cave drawings and the fossilised cranial remains of Pleistocene man, the latter providing more abundant information. It is therefore difficult to cite cases of intraspecies killing even if the claims of violence are accepted (Roper, 1969). At the threshold of history, the concept of peace appears in the writings of the first civilisation in Mesopotamia, 3500 BCE. Studying the history of peace in this evolutionary way reveals as much about the origin of civilisations as their ongoing traits (Adolf, 2009). The ‘domestication’ of peace was a prerequisite for the evolution of the Mesopotamian civilisation. Therefore, the current research is being done in

understanding the dimensions of the language of peace on the lives of Iraqi citizens, so that it will be a starting point for enhancing the strategic awareness in developing positive educational and social understanding and communication.

2.6.2 The Meaning of Peace in Diverse Languages

The word ‘peace’ is represented in all major languages. In classical Greek it is *eirene*, referring to a country that is orderly and untroubled by civil disturbances (Farneubun, 2013). The Latin word *pax* is closely related to the Roman state and its form of government. In Hebrew *Shalom* implies a unity with God (Kreider, 2005). In Hindi there are four words for peace. *Santi* means a well-ordered state of mind or inner peace. Meanwhile, *Samdhi* indicates the absence of national war and *sama* means a well governed social order. The fourth word, *Ahimsa* or non-violence against any form of life, was eloquently expressed by Gandhi, acknowledging that the concept of peace must also be defined in terms of human relationships with nature. A similar view is found in African and Native American cultures and among members of some Asian religious groups that peace reflects the good relations among people (Galtung, 1985). *Heiwa* is the Japanese word for peace, implying harmony within the culture and adaptation to the social order (Ishida, 1969; Wenden, 2005).

Meanwhile, *Salaam* in Arabic is to bring happiness, luck, affinity, or peace; it implies a liking or sympathy for someone or something, especially through shared characteristics. The expression used for salutation or opening in Arabic, *Assalamualaikum* (السلام عليكم), means “peace be upon you” (Kadir, Maros & Hamid, 2012; Shaari, Kamaluddin, Paizi & Mohd, 2019). This greeting is a standard salutation among Muslims, whether socially or within worship and other contexts. The typical

response to the greeting is *wa'alaykumu al-salaam* (وَعَلَيْكُمْ السَّلَامُ), “and peace be upon you” (Shamsudin & Ebrahimi, 2013). Hence, the holy scripture of Muslims (Quran) and the Sunnah of the Prophet Mohammed (PBUH), remain the major source which guides Muslims to practice peace in their daily life and in their language with others (Kalin, 2005).

In Malay language, peace is *keamanan* which means safety, security, reconciliation and peace (Bubandt, 2005). The word ‘keamanan’ in Malay language, also means, ‘damai, tenang, tenteram, sejahtera, sentosa’ (Muhayati, 2016). Perhaps, in this sense, peace is like happiness, justice, health, harmony, love, freedom, loving-kindness and other human ideals and a peaceful gesture we extend to others, as in the Islamic greeting (Benharoon, 2013; Ramakrishnan, 2010). Nevertheless, peace might well be different from happiness, since it seems to require social harmony and political enfranchisement, whereas happiness appears, at least in the Western culture, to be largely an individual matter. Spiritual and religious leaders from Jesus to Mahatma Gandhi and Nelson Mandela, have been inclined to equate peace with amity and love, both in their inner dimensions. Somehow, they were able to develop contact with others (Webel & Galtung, 2007). Thus, understanding the language of peace and embodying it in the daily lives of Iraqis might spare them the horrors and consequences of the bitter events of violence, terrorism, marginalisation of minorities and displacement that they experienced.

2.6.3 The Process of Peace Action

Peace, national reconstruction and co-operation are the three most important issues shaping stability and harmony among nations today (Meernik, 2005; Rauf, 2019). The

three essential phases for promoting and enhancing peace are peacekeeping, peacemaking and peacebuilding (Adjei, 2019). The first phase often includes external force, while the latter two require peaceful and harmonious ways.

2.6.3.1 Peacekeeping

The goal of peacekeeping is to ensure that conflict does not escalate. Kirschner and Miller (2019) argued that peacekeeping reduces the incidence of killing and also involves positive stability and harmonious communication. Peacekeeping includes activities intended to keep parties from fighting or harming each other (Kathman & Benson, 2019). Women need to work with their male counterparts to maintain social security, deter sexual violence and promote harmony and cooperation in the community (Culcasi, 2019; Parry & Aymerich, 2018).

The United Nations has urged all nations to enhance women's role as part of their peacekeeping contribution in all countries. Therefore, more studies are focusing on women's deployment in peacekeeping operations to address concerns about sexual violence against local girls as well as promoting their own rights and participation in peace processes (Adjei, 2019; DeGroot, 2001; Martín de la Rosa & Lázaro, 2019; Weiss, 2019; Willett, 2010). This study indirectly intends to enhance the roles of all Iraqis, men and women, in promoting peace and harmony in society after suffering long years of violence and marginalisation.

However, researchers are questioning whether the involvement of women in peacekeeping operations is merely an example of lip service paid to women's role in peace processes. Simić (2010), for example, proposed that the peacekeeping world remains hypermasculine dominated by men. On the other hand, as women tend to be

more emotionally attuned, Kirschner and Miller (2019) argued that “women’s presence in [peacekeeping operations] improves access and support for local women ... [and] makes male peacekeepers more reflective and responsible” (p. 8). Hence, as indicated by the results of the study, the role of Iraqi women is also considered very important in promoting peace and love in Iraqi community and cannot be ignored. This is the reason for selecting Iraqi women to participate in the study to allow their ‘voices’ to be heard. The women respondents’ narratives have been found to be motivational and positive as shared in the findings chapter.

2.6.3.2 Peacemaking

Peacemaking includes the technique of diplomacy and using peace resolution skills to end complex conflicts and restore harmony after major violence in a community (Cremin & Bevington, 2017). Recent years have witnessed a meteoric rise in the strength and sensitivity of organised religion around the world. For instance, it is stated in the report of UNICEF’s official position that “the concept of peacebuilding is not well defined. UNICEF must decide its own interpretation, which would need to go beyond humanitarian assistance and to emphasize social transformation within conflict-affected societies” (Novelli & Smith, 2011, p. 8). At the same time, however, there has been a significant growth in violence committed in the name of religion (Ediyono, Mujahidin & Hidayati, 2019). This has set many religious groups on a collision path with each other and in some cases resulting in serious levels of destructive violence and grudge in society that take place in Iraqi community.

According to Oxford (2013), peacemaking is “the diplomatic effort to end the violence between the conflicting parties, move them towards non-violent dialogue and eventually reach peace agreement” (p. 37). It is no easy task, although promoting stability and political transition processes as well enhancing women’s roles remain to be important vehicles for the peaceful resolution of violence (O’Reilly, Suilleabhain & Paffenholz, 2015). The peacemaking landscape nevertheless presents a number of barriers to women’s participation today, with the dilemma of ends and versus means (Carmi, Alsayegh & Zoubi, 2019). If building peace is the main goal, however, it makes sense to gain more diverse inputs from the rest of society, with women beside men contributing to negotiations and cooperation as well as building families in the community. Such view is clearly reflected in the outcomes of the present study.

2.6.3.3 Peacebuilding

The term peacebuilding came to light over thirty years ago in the work of Johan Galtung. Galtung raised peacebuilding constructions that would maintain peace by addressing the root causes of conflict and supporting indigenous capacities for peace management and injustice resolution. Peacebuilding not only aims to restore stability and peace, but also seeks major transformations, whether in economics, politics, agriculture, science, education, media, or society (Cromwell, 2019; De Coning, 2018). Oxford (2013) argued that peacebuilding has two axes: time and the dynamic process of thickening the layer of promoting peace. Peacebuilding efforts can occur during the lessening of violence, not only after the war has ended (McCandless & Abu-Nimer, 2002).

The United Nations Secretary General Boutros-Ghali in 1992 categorised peacebuilding in two main structures: pre-conflict and post-conflict. The first includes such measures as “de-militarisation, the control of small arms, institutional reform, improved police and judicial systems, the monitoring of human rights, electoral reform and social and economic development” (Olaifa, 2017, p. 222). The latter involves preventive actions that aim to reduce the gap between rich and poor, increase the rights of minorities and promote firm development of a just equitable society in which there is no segregation by ethnicity or gender.

Olaifa (2017) argued that the process of peacebuilding sets several goals: firstly, to create an environment that supports self-sufficiency; secondly, to reconcile warring parties in the zones of conflict; thirdly, to prevent recurrence of violence or warfare in the future; fourthly, to integrate civil conflicts as the fundamental institution in maintaining durable peace; fifthly, to institutionalise the judiciary and the rule of law; and finally, to address the fundamental structural and social matters that tend to turn into social conflicts. The three strategies for building peace are illustrated in Table 2.2.

Table 2.2

Three Strategies as Part of the Peace Process

Strategies	Goals	Tools
Peacekeeping	Keep violence from escalating through intervention.	Neutrality, light military equipment, force for self-defence, and volunteers.
Peacemaking	Harmonise differences and restore peace after major conflicts.	Conflict resolution tools, including but not limited to negotiation, mediation, and arbitration.
Peacebuilding	Non-violently build a culture of peace (durable peace) through transformation.	Any tools that address the fundamental conflict causes, such as identifying, caring and reconciliation; peacebuilding tools can be applied in politics, religion, or any other aspect of society.

Source: Adapted from Oxford (2013).

All Iraqis are believed to have welcomed both pre-conflict and post-conflict measures. Within all these, politeness which should be embraced in the language of peace is another important factor to be considered in peace-building, because conflict begins from within and peace should be in the heart of everyone; before it escalates, peace might be achievable through a combination of positive language, attitude, ethics and values. Therefore, it is evident here that language plays a very significant role in achieving peace as it involves acts of mediating, negotiating, making suggestions and decisions for peace.

2.7 The Foundations of Peace Action

Understanding the language of peace will lead to better communication among citizens, in turn, fostering the coexistence, harmony and cooperation of which Burke (1966) viewed as the humane condition. According to Oxford (2013), as ambassadors of peace, Mahatma Gandhi in 1938 and Martin Luther King, Jr. in 1967 employed empathy, altruism, love, forgiveness, non-judgmentalism and moral strength as a part of non-violence or peace action in their political approaches.

2.7.1 Altruism

The human brain is neurologically wired for altruism (Agnati et al., 2012) as well as for other related, positive characteristics such as self-awareness and social cognition (Brown & Treviño, 2006). In human nature, altruistic acts stimulate a primitive pleasure centre in the brain to create cooperation (Moll & de Oliveira-Souza, 2009). Even young people who have not yet had much socialisation show helping behaviours that reflect altruism (Warneken & Tomasello, 2006). In short, because of altruism and other pro-social conditions or acts among humans, we can argue that peace is a real possibility if we choose it. In this sense, humans do not have to live according to the law of the jungle (Oxford, 2013), but can instead recognise and intentionally develop the positive, cooperative and peaceful aspects of our nature (Fischhendler & Tenenboim-Weinblatt, 2019).

2.7.2 Empathy

Empathy is the experience of a connection with those whose lives are not necessarily linked to one's own, feeling what another feels and a trustful readiness to meet others and forgive them (Oxford & Gkonou, 2018; Szalita, 1976). Empathy might have been

a factor in the social life of the common ancestor of humans even before the time of the split between species that occurred six million years ago (Warneken & Tomasello, 2006). Many studies have indicated that the human brain is neurologically attuned for empathy (e.g., Arnocky, Taylor, Olmstead & Carre, 2017; Olson, 2017). Human empathy joins biology in promoting peaceful communication, cooperation, affiliation, mutual obligation and actions towards reconciliation, peace and even religion after major conflicts in any area of the world. Yunus (2016) repeated that the language of peace is related to the messages of Moses, Jesus and Mohammed (PBUT).

For Perez and Salter (2019), peace cannot exist without positive behaviours. It is important to understand the opponent's viewpoint, not just one's own. This comes close to empathy. According to Ghaemi (2011), empathy takes several forms which are connected with feelings: first, peaceful empathy means feeling an emotion or motivation that another person feels; and second, sensory empathy means having the same physical sensation as someone else. Both of these involve 'feeling into' another person's experience. Third, motor empathy involves moving one's body in the same way another moves, thus experiencing the same motion; and the other form is, cognitive empathy, which involves intuiting the thoughts of others through the senses or interaction. Hence, Ghaemi (2011) remarked that "... with empathy, we can communicate effectively and peacefully with each other" (pp. 82-83). Conversely, Sidanius et al. (2013) argued that the lack of empathy will turn people into negative objects. It switches off natural feelings of understanding, compassion, peaceful coexistence and sympathy for others.

2.7.3 Love

The empathy underlying non-violent action is related to a powerful, non-sentimental form of love (Wang, 2019). In fact, Ghaemi (2011) considered empathy and love virtually equivalent. As he stated: “love, empathy, whether in English, Greek, or modern jargon, human life entails this basic principle of dependence of everyone on everyone else, the existential equality of all persons ...” (p. 79). As Zamir and Hauptman (2009) argued, love and peace are the fruits of pacific coexistence and in turn tend to end the defamatory contentions among individuals in society. This desire lifts concern for the neighbour/friend to the level of love and helps people forsake self-defeating, wreckage-inducing hate and violence. As such, Cook and Geldenhuys (2018) argued that love overflows the understanding and creative of goodwill for everyone, as well as actively engaging in the peaceful coexistence of humanity.

2.7.4 Forgiveness

The core of forgiveness is to help others to think about their guilt in broader ways than just the offence itself and to cultivate the soul of empathy and compassion toward the guilty (Enright, Knutson, Holter, Baskin & Knutson, 2007). Loving your prison enemies, as shared by Mandela and as Martin Luther King explained, requires being able to forgive them. It is impossible to love without first accepting the necessity of forgiving. Hence, King Jr. (as cited in Oxford, 2013) stated that “over and over again ... those who inflict evil and injury upon us ... Forgiveness is the lifting of a burden and the cancelling of a debt ... Forgiveness means reconciliation, coming together again” (p. 47). Without this, no one can love others. As such, forgiveness is crucial for considering actions for peace.

2.7.5 Non-judgementalism

One who loves and forgives others does not condemn them, though s/he condemns their negative deeds. Wood, Chase and Aggleton (2006) indicated that non-judgementalism is focused on improvement in the face of ineffective performance. It avoids the prejudice of others (Gilbert, 2000). The term itself comes from the Bible. In fact, loving others, manumission and avoiding injustice and unfair judgements will assist us to know God and find peace. Therefore, stopping negative judgement of others and recognising that there is some good in the worst offender and some evil within us means that we are less likely to hate others (Chen, 2015; Oxford, 2013).

2.7.6 Moral Strength

Many scholars argued (e.g., Rosenberg, 2003; Oxford, 2017) that peace action must be strong and built on moral strength. Strategically, Gandhi focused in every campaign on a single issue, which was announced for every move so as not to be misunderstood, developed personal relationships with the opponents, negotiated and initiated arbitration. In addition, Gandhi moved to other actions, such as non-cooperation, civil disobedience, non-violent agitation, strikes and boycotts (Juergensmeyer, 2007). Gandhi was the key for others in representing peace action, even in the face of cruelty by the military and police. In fact, “Gandhi fully believed that peace came about by changing the heart of one’s adversary through moral strength, non-physical, force” (Ness, 2007, p. 84). Figure 2.2 depicts the foundations of peace action.

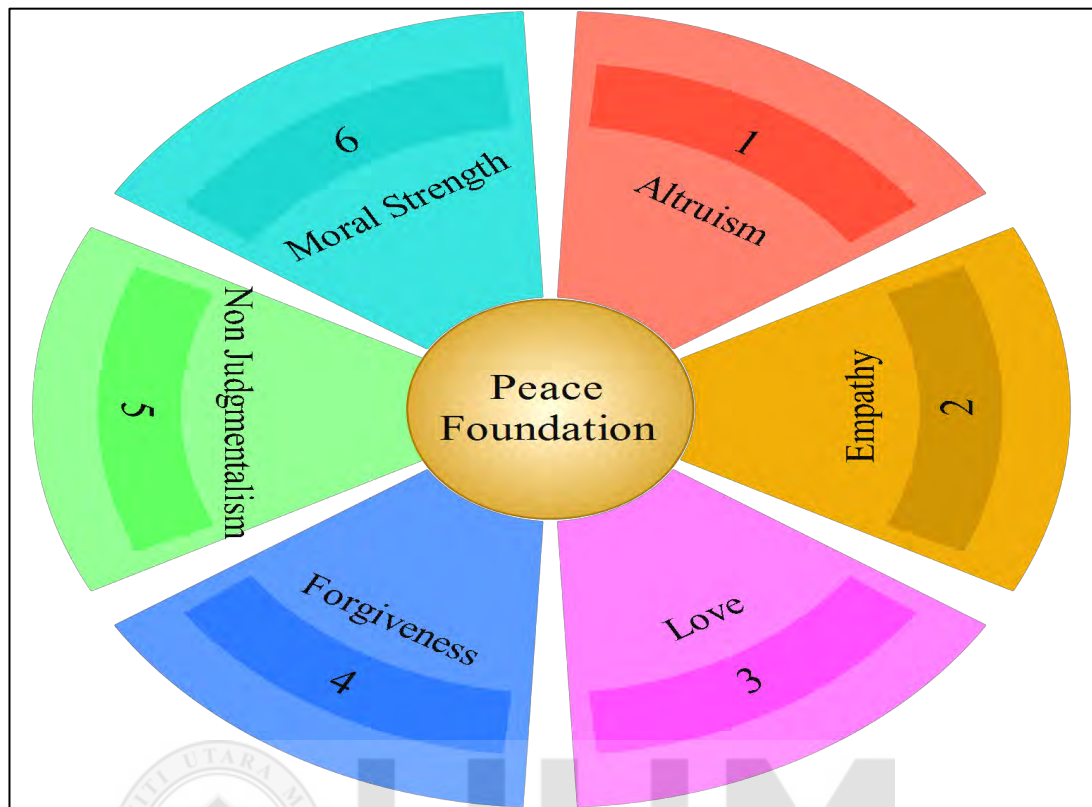


Figure 2.2. The foundations of peace action
Source: Adapted from Oxford (2013).

For this reason, the current research explores the language of peace among Iraqis' victims to understand the positive side in their language that depicts the peace actions in their daily rhetoric. In line with Oxford (2013) peace foundations, the concept of altruism appeared in their storytelling through the efforts to present the cooperation and assisting during the difficult circumstances that the displacement family have gone through. Their passion and empathy towards the religious minorities is also shared with compassions and inner peace regardless of religion or sect. The majority of participants tend to use the concept of love in their narration as a way of avoiding the conflicts and promoting the awareness of nationality and as a way of displaying goodwill with others under the concept of social homogeneity.

As such, after the tremendous tragic actions that the Iraqi nation witnessed, the concept of forgiveness arises in their narration as the way of cultivating peace act that enhances harmonious communication. In addition, the injustice and unfair judgements that the participants felt in their cities guide them to depict the social justice as one of the factors for promoting peace among religious groups. Therefore, they represent the concept of moral strength as one of the main aspects to increase the inner peace and strengthen the social relationships among community members.

2.8 Contribution of Scholars in Advocating Peace

Peace researchers agree on the present-day adherence to the normative-prescriptive strategy of “making the world a better, more humane, place” (Mims & Waddell, 2015, p. 189). That said, the number of studies that have examined the characteristics and ever-changing goals of this field (peace works), either the contemporary positive language or its role in the community and people, is minimal (Clemens, 2008). For example, Dunn (2005) examined the role of peace research and the substantive content and significance of the international peace relations and peace research field. Previous studies did not exclusively focus on or examine the role of peace studies scholars, in particular, concerning language (Dunn, 2018). Buhler (2002) posited a shift in the direction of language and its impact “away from [the question], ‘What is the position of peace studies?’ and towards ‘How can and should those of us who are engaged in peace studies position ourselves?’” (p. 28).

The epistemological and methodological discussions of earlier years in this field, for instance, sparked substantial reflections on the multiple subject positions of peace researchers (e.g., radical scholars, applied scholars, humanistic scholars and so on) and

the most crucial subjects that need to be explored and promoted in the field (Mims & Waddell, 2015; Richmond, 2003). Today, in essence, the researchers should focus on the peace studies scholar, who, supposedly takes a humanities-based, holistic, interdisciplinary, theoretical and practical stance, in the roles of peace studies teacher, practitioner, activist and researcher, as this researcher is trying to present in his thesis.

Surprisingly, Elise Boulding in 1976 said a great deal about attitudes in this area in a comment she made more than fifty years ago:

Whether we choose to work in universities or in the streets;
whether we opt for local, national, international, or transnational
roles and institutional settings, we are all activists, we are all
practitioners, we are all researchers, we are all teachers. (p. 3)

This means, for example, there is not only the role of peace scholar-activist (Opotow, 2013), but also a closely related yet distinct peace scholar-advocate (Braizaz, 2019). To realise my position as a new researcher, I have thus, put forth a study on the language of peace with an attempt to make language an agenda to deliberate in the peacemaking process. This thesis is the first attempt to begin with. There is a plethora of positions that divide scholars of peace studies within themselves and other scientists. The following are some of the positions identified.

2.8.1 The Peace Scholar as Activist (S-Ac)

The scholar of peace reflects the faith of the field in the connection between peace and social justice (El-Bushra, 2007). The widespread interest of peace studies in indirect violence, including various forms of social justice, makes this voice important and active in the community. To be sure, this scholar holds the belief that is represented as the normative-prescriptive goal of global human transformation that enhances equity

and freedom among sects and individuals (Voronkova & Kyvliuk, 2017). Overall, the pedagogical intent of scholar as activist is to “prepare students to become social change agents” (Webster, 2010, p. 116).

2.8.2 The Peace Scholar as Advocate (S-Ad)

Like the peace scholar-activist, the peace scholar-advocate is a subject of high value in contemporary peace research, similar to S-Ac, in that individual examines the most significant problems and plays a vibrant part in rebuilding society (Harvey, 1998). However, S-Ad uses education to assist individuals to realise themselves and to create the social change agents in their daily communication (Clemens, 2008).

2.8.3 The Peace Scholar as Educator (S-Ed)

This type of peace educator is interested in educating the general population about pacifism (Gibson, 2019). Regardless of any academic liability, this researcher might lead activities such as community workshops, conferences, forums for students/academic staff on how to develop skills related to matters in “making the world a better place” (Vesterinen, Tolppanen & Aksela, 2016, p. 45), specifically, skills such as conflict mediation to build the social movement organisations at the society or civil community level (Frantzeskaki et al., 2016). Moreover, the position of S-Ed, this type of scholar is different as it does not necessarily include the requirement of being an activist or even an advocate.

2.8.4 The Peace Scholar as Practitioner (S-Pr)

Meanwhile, this peace scholar has some power in the field of complex conflict studies. Although possessing ideological and transformational beliefs, (the person) redirects peace studies to the further practical purpose of skills-based crisis-solving (Oxford,

2013). This means arbitrating, negotiating, resolving and/or transforming skirmishes at all levels.

2.8.5 The Peace Scholar as Researcher (S-Re)

The peace researcher returns to the early days of the field, when peace studies were recognised as peace research. The person is predominately involved with the field of struggle studies, given that s/he puts emphasis on the kind of investigation and practice that is concerned with matters of warfare at international levels. That said, the individual is more likely to be informed about peace scholarship and, consequently, more familiar with the field of peace science than are the other peace studies scholars (Oxford, 2013).

2.8.6 The Peace Scholar as Innovator (S-In)

This field is represented by scholarship and innovation. Accordingly, the person identifies the normative programme of peace lessons and the inspired vision that is required to achieve the mission (Lewer, 2006). This position presents an area of opportunity for the peace scholar that is required by Iraqi researchers to become involved in promoting and enhancing peace and stability in their community.

Figure 2.3 illustrates the different types of peace advocating scholars.

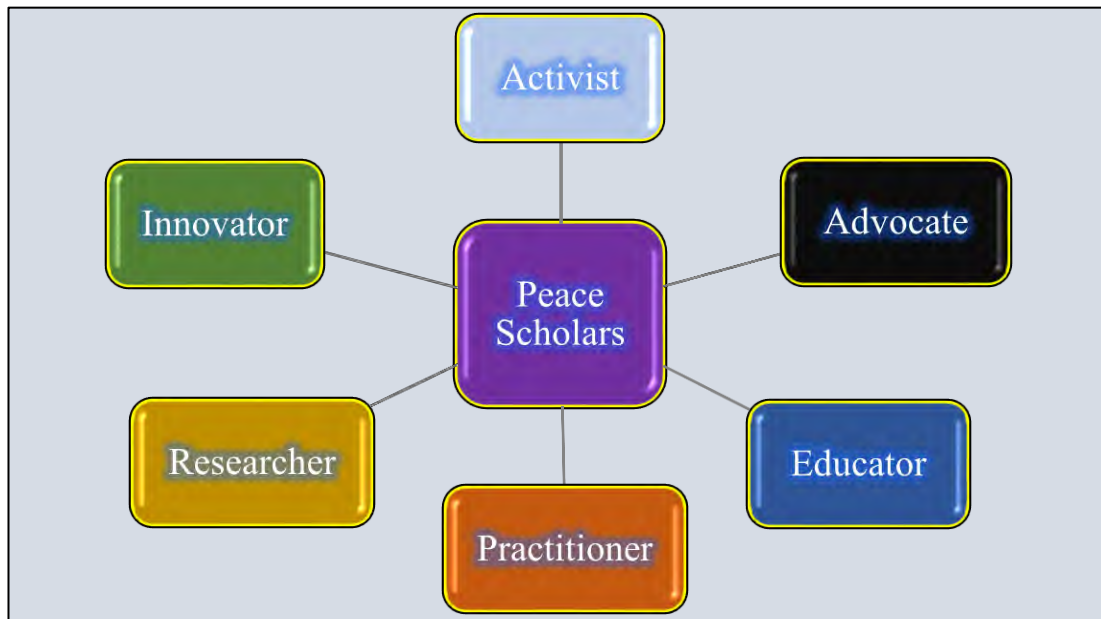


Figure 2.3. The advocacy of peace scholars
 Source: Adapted from Clemens (2008).

The peace research plays a significant role in promoting positive language among people. The challenge today is to understand the role of positive language in daily interaction and encourage people to engage in it. Oxford (2013) argued that peace scholars play substantial role in improving peace in society. One way of doing that is by analysing the components of language of peace as this thesis has attempted to share. To illustrate, firstly, the researcher plays the role of activist through educating and preparing the readers of this thesis to become social agents for the language of peace in rebuilding society (Iraq). Secondly, through education, the peace language can be embedded in people's rhetoric with others which is what the researcher has attempted to do. Thirdly, the academic realm will enable the researcher to pursue the language of peace in other outlets, for instance, conferences and relevant workshops.

Fourthly, the researcher focuses on the language of peace to allow for multiple solutions to the current violence in his country. Fifthly, the researcher believes that

through understanding the language of peace, it leads to him being a representative of peace in his own small ways in particular, when he ventures into the academic and social realms.

Finally, the innovator factor has encouraged the researcher to investigate the peace rhetoric of the victims' perspectives, not the war rhetoric that the Iraqi researchers tend to focus on in their studies. As there has been no specific study on this realm, hence, this aspect of exploration presents an area of opportunity for the Iraqis to become involved in promoting and enhancing peace and stability in their community instead of violence.

2.9 The Language of Violence

The future of humanity depends largely on its ability to communicate via language. People have been trying to shatter the barriers of language and culture from the time of the Tower of Babel, the main obstacle being the violent language (Ter-Minasova, 2008). The language of violence may promote the use of force or serve to make it appear legitimate (Bengio, 2002). The scale of racism and complex conflicts among nations through the violence rhetoric is growing relentlessly (Georgi, 2019). Hence, the dynamics of the destructive force of conflict rhetoric could undermine the very foundations of human society (Fellman, 1998).

Sparby (2017) argued that violence in rhetoric is an aggressive way which creates a real threat to security and even to mankind's existence. The language of violence and conflict within discourse is destructive (Ghobarah, Huth & Russett, 2003). Many studies indicate that language is not just a matter of communication but it can also be

an act or even a weapon to create violence and conflict (Bolinger, 2014; Tobia, 2016).

The violent rhetoric is thus viewed as also the cause of the invasion of Iraq in 2003.

To illustrate, on 19 March 2003, the language of violence against Iraq received high levels of public support because the American administration successfully framed the conflict as an extension of the war on terror. This event was a response to the 11 September 2001 attack on the World Trade Centre and the Pentagon (Gershkoff & Kushner, 2005). The former President George W. Bush used the rhetoric of a “preventive war”, viewing the invasion as a holy war which tended to rely on extreme appeals to superstition and religious dogma; he even mis used the term ‘crusade’. This term was commonly used to denote a grand enterprise with a moral dimension; nevertheless, the media criticised the administration for insensitivity to Muslim nations (Maddox, 2003; Vallely, 2004).

One of the deep linguistic paradoxes in the war on Iraq is the abortion terminology. The former President (Bush) used the terms “preventive” and “preemptive” war when dealing with the US aggression towards Iraq. The linguistic definition of preventive war is “a war initiated in the belief that military conflict, while not imminent, is inevitable and that to delay would involve great risk” (Record, 2003, p. 7). Meanwhile, the preemptive war is understood as “an attack initiated on the basis of incontrovertible evidence that an enemy attack is imminent” (Bzostek, 2016, p. 10). The preventive war has legal sanction as threat is neither certain nor imminent as Bush links Al Qaeda with Iraqi regime after 11 September attacks. On the other hand, the latter tends to be justifiable for the US to conduct it as it did not give choice for deliberation. The reason for this was that the American administration posited that Iraq would hand over the

WMD to terrorists who would attack America, therefore, Bush enables acts towards the devastation and annihilation of the Iraq regime. However, after Bush failed to find terrorist groups and WMD in Iraq, he portrayed himself as a liberator, a hero who rescued the Iraqi nation who intensely needed him (Ahmad, 2017).

In short, Bush used violent language, for instance, ‘terror’, ‘defensive’, ‘battle’, ‘enemy’, to convince the American public that the war against Iraq was both necessary and sadly, *good*. As Bush stated:

“... War on *terror* will not be won on the *defensive*. We must take the *battle* to the *enemy* ... we have entered the only path to safety is the path of action. And this nation will act ... Our pre-eminent security priority is the war on *terrorism* and regime change in *Iraq*” (Record, 2003, pp. 7-11; own emphasis).

In this way, the American administration divided the world into two sides: absolute evil (in this case principally Iraq) as evident in the words italicised; and absolute good (the goals of the United States administration), which allowed the president to credibly claim that US should militarily restrain the evil in Iraq in any way (Devuyst, 2010; Evans, 2016; Judis, 2005; Lincoln, 2010).

Although the public opinion never reached a level of opposition to the war that could have stopped the invasion, this is not a sufficient reason to think that the public debate could not have steered public opinion in a more forceful manner in opposition to it (Foyle, 2004; Gershkoff & Kushner, 2005). Indeed, the 2003 Iraq invasion war was the culmination of a decade of pressure by the United States and the United Kingdom directed at changing the legal framework governing Iraq. The US argument depended

on a resolution authorising the use of force against Iraq if it failed to comply with disarmament, threatening universal peace and justice (McLain, 2003; Yoo, 2003).

The violent language used against Iraq seemed to provide a set of criteria which political leaders used to rationalise the pretext of a war against terrorism (Bellamy, 2006). Subsequently, reports indicated that the Iraqi regime had no connection with terrorist groups and held no weapons of mass destruction (Zaki, 2011). However, the violent language managed to create the sectarian actions, terrorist groups and bloody events in Iraq which spiralled in a huge and tragic way extending from late 2003 to the end of 2016 (Blatt & Friedman, 2017; Whiteside, 2016).

In the development of the events of 2006, such language was on the rise, with sectarian attacks, abductions, killings and car bombs, following the bombing of the holy shrine *al-Askariya* in Samarra (Al-Marashi, 2007) on 22 February. The language initially created by Bush has led to the massive wave of sectarian killings, increase in terrorist groups, displacement and expulsions that were primarily directed against Iraqi civilians (Al-Khalidi & Tanner, 2006; Bassil, 2012). There had been a steady increase in attacks against civilians by a wide variety of armed groups from varying sectarian, ethnic, tribal and political factions and often in response to instigator acts against innocent civilians (Nagy, 2001).

Many researchers argued that such language of violence created these horrific events in Iraq (Fearon, 2007; Haigh et al., 2006; Kennedy, 2011; Kramer & Michalowski, 2005), which had already experienced the most deadly events in the 1990s civil war. In terms of annual casualties, the rate of killing in Iraq from the 2004 to 2006 increased. More than 60,000 people died during those three years and the conflict was bigger than

any other civil wars around the world, for example, those in Algeria, Colombia, Guatemala, Peru and Sri Lanka (Fearon, 2007).

Overall, the violent acts led to the death of thousands of Iraqi citizens (Bostdorff, 2011). Based on the national survey, the Iraq Body Count (IBC), the death toll was estimated at anything from 47,668 to 601,027 from the time of the US led invasion in March 2003 until June 2006. Results from the Iraq Family Health Survey (IFHS) conducted in 2006 and 2007 provided further evidence on the high mortality rate (Hyndman, 2007; Rawaf, 2013; Spagat, 2010). The violent discourse of sectarian killings between Arab Sunni and Arab Shia groups became a daily phenomenon (Al-Marashi, 2007). Given the complex situations and violence in Iraq, it is therefore necessary but challenging to promote a peace rhetoric for the Iraqi people. However, it is essential for us as human beings to engage in peace language, if not in reality fully, at least, we can embrace it through our research.

The unprecedented scale and level of brutality by terror attacks against civilians was documented widely. Over the last four decades, Iraq has undergone intense deception that has resulted in war and destruction. The lengthy conflict has had negative effects on the economy and on the health of people living in the conflict areas. Iraq has gone through thirty-nine years of destruction as a result of the internal conflicts and wars incited by violent rhetoric.

In June 2014, one of the worst cases of viciousness and bloody scenes and those received wide media coverage (internationally as a form of terrifying propaganda) was the slaughter on a single day of some 1,700 cadets at Camp Speicher, near Tikrit city. They were exhibited like sacrificial sheep with photos and videos of the massacre,

which shocked the feelings of millions of people around the world (Kilcullen, 2016; Knights, 2014). The number of displaced persons increased exponentially, as well as rape and the sale of Yazidi women as ‘war spoils’ (Jongman, 2019; Wilkinson, Bhattacharyya, Riziki & Abdul-Karim, 2019). It is estimated that some one to three and a half million people were displaced (Doocy, Sirois, Tileva, Storey & Burnham, 2013). As such, with these painful scenarios, it is timely that people embrace peace. If this cannot be done through physical actions, we can embrace it through our voices or words.

2.10 The Language of War against Iraq: 2002

At the beginning of winter 2002 and lasting until the commencement of combat in March 2003, a wide variety of American groups vigorously debated the appropriateness of American military engagement in a war against Iraq, promoted by the administration’s rhetoric (Kim & Hundt, 2011). Some of the debate was engaged strictly in war terms; others brought in a mixture of religious and secular reasons to support their public arguments, to justify and cover legal aspects of the language of war against Iraq (Tipton, 2008).

Subsequent intelligence reports stated that the Bush administration and the CIA manipulated the reports on Iraq to achieve the political objective of invading the country (Bamford, 2005; Collins, 2008). Other studies focused on the failure of the media to perform their traditional role as the ‘fourth’ estate to check the power of government which presented ‘evidence’ as fact to promote the war against Iraq (Kramer & Michalowski, 2005; Miller, 2003).

The religious language used in the war against Iraq was viewed as extreme and inconsistent with the American tradition of religion, public life and the putative separation of church and state. These characterisations stem from the president (former) conducting his so-called crusade in an overtly religious war (Brewer, 2011; Carroll, 2004). Many studies indicated the use of the language of religious fundamentalism in politics in an attempt to describe the particular mix of religion and nationalism that allowed the invasion to happen (Boyle, 2005). These studies help us better understand the various facets of the rhetorical use of the language of war under the cover of religion in order to convince the world and the American people of the rightness of the war against Iraq. However, they should not be taken as the final word on the role of religion or the decision to begin the military conflict.

The language of war against Iraq seemed to provide a set of criteria used by political leaders to rationalise the invasion as a war against terrorism (Bellamy, 2006). The very word, 'terrorism', connotes negativity, violence and harsh treatments which has been discussed much but should be combated with the discourse on language of peace among nations in the world. Consequently, when the United States decided to go to war in Afghanistan it had the support of almost all the nations of the world.

The war on terror basically involved the eradication of terrorism and radical ideology from the main source located in Afghanistan. Unfortunately, the US opened up another front in Iraq, which had no relevance to terrorism or on America of 11 September (Griffin, 2004). All the research and reports indicated that the Iraqi regime had no connection with the terrorist groups; indeed, there was clear animosity between them (Zaki, 2011). However, the language of war or terror has managed to create sectarian

violence, terrorist groups and bloody events in Iraq which spiralled in a huge way from the following years.

2.11 Language and Discourse Analysis

Evidently, people use language to express their feelings and elicit meaning (Lyon, 1996). Therefore, language is the tool by which people articulate themselves and delineate themselves from others. Hudson (1996) argued that there are social and cultural dimensions to the choices people make to locate themselves in a “multi-dimensional social space” (p. 29), adding that people send out social signals that are used as a source of information about the speaker’s social characteristics. Thus, sociolinguistics highlights that language exists in a social context and is “a very social phenomenon” (Taylor, 2006, p. 502).

A second view of language, according to Biber, Douglas, Conrad and Reppen (1998), is that language is a resource for our survival, explaining how communicators “exploit resources of their language” (Biber et al., 1998, p. 1). Language, in this sense, is a “resource for making meaning” (Lemke, 1992, p. 104). As such, given that the text is the basic unit, the sentence is studied in its discourse context.

Brown, Gillian and Yule (1983) indicated that discourse analysis refers to the “analysis of language in use” (p. 1). That is, discourse analysis is the investigation of language use “beyond sentence boundaries” (Chan, 2006, p. 760). This view of language use widens the boundaries of the analysis to include the text and context (Coffin & Donohue, 2012). The analysis of the context may even include the analysis of body language and eye contact. It also includes the assumptions that people have about each other. In this sense, discourse is “language in use, as a process, which is socially

situated” (Argent, 2014, p. 84). Paltridge (2006) argued that the term discourse is a form of ‘language-in-use’. This term is increasingly popular in the media and in certain social sciences where ideas or philosophies may not pay attention only to language, but to the communication of beliefs (cognition) and as a form of interaction in social situations.

Furthermore, discourse analysis is not merely concerned with the linguistic facts; it exceeds those to examine language use in social, political and cultural disciplines and attracts the interests of not only the linguists, but also of philosophers, anthropologists, communication specialists, sociologists and political scientists (Juez, 2009). More specifically, Bayram (2010) indicated that discourse refers to expressing oneself using words. Further, different discourses can be used to assert power and knowledge and to resist and critique (Sharndama, 2015). As such, the present study explores the language of peace from the perspectives of the victims which represent their social, cultural and educational experiences.

From a critical discourse analysis standpoint, Fairclough (1992) argued that language use is “a form of social practice” (p. 63). The main intention of Fairclough’s approach (1989) is to make a “contribution to the general rising of consciousness of exploitative social relations, through focusing upon language” (p. 5). In analysing any communicative event, Fairclough (1992), drew attention to three inter-related dimensions of discourse: the text, discourse and social practices. Text practices refer to the production of the text, that is, the linguistic choice of words including vocabulary and grammar.

Meanwhile, discourse practices refer to the interpretation of the text, that is, how the text is produced and how it is received. Social practices, however, refer to the practices that are usually used in a certain context. As such, conducting discourse analysis requires examining the text and the social context as is the case in this research on exploring the language of peace. (the verbal and non-verbal language that denotes and connotes calmness, politeness, positivity as explained and defined earlier). In this regard, who the respondents are and what they encounter matter a great deal in examining the individuals' narratives.

Language use can also be examined as a genre. According to Bhatia (2004), genre is "language use in a conventionalized communicative setting" (p. 23). To examine genre, researchers need to examine the conventionalised use of language in a given setting, or what Swales (1990, 1998) called a discourse community. Language use, in this sense, is examined from a cognitive or functional perspective (Alptekin, 2013; Tyler, Takada, Kim & Marinova, 2005). According to Martin (1992), by investigating the register in a 'context of situation', we may identify the 'context of culture' or the genre.

Bazerman (1994) also suggested investigating the context to determine the genre, using ethnographic methods such as interviews and observations to determine the characteristics of the 'rhetorical community' (Byrne et al., 2019). Language use is discussed in different disciplines and approaches to investigate "how humans make sense of their world" (Olsher, 2015, p. 287). In this thesis, the language of peace is examined through a series of interviews with Iraqis. More specifically, the study

explores how peace discourse is constructed based on the narratives (voices) of Iraqi people (the victims).

2.12 The Power of Language and Communication

The acquisition of language is the first important event in human communication history, being sustained first by interaction at home and then by education at school. Language is an essential part in human communication and has a crucial role in promoting peace, harmony or violence, hatred or destruction among people and countries (Gumperz, Drew & Goodwin, 1982; Schäffne & Wenden, 2005; Steels & Belpaeme, 2005).

Samuel (2019) indicated that language is the principal vehicle for the transmission of cultural knowledge and the primary means by which we gain access to the others' perspectives. Losing this capacity would make the nature of human social life radically different (Fedurek & Slocombe, 2011). Akmajian et al. (2017) argued that although language and communication are very closely related, they are not the same phenomenon.

Chomsky (2002) defined language as “a set (finite or infinite) of sentences, each finite in length and constructed out of a finite set of elements” (p. 13). Meanwhile, Soanes and Stevenson (2004) argued that the term language as a mass noun is “the method of human communication, either spoken or written, consisting of the use of words in structured and conventional way” (p. 801). This definition suggests that language is a method of communication, which is a point emphasised by Sapir (2004) who defined it as a “method of communicating ideas, emotions and desires by means of a system

of voluntarily produced symbols” (p. 5). It also suggests that language has rules and structures.

Language is also distinguished by structure and use (Biber et al., 1998). In language as a structure, the focus is on the units and classes of a language such as the morphemes, words, phrases and clauses. Hatch (1992) defined language as a system of arbitrary symbols used for human communication. Obviously, these definitions suggest a common function of the language, that is, as a tool for communication.

However, this never means that language is the only tool whereby people communicate. Sometimes certain messages can be conveyed amongst people without using language, but through a number of non-verbal techniques such as facial expression, gestures, clapping, sighs, eye contact, body language and other non-verbal signals or non-verbal communication. Interestingly, the same non-verbal signal may have different meanings according to the situation and the background knowledge shared among the interlocutors. The most significant function of language is to facilitate communication between people.

Language, then, can be empowered to a degree that enables the symbol-user to redefine or re-determine the course of social events (Winograd, 1972). The area of language and its usefulness in determining or defining acts of violence or harmony, more specifically, the conflicts that take place around the world, has been the subject of discussion about the effect of language on communication among people (Cavin, 1994). Consequently, the concept of social power as well as language interaction is a widely debated topic, particularly, in the field of linguistics and the wider arena of sociolinguistics (Thornborrow, 2014).

2.13 Social Identity and Language

Language plays an essential role in creating sense and meaning through the speech of an individual with others in society. Through language, a person offers other people significant clues about for instance, what sort of person s/he is, what social class s/he belongs to and others. This information indicates something about the personality of the individual and about the social, cultural and even ethnic groups to which the person belongs. Sociolinguists recognise that the speech of each speaker with an individual or group identity is one of the most important functions of language (Trask & Trask, 1999). Language usage involves a high degree of predictability and creativity as people make connections to their own contexts and content (Hoffmeyer & Emmeche, 1991).

Language and identity are unique characteristics of individuals' interaction in society (Davis, 2003; Phinney, 1992). Quite often, identity is not seen as singular, fixed, or intrinsic to the person. Rather, it is always perceived as socially constituted, a reflexive, dynamic product of the social, historical and political contexts of people's lived experiences and their communication (Postmes, Haslam & Swaab, 2005). In many ways, language is seen as the most salient and effective way to establish and advertise our social identities and communication (Canagarajah, 2007). McNamara (1997) asserted that the experience of violent language on immigrants has profound implications for their attitudes. In other words, we cannot ignore the social and ideological concerns of language and identity and its effect on other practices (Miller, 2000).

In social psychology, the notions of identity and language have been related to research on social roles and the positions of individuals in social structures (Lawson & Sachdev,

2004; Miller, 1999; Murray, Gao & Lamb, 2011; Noels, Pon & Clement, 1996). Identity is a term which has many meanings, both in ordinary life and in academic study. It is used to understand people and their roles in the community, including their feelings, desires, languages and interests, since it is part of the person and exists as long as the person is a participant in structured relationships in that society (Brubaker & Cooper, 2000; Erikson, 1994). However, Sari, Chasiotis, Van de Vijver and Bender (2018) claimed that identity can be seen through ethnic-language groups, social class, material status, gender and age. Asian scholars, for instance, express different aspects of social identity through linguistics (Tsui & Tollefson, 2017).

Typically, there are two types of identity: personal and social (Layder, 2004). The personal identity refers to those qualities and features that are strictly individual, while the social identity refers to the knowledge of a social group. Social identities locate the person in relation to a social category, position and status in society (Fiske, Gilbert & Lindzey, 2010; Layder, 2004; Postmes & Jetten, 2006). Personal identity is often defined broadly as an expansion of the self-concept involving a shift in the level of self-conception from the individual self to the collective self (Goldstein, Cialdini & Griskevicius, 2008).

In the realm of language, politics and identities can affect conceptions of legitimacy, shared interests and policy choices, as well as preferences for political leaders and parties. Fitzsimmons (2009) argued that Iraqi leaders conceive the main traits and characteristics of different ethnic and religious identities. Through talking about the identity of which party should govern the country, this trade-off led to the complex situation and events in Iraq (Fitzsimmons, 2009). In fact, language refers to the words

and language that we use to shape our identities within the social and cultural constraints and reflect the harmonious peace situation in any society (Sharma, 2014). As such, inciting bad language through the media will tend to display the latter as playing a negative role in promoting violence and enhancing grudges among Iraqis (Bligh & Hitman, 2019), rather than reviving peace and harmony, as we witnessed in the narration of the participants about their government policies.

2.14 Research Framework

The theoretical framework of the study guides the researcher to understand the narratives of the participants.

2.14.1 Theoretical Framework

To fully understand the positive outlook and politeness in communication, which involves language, perspective and the social language of daily life, sociocultural theory is a good foundation. It assists in understanding positive language, in particular the language of peace as discussed in this thesis; how language is delivered, who delivers it and where it is delivered (positive/negative) informs the listeners and the speakers. Therefore, this theoretical approach, the sociocultural theory of language by Vygotsky (1978, 1987) (Wertsch, 1993) is used as a guide. This framework is useful in revealing not only the language associated with peace but also the impact of language on peaceful (or even harmful) communication as viewed by the people, particular, by those affected by conflicts.

Michael Bakhtin (1981-1984) argued that voice involves the much more general phenomenon of “the speaking personality, the speaking consciousness” (Yuen &

Grieshaber, 2009, p. 27). The researcher in this thesis, therefore, considers three main concepts in exploring the language of peace. First, peace language reflects the assertion that to understand people's mental actions or perspective, one must understand the language or semiotic tools used in such actions. Secondly, it reflects the assumption that some aspects of individual mental functioning are fundamentally tied to communicative experiences. The voice (the respondents and myself as an insider) provides an important reminder that even individuals' psychological actions are viewed as involving processes of a communicative nature in society. Thirdly, Vygotsky and Bakhtin believed that the communicative actions in society give rise to mental functioning in the individual language. In this context, the code of 'voice' serves as an essential reminder that individuals' perspectives arise from social events and communication experiences (Wertsch, 1993).

In recent times, the issue of the functional diversity of talk has emerged as one of the major issues in linguistics. Vygotsky linked social interaction and generalised meanings to human communication. He elaborated the relationship between sense and meaning in the analysis of speech production. Wertsch (1985), for instance, is keen to emphasise that it is through actions or activities that meanings are constructed and therefore are provided as the analytical unit. In this study, it is the research participants' actions, activities, perspectives and learning behaviours that provide meanings to their lives in Iraq. Strategies or specific learning behaviours and styles of the participants were observed by the researcher in explaining *how* (in what ways), *what* (details), *when* and *why* the language of peace impacts Iraqi people in their daily communication.

2.14.1.1 Sociocultural Theory of Language

As shared, the proposed study draws insights from the sociocultural theory of Lev Vygotsky (1978) which leads us to understand the social nature of language and learning. Many contemporary theorists have extended and modified Vygotsky's ideas and conceptions about language and learning (e.g., Rogoff, 2003). Sociocultural theory explains how individual mental functioning is related to cultural, institutional and historical contexts; hence, the focus of the sociocultural perspective is on participation in social interactions.

Wertsch (1991) proposed three major themes in Vygotsky's writings that elucidate the nature of this interdependence between individual and social processes in learning and development. The first theme is the individual development. This factor included the mental function of people who formulated from the social experiences that Vygotsky (1978) portrayed as "genetic law of development" (p. 57). From this perspective, as learners participate in a work that internalise their experiences and the effects on their lives, they clarify new strategies and knowledge in their perspectives. Hence, this tenet is explored by the current study on the ways in which the respondents with their disparate knowledge and experience levels define peace and the concepts/words that represent peace in their minds after the tragic scenarios that they witnessed.

The second theme is the human semiotics as mediated by language. This Vygotskian theme is useful in the representational activity that facilitates the knowledge and the means that are internalised in solving future problems. Naturally, this theme is represented by the second objective of the study through focusing on the participants'

narratives of the language of peace (positive language in use) as they reflect on their past tragic experience.

The third theme is the developmental analysis. Vygotsky (1978) argued that to investigate the past experiences and/or actions, this means that we need to discover the factors, essence and the need to encompass the process of development in all the phases and changes. For example, he was critical of Piaget's theory in which "maturation is viewed as a precondition of learning but never the result of it" (Vygotsky, 1978, p. 80). Thus, the study explores the factors that create peace and the language of peace based on individuals past experiences and knowledge about the events that guide the researcher to choose them based on their maturity and awareness.

Vygotsky (1978) posited that egocentric speech is a shift from social speech to inner discourse, which enters the mind by directing our own thinking. Vygotsky argued that people act on the world with tools (both physical and symbolic) of language, including social communication and thinking purposes (Norton & Toohey, 2011). The essential task of language is a form of interaction where understanding and producing language transforms the process of thinking to influence other people. Consequently, the interpersonal becomes intrapersonal and 'actions' with this special psychological tool to create thought. Thus, language liberates us from our immediate perceptual experience and allows us also to represent the past, present and the future via utterances (Lindblom & Ziemke, 2002).

Lave and Wenger's (1991) work has been utilised by many language researchers allied with sociocultural theory, especially with the legitimate participation that stresses the importance of local analysis in communities and represents the viewpoint that

communities consist of participants who differentially engage with them (Norton & Toohey, 2011). In addition, work on interaction in everyday life in different communities has contributed essential concepts about individual and cultural aspects of language. Sociocultural theory represents a general agreement that individual development constitutes and is constituted by social and cultural-historical activities and practices of communities (Rogoff, 2003; see Figure 2.4).



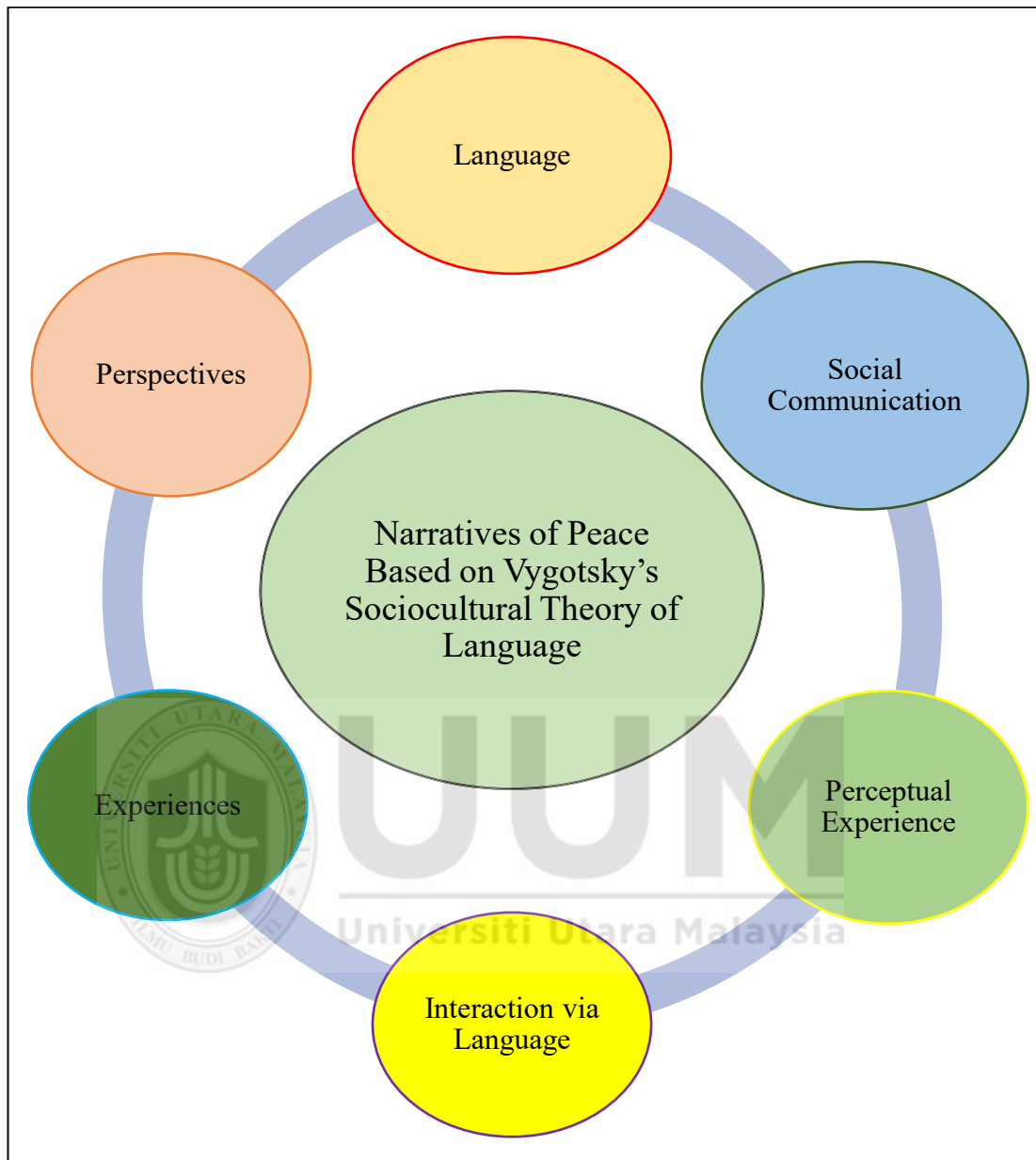


Figure 2.4. Researcher's theoretical framework of the language of peace

For Vygotsky (1978), language presents the knowledge of the historical and cultural context in a collaborative process that he describes it as a driven by social interaction. Thus, language becomes the internalised tool that represents the social communication among people. Hall and Cook (2012) posited that language acts as the intermediate between the individuals' cognitive activity of 'inter-psychological' and 'intra-psychological'. Therefore, it represents the perceptual experience of the participants

who narrated peace based on their perspectives and the actions. As such, that leads to them providing a clear picture of their visions.

From this perspective, the language used by the participants is regarded as a cognitive tool for their interaction. At the inter-psychological level, Hall and Cook (2012) found that the daily experiences of people assist them to understand their social content that tends to direct their own thinking and language. While at the intra-psychological level, the present study also posited that the use of private speech (personal experience) by respondents is also particularly motivating and, in turn, enabling them to direct their own perspectives, as is the case of the current research in which the participants used their own perspectives and language to describe the events and their beliefs in peace and the language of peace.

2.14.2 Conceptual Framework

To help explain the victims' narratives, this study uses the Vygotsky's theory of sociocultural theory of language.

First, the researcher identifies the definition and words of peace from the participants' perspectives (based on the mental representations of the events) and how they consider these words as synonymous with peace which is related to the first research objective.

Second, the researcher explores the language of peace based on the social, religious, educational, ideological and personal experiences as embedded in the victims' narratives which is related to the second objective. The narration of language of peace reflects the fact their present place of stay (that is, living among Malaysians). As

argued by Vygotsky (2012), the language is also acquired through communication and coexistence.

Third, the researcher explores the emotions of participants as they share the factors that promote peace in daily communication among Iraqis. As such, the researcher views these as emerging and being built from their past experiences (being in the violent zone) and compared that to their current residing area (Malaysia being seen as a peaceful zone).

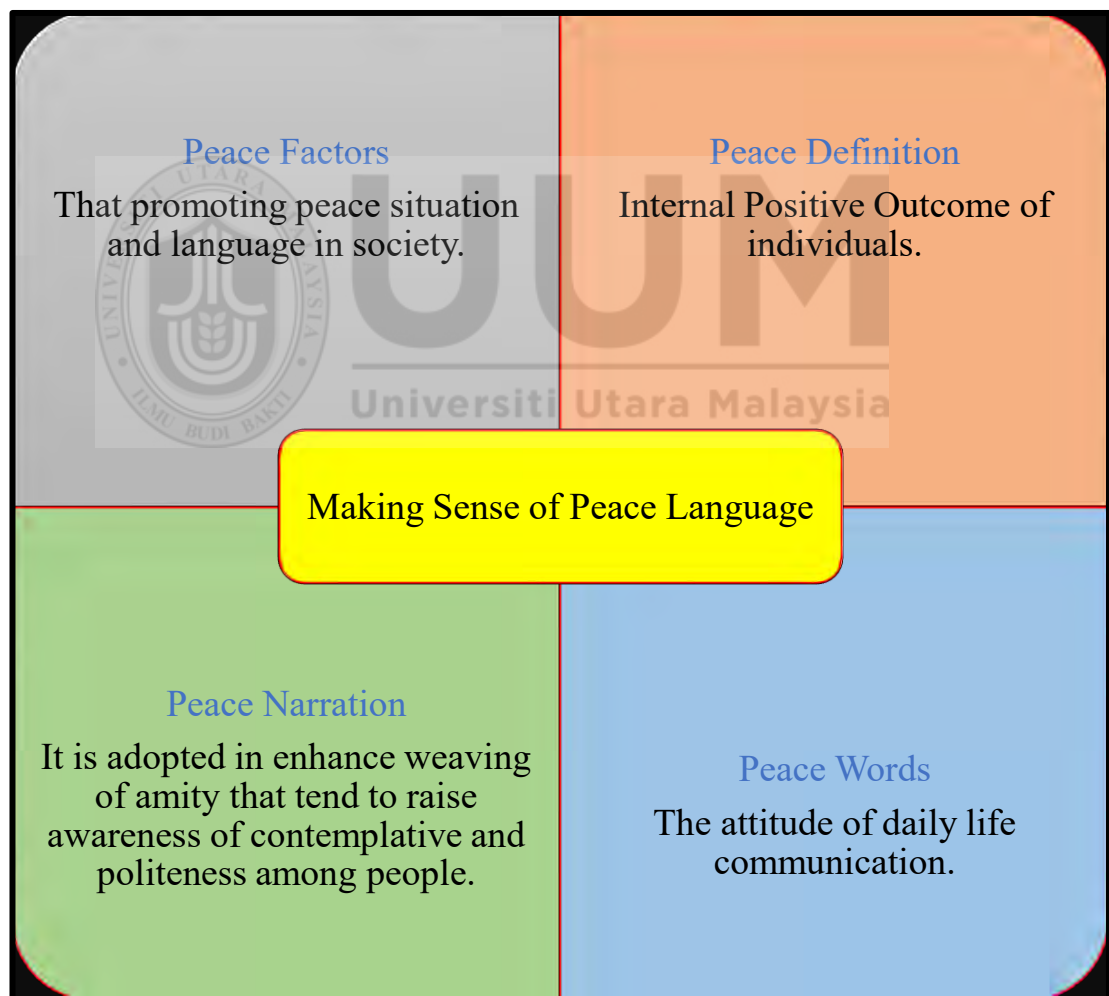


Figure 2.5. Researcher's conceptual framework of peace language

2.15 Previous Studies in Related Areas

Conscious of tragic world events, including the case of Iraq, scholars have begun to direct their interest towards investigating and promoting the language of peace through rhetoric and its different effects among people. War discourse and peace discourse has been investigated from different viewpoints in many studies. However, the language of peace and its impact on civilian daily life, as well as the perspectives of ordinary Iraqis, are still relatively unexplored.

Cavin (1994) offered a very comprehensive study on the language of peace found in the speeches of the American peace activist, William Sloane Coffin. The study aimed to discover a rhetoric that allows and makes necessary an environment for peace. Humans can discover creative ways to avert the mayhem of war. Cavin also examined how Coffin's rhetoric used the language of peace, that is, if taken as a model by other peace speakers, it could rival the strength of war language. The study concluded that the challenge today is to discover a language of peace that will make possible the rebirth of a better life for all humankind.

Meanwhile, Athiemoolam (2003) discussed how the process of "peace discourse" was shifting to consider democracy in South Africa. He provided a brief background to the legislation that led to the suppression of millions of people in South Africa during the apartheid era. Laws undermined the position of the non-white population and effectively reduced them to second-class citizens. He concluded that South Africa's transformation from an apartheid state to a democratic one can surely be considered to be one of the miracles of the twentieth century, especially given the immense problems that plagued the country during the first democratic elections and the government's commitment to peace.

Goretti (2007) explained the peace language through journalism as an assessment of media coverage of the conflict in Northern Uganda. Her study gives an overview of the concept of conflict and why conflicts still exist in society. She analysed the findings from the print media coverage of two newspapers during January and February 2004. The study concludes that peace journalists should never forget their responsibility to keep the public informed in ways that do not escalate conflict or war situations. Their aim should be to contribute to resolving conflicts through peace discourse.

Sonderling (2012) demonstrated how the language of peace has gained a hegemonic place in the discourse of intellectuals and the mass media. The study was intended to elicit a critical interrogation of the idea of peace and peace discourse and the formative value of war as a human reality. It uncovered the genealogy of peace, evaluating the relationships between peace and war and exposing the deceptive strategies and tactics of peace discourse in manipulating language and the mass media. The study concludes that the consequences of enforcing negative peace do not produce a beautiful society, but a nightmare where war is seen once again as a blessing.

Doyle and Dunning (2018) highlighted the peace building and reconciliation in Iraq after the war with the terrorist groups of Daesh (ISIS) that controlled a large part of Iraq during 2017. The study suggests that the peacemakers and policy makers re-think the strengthening of security in Iraq in order to speed the reconstruction of the nation.

Parry and Aymerich (2018) focused on the role of Iraqi women after the insecurity and violent events. The study took a general view that woman had been excluded from public jobs and decision making due to the violence in the country. It analysed the views of women from Diyala city who were excluded from social, economic and

political authority and afraid of being ignored within society. Iraqi women claimed that they were afraid of the future because they were denied a legitimate place in the community and nobody protected their rights as women. The study concludes that correct judgements for women can ensure their engagement in peace and security and that society will generate more grounded and comprehensive policies towards promoting peace and justice.

More recently, Jabbar and Betawi (2019) examined Iraqi child refugees from the war residing in Jordan. Nine participants participated in the study. The researchers posit two main themes of war and peace through the participants' narratives, drawing on their verbal statements of peace that represent contentment and serenity and the war that is depicted as conflict and death. The study findings demonstrate the drawings of the respondents' knowledge of peace and war, confirming that the children's understanding of war precedes their understanding of peace. The study reveals that the Iraqi children's perceptions have much in common with the people I interviewed, in particular, about the peace and its interpretation when they resettle, defining new senses of peace and becoming peacebuilders. Their drawings, now and later, will assist them to cope with the traumatic actions that they have experienced.

To recapitulate, my study, as already explained, is an attempt to contribute to the field of applied linguistics by exploring the *language-in-use* among ordinary Iraqi citizens who have witnessed war in most of their lives. It is conducted with a view to see how the language we use daily should reflect the language of peace, the subjectivity of the language of peace, peace words and how we can pursue factors that increase harmony among the Iraqi individuals.

2.16 Summary

The chapter has presented a review of the literature pertaining to language in general, peace, war and the impact of both on people and the world. It also discusses related studies on the language of violence and the language of peace in an attempt to understand how the latter can be further explored based on the Iraqi context. It discusses the theoretical and conceptual frameworks of the study that can guide the researcher in examining the language of peace based on the respondents' narratives. Various concepts of peace were presented including perceiving peace practice through language as a purposeful act of thinking that can result in understanding the conflicts and finding solutions. If not being monitored properly, such problems can consciously or unconsciously lead people or nations to violence. In particular, this chapter has provided the context for exploring peace language in society, in particular, Iraq where it has encountered mostly war and crises by discussing the related studies pertaining to war and peace.

CHAPTER THREE

METHODOLOGY

“Qualitative inquiry seeks to discover and to describe narratively what particular people do in their everyday lives and what their actions mean to them”

(Denzin & Lincoln, 2018, p. 87).

3.1 Introduction

This chapter discusses the qualitative method used to explore the language of peace among the Iraqi respondents and how they view the concept of peace, to echo Denzin and Lincoln (2018). It provides details of the rationale for adopting a qualitative approach. It discusses the selection of the research participants, data collection protocol, data analysis method, ethical considerations, the validity and reliability of the study. Focus group discussions and in-depth interviews were used to probe the respondents in providing details of their interpretations. The approaches offer in-depth understanding of the peace language.

3.2 Setting the Scene

In this dissertation, the researcher focuses on pertinent yet complex questions among Iraqis that need to be explored, concerning the language of peace and its meaning seen through the lens of the victims. He attempts to understand the narratives (mine and the respondents) on how Iraqis describe peace, make sense of the language of peace and the factors that increase harmony and peace language in their everyday lives. The human mind is coloured by several sights including individuality as experiences and

opinions depict different things, especially to provide stories about the victims personal lives (Ryle, 2009).

To make sense of the linguistic construction of peace language from the Iraqi victims, the researcher employed a discourse analytical approach. This enables him to get insights into different cultural backgrounds and experiences of the participants for an “in-depth understanding of the situation” which emphasises the “discovery rather than confirmation” (Ejimabo, 2015, p. 359).

For Stake (1995), the concept of qualitative studies has a strong emphasis on place. Therefore, the researcher believes that this study is giving the readers a good sense of what it is like to be in Iraq over a specific timeline (past–present–future). To understand the experience of a particular phenomenon (how an individual observes the whole idea of peace and peace language), the researcher interrogates the notion of peace and its related meanings based on the participants’ perspectives (Merriam, 2009). Hence, understanding of the mutual nature and positive human relations established by Bateson’s (1972) work has inspired interest among countless scholars from the disciplines of positive communication, sociology and anthropology including the writer of this thesis to focus on the language of peace from the Iraqis’ lens.

My choice of the present topic was reinforced by my overall desire to contribute towards theorising the language of peace as well as towards harmonising Iraqi religious groups. To get in-depth data, the study employed the interviews technique. The researcher believes that to collect rich information, this can be done better through interviewing (Kumar, 2019). To echo Hennink (2014), if the researcher is interested

in individuals' subjective understanding and perspectives, interviewing is the more convenient method of investigation.

The participants were invited to share their definitions and understanding of peace. They shared their past experiences. Finally, they also provided their perspectives of the factors that can promote peace language and amity. The researcher feels that the peaceful environment in which the respondents (and the former) currently reside, makes it easier for them to voice their feelings and desires and the researcher himself to make sense of their narratives. Even though they are not in Iraq as this thesis is written, they have witnessed the war and have been in the war situations in their cities to share their stories and perspectives which led to this research on understanding the language of peace to be pursued.

3.3 Research Participants

Data for this dissertation were collected from a pool of volunteers and selected persons who have been displaced and affected by war, living outside of their own country and based on a purposive sampling. The reason for such sampling is to capture a nuanced understanding of their perspective of the language of peace more easily as these are students who are believed to have acquired some form of maturity. Specifically, the total respondents were thirty-three and among these, eight were involved in the pilot study (three master and five PhD students). Approximately, twenty-five respondents were selected for the actual study from the list of Iraqis among the academic staff and postgraduates' students in a public university in Northern Malaysia supplied by the Academic Affairs Department. Only when the potential respondents met the criteria for the study, understood its purpose and felt comfortable in joining the group of

participants, was the final selection made. Hence, the following criteria for the selection of the respondents were employed:

- i. The respondents are Iraqis;
- ii. They are studying/teaching in a public university in Malaysia;
- iii. They have been the victims in the sectarian war and violence events by the terrorist groups of ISIS in their cities;
- iv. They can articulate the stories based on what they have personally encountered as they are considered mature;
- v. Most of them have been displaced in their homeland.

As shared, all the respondents who participated were Iraqis based on the Academic Affairs Department list in the university where the research was conducted. The researcher chose them as they belong to different cities and represent different backgrounds, beliefs and experiences based on the tragic events they witnessed. They were all victims due to the sectarian war and terrorist attacks that took place in their society which represented their situational context (i.e., victimisation) and most of them were displaced.

The majority of participants lost their family members, relatives, peers and colleagues. It is believed that the respondents' experience was genuine given that they could provide details to their events. Studies (e.g., Bond, Malloy, Arias, Nunn & Thompson, 2005; Fujii, 2010) argued that the oral testimonies and stories of victims that the researchers collect represent the respondents' truthfulness and authentic stories as expressed through their state of mind, aspirations, beliefs and personal experiences.

The participants' stories, as Shamir and Eilam (2005) argued, reveal that the narrations and experiences chosen by respondents reflect their life-stories that enable them to enact their participation and intellectual role as this research attempts to share. For

McCune et al. (2010) argued that the maturity of the participants tends to lead to an in-depth understanding of the interpretation and relevance of the description (Kosnin, Yusof, Ahmad & Daud, 2017). To echo Perry's model, the researcher believes that the Iraqi academic staff and postgraduates who took part in the study reflect on their real-life experiences as it happened as they were able to relay the details clearly (as shared in chapter four, the findings). The profiles (Table 3.1 and 3.2) reveal the tragedy that each of the respondents encountered. The respondents are believed to also have a certain level of intellectual maturity to be able to express themselves about their tragic experiences.

The Pilot Study

To ensure that the focus group and interviews are appropriate and enhance the questions posed for the study proper (Creswell, 2012; Merriam, 2009), eight participants were selected for the pilot study. Through piloting, the researcher was able to get a clear understanding of whether the respondents could understand the interview questions. The profiles of the pilot study participants are shown in Table 3.1 and Table 3.2.

Table 3.1

Focus Group Pilot Study: The Participants' Profile

Participants	Nature of Tragedy	Academic qualification	Gender	Age	City	Interview
P1	Lost family member	PhD	Male	36	Basra	FG
P2	Lost brother	PhD	Male	35	Baghdad	FG
P3	Lost brother	Master	Male	33	Baghdad	FG
P4	Lost uncle	Master	Male	36	Karbala	FG

Source: The Researcher's Data (2017).

Table 3.2

In-depth Interview Pilot Study: The Participants' Profile

Participants	Nature of Tragedy	Academic qualification	Gender	Age	City	Interview
P5	Lost family members	PhD	Male	39	Kirkuk	In-depth
P6	Lost property	PhD	Male	37	Mosul	In-depth
P7	Lost uncle	Master	Female	33	Baghdad	In-depth
P8	Lost father	PhD	Male	40	Diyala	In-depth

Source: The Researcher's Data (2017).

Merriam (2009) highlighted that the “[b]est way to tell whether the order of your questions works or not is to try it out in a pilot interview” (p. 104). Hence, the pilot study was done to also recheck on the questions posed to the respondents. One female and seven male individuals were selected for the focus group and in-depth interviews.

Focus group discussion was conducted with four male participants whilst the in-depth (face-to-face) interviews were conducted with four participants, three male and one female, who clearly understood the questions. Each interview was conducted in different settings and at different times. Revisions were made to avoid ambiguity in the actual study following Kilbourn's argument, "... In the course of conducting a pilot study, directions to follow and questions to ask usually emerge and can be developed and honed" (Kilbourn, 2006, p. 549). The pilot study conducted using the two methods help the researcher to fine-tune the questions and the research procedure.

The Main Study

Given that the researcher studies in the same university as the respondents, he has no problem in finding participants for the research. For the interviews, using the list of names given, the researcher contacted the respondents who comprise the Iraqi faculty members and PhD students by email where he attached his details and purpose of the study (Appendix A). This enables him to identify as many willing participants as possible from different cities to obtain a variety of perspectives. A total of twenty-five individuals from Iraq were chosen as respondents.

A demographic profile for each group is presented to provide background information regarding his/her experience and the home city or regions. For the focus group discussions, the researcher selected ten respondents with five persons in each group FG1 and FG2. The male and female respondents were put in different groups given that the latter preferred to be separated (Table 3.3 & Table 3.4).

Table 3.3

Focus Group 1: Participants' Profile (Female)

Participants	War Experience	Programme of Study	Year	City	Gender	Age
Participant 1 (P1)	Lost father & brother	PhD IT	1	Diyala	Female	32
Participant 2 (P2)	Lost brother & nephew	PhD IT	2	Basra	Female	41
(FG-1) Participant 3 (P3)	Lost husband	PhD Mathematics	5	Baghdad	Female	44
Participant 4 (P4)	Lost property & colleagues	PhD Law	3	Dhi 'Qar	Female	31
Participant 5 (P5)	Lost uncle	PhD IT	2	Mosul	Female	39

Source: The Researcher's Data (2018).

Table 3.4

Focus Group 2: Participants' Profile (Male)

Participants	Tragic Experience	Programme of Study	Year	City	Gender	Age
Participant 6 (P6)	Lost father	PhD Mathematics	1	Diwaneyah	Male	34
Participant 7 (P7)	Lost uncle	PhD International Studies	4	Rawa	Male	41
(FG-2) Participant 8 (P8)	Lost uncle & nephew	PhD IT	3	Basra	Male	35
Participant 9 (P9)	Lost property	PhD IT	1	Najaf	Male	37
Participant 10 (P10)	Lost property & colleagues	PhD Operation Researches	3	Hillah	Male	42

Source: The Researcher's Data (2018).

Fifteen male participants participated in the in-depth interviews, two academics (Table 3.5) and thirteen PhD students (Table 3.6).

Table 3.5

In-depth Interviews: Participants' Profile (Academics)

Participant (P)	Nature of Tragedy	Academic Programme Enrolled	Year of Working	City	Age
P1	Lost property	Visiting Senior Lecturer/UUM	3 years	Samarra	42
P2	Lost relatives	Visiting Senior Lecturer/UUM	2 years	Fallujah	43

Source: The Researcher's Data (2018).



Table 3.6

In-depth Interviews: Participants' Profile (Postgraduate Students)

Participant (P)	Nature of Tragedy	Academic Programme Enrolled	Current Year of Study/Months	City	Age
P1	Lost brother	PhD Law	4 th year	Mosul	45
P2	Lost nephew	PhD IT	2 nd year	Karbala	33
P3	Lost brother & colleagues	PhD Business Management	4 th year	Tikrit	35
P4	Lost relatives	PhD Accounting	5 th year	Baghdad	36
P5	Lost job	PhD IT	4 th year	Najaf	36
P6	Lost two brothers	PhD Linguistics	2 nd year	Diwanyia	63
P7	Lost nephew	PhD IT	6 th year	Karbala	36
P8	Lost cousin	PhD Operation Research	1 st year	Dhi Qar	35
P9	Lost brother, uncle & cousin	PhD Operation Research	2 nd year	Anbar	37

Table 3.6 (Continued)

P10	Lost property	PhD Linguistics	Six months	Hillah	40
P11	Lost son	PhD Education	Four months	Baghdad	52
P12	Lost property & uncle	PhD Accounting	3 rd year	Mosul	36
P13	Lost property & brother	PhD IT	3 rd year	Basra	36

Source: The Researcher's Data (2018).

In the meetings with them, as a researcher, I sought details of the respondents', education and daily social interactions before getting them to talk about the peace word and its definition, in the way that they understand it and their encounters with the war. To be friendly and to encourage participation, tea break and meals were provided. The language used depends on the respondents' ability to understand the researcher's questions (Liamputtong & Ezzy, 2005) and the respondents preferred to use their native language, Arabic, as they felt more comfortable in articulating their viewpoints freely.

3.4 Data Collection Method

The researcher explained the objective of the study and established a good rapport with them, ensuring them of confidentiality and that the collected data would only be used for research purposes. The researcher obtained their consent before starting the main study (Appendix B). Guided by the adapted of interview questions (Appendix C), two focus groups and fifteen in-depth interviews were conducted to collect accurate data. The focus groups were audio-taped and video-taped to record the events fully and accurately with consent. The researcher also observed and took notes to have rich data.

From the FGDs, all of respondents were positive in sharing their thoughts on the language of peace. The participation of females in the current study represent the role of women and the importance of having their voice heard which tends to be lacking in the Iraqi community. Additionally, Sumardiyanto, Sultoni and Jajat (2019) posited that women are very much involved in the fight against gender discrimination inequality that exists at work between men and women.

The interviews were conducted at the time that was convenient to the respondents. The combination of focus group and in-depth interviews was a complementary technique (Brod, Tesler & Christensen, 2009) which provides rich observation to support the respondents' claims about peace in the setting comfortable to them.

Liamputtong and Ezzy (2005) suggested that it is important to conduct encounters using the participants' own language to make sense of their stories and narration. Although the participants could speak English, they much preferred to make sense of their experiences and perspectives in the native language (i.e., Arabic). Thus, for this study, the researcher allowed the participants to speak in Arabic to make them at ease and share their views better. All responses were audio-recorded. The data were later transcribed as is and were written into the standard Arabic language by the researcher, then, it was translated to English for analysis and for the purposes of member checking. The back-to-back translation was done by a professional member in the public university who has academic experience more than 25 years. He is well-versed in Arabic (Iraqi dialect and standard language) and in English language. The transcripts were also proofread by a professional native English speaker.

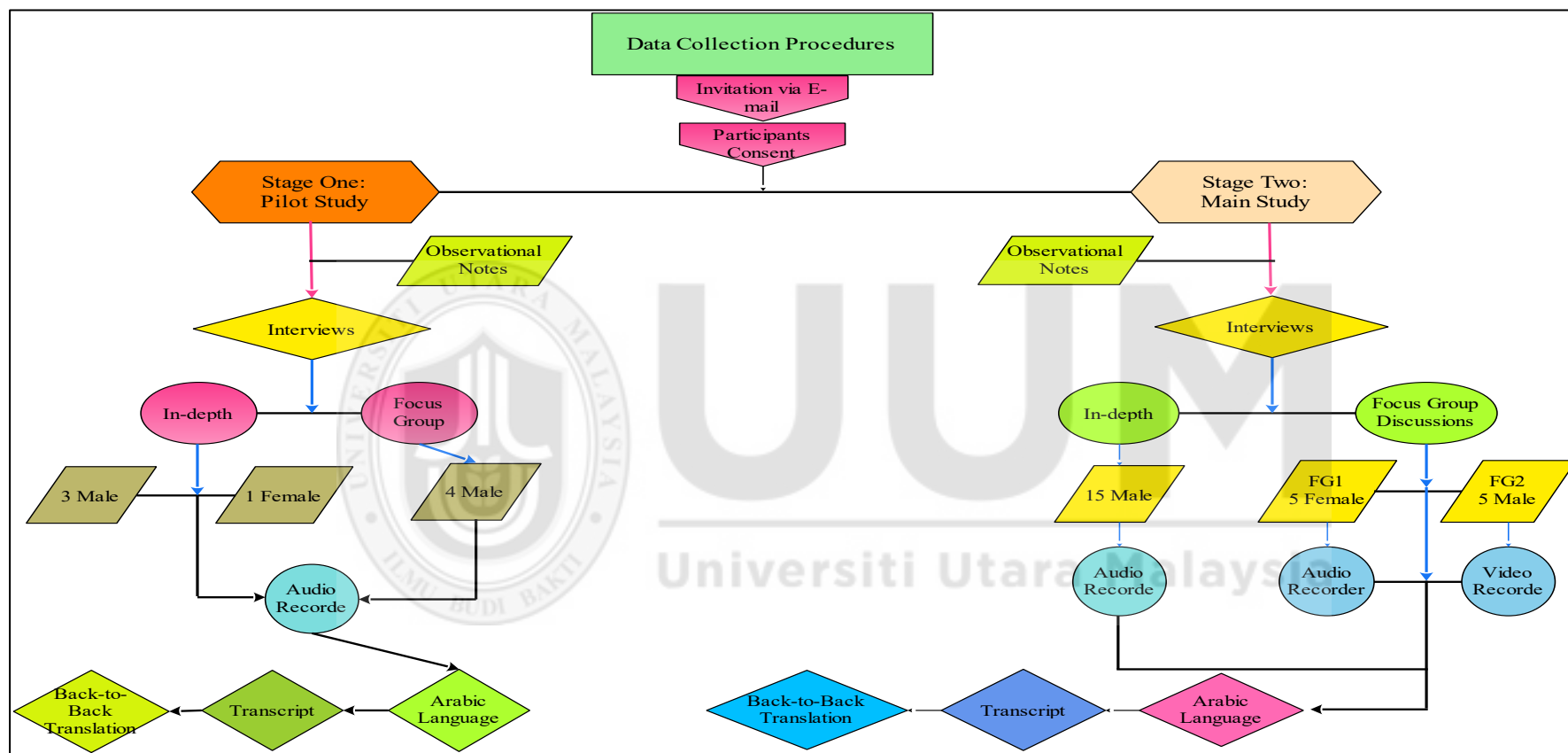


Figure 3.1 Flowchart of data collection procedure

Figure 3.1 shows the steps of how the researcher collected his data. Making sense of the language of peace was gained via two stages of the research process. The first stage was the pilot study while the second stage was the main study.

3.4.1 Focus Group Discussions

Taylor, Bogdan and DeVault (2015) posited that the discussions involve close attention not only to content, but also to gesture, tone and other aspects of speech that provide clues to the significance of what is said. Howitt and Cramer (2008) remarked that the essential reason for the focus group method is that it involves a group effect where respondents draw on a shared experience which is considered a preliminary stage then moving to in-depth interviewing. The researcher used this approach to get in-depth interpretation from the respondents. The researcher used focus group discussion as the first method to generate rich responses that the researcher might not obtain through one-to-one encounters (Birmingham & Wilkinson, 2003; Cameron, 2005). This approach is widely used in qualitative research as it helps the researcher to gain insights into the perspectives of the language of peace and how the respondents understand it.

According to Rabiee (2004), a reasonable number of respondents in the focus group discussions varies between six and ten based on their willingness to participate. Rabiee (2004) posited that this number is large enough to generate diverse perspectives and small enough to manage. The researcher finds that this worked well for him as he could handle the group discussions. For Marczyk et al. (2005), fewer than five respondents might restrict the diversity of the thoughts offered and more than ten might make it hard for each person to express their views, feelings and perspectives

comprehensively. Meanwhile, Taylor et al. (2015) confirmed that five to ten participants are sufficient. Therefore, the researcher ensures that he had ten respondents for two groups; each group consists of five participants.

To encourage expressive debate within the socio and cultural context (Jensen, 2002), Arabic language was the language of interaction (Appendix D). Each discussion started with an ice breaking exercise for five to ten minutes to build up a friendly rapport with the respondents. As for the female respondents, they preferred to participate separately from the males according to the Arab custom (Sidani, 2005). The female focus group (FFG1) discussion was audio-recorded only. The second focus group which was with the male respondents (MFG2), was held twenty days after the first session and was video-taped. Each of the session lasted for sixty to ninety minutes based on the matters and perspectives raised before saturation was reached (Merriam, 2009; Taylor et al., 2015). This means, there were no more new data emerging from these participants.

The respondents were selected purposively (Rabiee, 2004; Taylor et al., 2015) and the researcher played the role of moderator, ensuring that nobody dominated the discussion and that everyone was effectively involved. In this study, although the group members participated actively in the discussions and reflected different views from their experience about peace (Appendix E), some were concise and only agreed with the others' comments. Overall, the respondents' contributions were pursued until there was a kind of redundancy of views (Merriam, 2009).

3.4.2 In-depth Interviews

The in-depth individual encounters prompted the participants for more details about themselves, their perspectives based on their tragic experience and any information that might shed new light on making sense of peace and its related meanings. Given that all people have inherent abilities to narrate, Lindlof and Taylor (2011) proposed that encounters provide a chance for them to express their perspectives and practices that indicate how they perceive life. In-depth interviews are joint productions between the investigator and respondents to construct deeper understanding (Taylor et al., 2015).

Essentially, this is the construction of knowledge expressed through language. The interview according to Hume and Young-Loveridge (2011), is “[a] conversation that has a structure and a purpose” (p. 114), while Carcary (2009) considered the interviewer as a traveller on a journey that leads to a tale. Hence, events were described in the subjects’ own words that enable the researcher to develop insights based on the subjects’ interpretation of their world. This technique is justified as the researcher gather the impact of the peace utterance through language among these meaningful people, its challenges and the possible solutions. The discussion led to an interactive and conducive atmosphere suitable for collecting the data. Additionally, the researcher hopes to offer a more comprehensive picture of what happened in Iraq in the process of achieving peace over many years and why it has not happened yet.

Adler and Adler (2012) lamented that five to thirty informants are enough to be interviewed in a qualitative inquiry. In addition, Creswell (2007) settled on five to twenty-five informants as adequate to reach saturation. In any case, many scholars peg

fifteen as the minimum acceptable sample for in-depth interviews (Guest, Bunce & Johnson, 2006; Mason, 2010). In line with this, the respondents of the study were fifteen as they were from different cities that enable the researcher to explore their feelings and views about their past experiences (Crook, 1993) including their tragic memories, lost relatives, colleagues, property and their refugee status.

Language is always an important consideration in discussion (Jensen, 2002), thus, all interviews were conducted in Arabic language (Appendix F). The informal interviews, with very little structure, had enabled the Iraqi respondents to voice their opinions more openly and in their own words (Appendix G). They were given more individual freedom and could give details that would not have been offered in present-day Iraq.

The focus of discussion was initially narrow leading on to more details and concentrating on the areas which the respondents stressed (Taylor et al., 2015). The researcher encouraged them to continue narrating their stories by nodding, smiling and using Arabic words such as, *بَلَّغْ مَعَكَ، أَتَيْتَ حَقَّ، حَرَرْنَا نَعَمْ* (yeah, it is true, agree with you, fine) and other prompts. This resulted in more valuable information about the participants' perspectives of peace language in the life of Iraqi people and in their daily communication.

The interview questions listed in Appendix C were adapted from Harun (2007) from which to probe for more detailed information from the participants (Rubin & Rubin, 2011). These questions were piloted and fine-tuned based on the respondents' feedback/responses. As audio-taping is considered to be the important instrument for collecting data qualitatively (Roulston, 2010), the researcher audio-taped all the

interviews to obtain accurate data and transcribed the narratives as is. Kvale (1996) suggested seven stages in designing and implementing a qualitative interview which was adopted in this study, namely, thematising, designing, interviewing, transcribing, analysing, verifying and reporting.

Thematising is important to clarify the purpose of the encounters and should be obvious about pinpointing the key information of the study before the interview starting. Each interview question was linked to the research theme. The interview guide was ***designed*** to help the interviewer focus on topics that are important to explore, maintain consistency across interviews with different respondents and stay on track during the interview process. In the beginning of each ***interview***, it is important to make introductions, explain the purpose of the study and put the respondent at ease. It contributes to knowledge production, considers the interpersonal relationship in the interview and helps to promote a good interview interaction between the interviewer and the interviewee. The researcher experienced this with respondents, not all of them.

The ***transcribing*** is an important step which prepared the material from the interview for coding and analysing. ***Analysing*** the data is an issue that should be countered very early in the process of the research design based on the purpose of the study and the topic under investigation. In this process, the researcher re-read the interview transcripts to identify themes emerging from the respondents' narratives.

The ***verifying*** stage involves checking the credibility of the information gathered and a method called triangulation is commonly used to achieve this purpose. In this stage, the researcher verified from the data to determine the reliability, validity and generalisability of the interview findings. In the stage of ***reporting***, the researcher

presented a report that describes not only the results, but how the results shape future works that are appropriate to the criteria, that protect the ethical values such as confidentiality and respect and is readable and useable for different viewers (Denzin & Lincoln, 2018; Kumar, 2011).

3.4.3 Subjectivity

The role of subjectivity in language creates the category of person both in language and the feelings expressed. The concept of subjectivity is the capability of the speaker to posit himself or herself as a “subject” (Kondrateva, Sabirova & Plotnikova, 2018). In the present study, the notion of subjectivity from the participants’ narration concerns the expression of selves and the representation of the speakers’ voice or points of view in the discourse (Stein & Wright, 2005). As cited in Harun (2007), the concept of subjectivity indicates “... some of the permanent or transient characteristics of the subject who is acting as informant in the interview. That is, subjectivity refers to how the interviewee speaks about the subject matter because this provides an indication of his or her subjectivity” (p. 149).

Subjectivity, therefore, refers to how the respondent speaks about the subject matter because this provides an indication of his or her subjectivity and how the respondents expressed it in their narration. However, the goal of interviews was to explore the participants’ narration of the language of peace through their use of emotional and affective language (Wheeler, 2018).

3.5 Data Analysis Method

From the data, the theme of each question was coded and categorised by applying analytical discourse approach. The researcher examined the content based on any emerging themes. In coding the themes, the researcher used the thematic analysis method by Braun and Clarke (2006). Thematic analysis (TA) is “a method for identifying, analysing and reporting patterns (themes) within data” (Braun & Clarke, 2006, p. 79). Hence, TA is a method that allows the researcher to make sense of collective meanings and experiences of the data (Braun & Clarke, 2014). At this essence, it is always experiential approach that leads to better analysis through the subjectivity of the researcher that focuses on what the people narrate or make sense of and/or sometimes why they narrate it (Virginia Braun, Personal communication via e-mail, December 18, 2019).

It is not a linear process of moving from one phase to another. Rather, it is a widely recursive process where the researcher could move back and forth as appropriate through all of the phases (Braun & Clarke, 2006), allowing for a wide range of analytic options. Braun and Clarke (2017) pointed out that the experiential orientations in ‘TA’ focus on what participants think, feel and do and these are underpinned by the theoretical assumption that language reflects reality, either a singular universal reality, or the perspectival reality of a particular participant(s) (Braun, Personal communication via e-mail, December 18, 2019). The TA has six phases as shared in Table 3.7.

Table 3.7

The Six Phases of Thematic Analysis

Phase I: Familiarisation with the data,	Phase IV: Review themes,
Phase II: Generate initial codes,	Phase V: Defining themes,
Phase III: Search for themes,	Phase VI: Write-up.

Source: Adopted from Braun and Clarke (2006, 2014, 2017).

Familiarisation and Coding (Phases 1–2)

The first phase involves the researcher immersing himself in the data through focused and repeated reading to know its content accurately (i.e., transcribing interview data can also facilitate data immersion). The *familiarisation* involves thinking about how the data might include and address the research question, starting to notice patterns in the data, or even thinking about what assumptions and ideas are being articulated (Braun & Clarke, 2014).

In the *coding* phase, the researcher jotted down the ideas, concepts and points of interests that are relevant to answering the study research question (Braun et al., 2017). The researcher tagged a segment of data with a code or a label (a word or brief phrase) which provides a summary of interest in the data. The code might be fairly ‘descriptive’ and can simply summarise the content of the data. Or it can also be ‘interpretative’ and offer some analytic interpretation of the content of the data (Appendix H).

In this phase, the researcher systematically coded the entire data set and tried to stay consistent in how he coded the data. The research questions were constant kept in his

mind when coding to guide him to refine and focus on the study purpose with each informing how the questions are honed (Braun et al., 2017). The researcher used NVivo 12 programme for collating the coded data (Milwood & Roehl, 2019) to make the participants' statements and narratives more comprehensible.

Searching for and reviewing themes (Phase 3-4)

A theme “captures something important about the data in relation to the research question and represents some level of patterned response or meaning within the data set” (Braun & Clarke, 2006, p. 82). In the present study, the researcher determined that there are rich and diverse data to support each theme. In developing the ‘shape’ of each theme, it is a recursive one (Braun et al., 2017).

Using a visual mapping process, developing thematic maps is helpful in the current research. In this phase, there are subthemes as the cluster underneath themes. A subtheme shares the same central organising concept as the theme sits beneath, but develops a distinct aspect or element of it. A few subthemes can be useful when there are notable aspects of a theme that are worth highlighting (Appendix I).

Defining Themes and Writing Up (Phase 5-6)

The researcher refined the focus, scope, clarity of each theme and the depth of his analytic interpretation. At this phase, the point is that the researcher told ‘the story’ of his analysis based on the data narratives that he presented in his write up and situated these within an analytic narrative (the story of the data). In this level, the researcher informed the reader what the data comprise, why such data are interesting and important and overall, how it relates to the study research question?

As part of this, it can be a helpful exercise to write a ‘theme definition’ for each theme. Names are important as they provide the reader with the skeleton structure of the narrative analysis. However, writing phase involves including both data quotations and analytic narrative. The researcher combed the quotations and analytic narrative to build from the evidence, the convincing, evidenced and interpretative story that answer the study research questions (Braun, Personal communication via e-mail, December 18, 2019). The present study provides enough evidence for the allocation of the themes within the data that emerged from the participants’ narratives.

To researcher kept a separate profile for each group discussion and in-depth interview participants. The researcher transcribed the data immediately after audio and video-taping to prevent any loss of the data (Gibson & Brown, 2009). Through the transcription, the researcher tried to make analytic judgements about “what to represent and how to represent it” (Gibson & Brown, 2009, p. 109). The quotations from the respondents were used as evidence that the narration conveyed the views of the respondents (Erickson, 1985; Gibson & Brown, 2009; Merriam & Grenier, 2019). Accordingly, the study used the main theme labelled as textual themes; the sub-themes are labelled as structural themes. The main aspects of the language of peace, that is, peace narration, peace words and factors that increase peace language and harmony in daily life were interrogated.

3.6 Research Procedure

All the interviews were conducted in the setting where the respondents were comfortable and privacy could be maintained. After getting permission from the administrator of the university library, the focus group discussions and the majority of

the students' in-depth interviews were held in the meeting rooms. The faculty members preferred to have the interviews done in their offices. The researcher normally only spoke with one participant a day given that the participants were busy with their work, studies and most lived outside of the UUM campus.

The participants were felt to be very kind and helpful during the interviews and some seemed to talk freely. The respondents were informed of the interview details and procedures. The interviews were all recorded using a digital -PC- compatible voice recorder which the researcher purchased for the study. All of the data were downloaded and transcribed verbatim. The field notes were immediately written after each interview to avoid forgetting the important details of the moment.

3.7 Ethical Considerations

Gaining permission to conduct research is an important ethical issue (Upvall & Hashwani, 2001), especially when the study involves discussing a sensitive yet vital topic about war the victims encountered. The respondents were informed that the participation was completely voluntary. Prior to participation, the participants were provided with the 'Consent Form' to get their confirmation of participation. They were considered partners in the research (Dawson, 2007). The outcomes of this research can be used in developing educational programmes to end violent rhetoric in Iraqi society which still remains prevalent to date. During the initial phase of each interview, the respondents were informed about the nature of the study and the key issues pertaining to their rights, obligations and the research objectives.

Their roles were clarified and questions answered. The respondents gave their permission for the discussions to be recorded. The potential ethical considerations

considered include the privacy of narratives and publication of the findings as the research is examined on very sensitive issue in their lives (e.g., the war and sectarian experiences that they faced). The respondents were rest assured that there are no external or physical risks as a result of participating in these interviews and that the confidentiality of their narratives and names will be anonymous in the research. They were informed that they could withdraw from the interviews at any time.

3.8 Validity and Reliability of the Study

3.8.1 Validity

Triangulation is the heart of validity in qualitative research (Roulston, 2010). It includes numerous perspectives and deals with greater accuracy in labelling the phenomenon under research. It is the goal of “measuring what you claim to be measuring” (Gibson & Brown, 2009, p. 59).

3.8.1.1 Credibility vs. Internal Validity

Credibility is used in qualitative research as an equivalent term for internal validity. The terms of validity, credibility and trustworthiness are applied interchangeably by many researchers (Gibson & Brown, 2009; Roulston, 2010). The credibility of the current qualitative analytical research was obtained by the use of the naturalistic approach, purposive sampling, interpretation of insider perspectives of the data and establishing good rapport with respondents to generate rich data (Roulston, 2010).

Additionally, the credibility of the outcomes of the present qualitative research was also increased by triangulation in the data collection including focus group discussions and in-depth interviews (Kumar, 2011). The researcher’s engagement in the study by interviewing the respondents, observing the participants’ behaviour, taking notes and

verifying the outcomes with the respondents have all contributed to the credibility of the study findings (Lincoln & Guba, 1985).

3.8.1.2 Transferability vs. External Validity

Transferability is an alternative term used in the qualitative method for the traditional values of external validity in quantitative research. Lincoln and Guba (1985) argued that transferability as the responsibility of the investigator is to afford “the thick description necessary to enable someone interested in making a transfer to reach a conclusion about whether transfer can be contemplated as a possibility” (p. 316).

Therefore, transferability designates the probability of applying the outcomes of the research to similar experiences as a thick description of the reader (Geertz, 1973). Thick description is not limited to prose, as implied by the name, but rather includes all procedures of critical information (counting demographic information) that aid readers to comprehend the study’s context and respondents.

In qualitative enquiry, the application of findings to a completely diverse group of people or settings is also referred to as reader generalisability (Misco, 2007). Campbell (1986) suggested a method to generalisability known as the proximal similarity model. Campbell himself supposed that proximal similarity was rather in-depth and a more suitable term than external validity. Within proximal similarity, researchers envision which settings are similar or least similar to contexts and people in another study.

As Polit and Beck (2010) stated, “proximal similarity supports transferability to those people, settings, socio-political contexts and times that are most like (i.e., most proximally similar to) those in the focal study” (p. 1453). Similarly, Lincoln and Guba

(1985) proposed the concept of fittingness to determine to the degree of similarity amongst two contexts. Thus, the comprehensive description of the phenomenon allows the transferability of the results to readers who are willing and attempting to understand the language of peace in the community setting.

3.8.2 Reliability

Reliability indicates the dependability or consistency of a measurement technique (Lincoln & Guba, 1985; Marczyk, DeMatteo & Festinger, 2005). Through the study, the researcher has tried to make sense of the language of peace through the respondents' lens through promoted the reliability and dependability of the outcomes of the research by providing the quotation from the respondents' narration which reflected the extent of the language of peace understand and practice in their worlds.

3.9 Research Etiquette and Reflections

The respondents were fully aware of the privacy of the information and who will have access to the data. As the topic discussed was related to war situations (sectarian and terror events) and their tragic stories, one participant, for instance, preferred to choose his own home for the interview. Also, the researcher played back the video and audio tapes and encouraged the respondents to listen to the recordings/transcripts after each interview for clarification and their satisfactions. However, it was rather surprising that they did not seem to worry about the sensitivity of the information they narrated. Such revelation makes the researcher feel that the language of peace topic should be further pursued and highlighted.

This also made the researcher humble and grateful for their sincerity, as he conducted the interviews personally. He felt that they trusted him explicitly. They were able to

check the input if they desired. Taylor et al. (2015) argued that the transcription and credibility should be checked for the accuracy of the outcomes. The researcher fully conscious of the good rapport and shared nationality that exists between him and his respondents.

According to England (1994), this is reflexivity or “self-critical sympathetic introspection and the self-conscious analytical security of the self as a researcher” (p. 82). In this study, the researcher has attempted to be neutral, attentive and sensitive to the desires of the respondents, while at the same time remaining aware of the study needs and his position as a researcher, when the theoretical orientation was not fully known to the participants. the researcher listens carefully, follow up on respondents’ responses without interrupting the narration flow to gain comprehensive details of the respondents’ experiences and generally exercise reservation in contributing to the speech. In this case, this was interpreted as “refraining from evaluating or challenging the participant’s responses” (Roulston, 2010, p. 17). For sure, the researcher own past tragic experience has been influenced by peace language and the research inquiry. Yet, he always considers the idea of neutrality in doing qualitative research to depicted the honesty of participant’s perspective that stands when research findings are reported (Taylor et al., 2015). The researcher too has made sense of what peace language entails from not only the respondents’ experiences but his very own.

It is essential to note that peace is not only about having a “lack of violence” (Ugoji, 2017, p. 88) but rather “... any form of communication verbal or non-verbal - that describes, reflects, expresses, or actively expands peace” (Oxford, 2013, p. 3). However, to echo Harun (2007), the data of the investigator obtained were only partial

truth. More substantial will be the respondents' voices which give rise to additional theorising about peace and polite language in everyday sensemaking.

In exploring the language of peace, the reasoning behind the past events and people's perspective of them is underscored. As a researcher, he is only an intermediary for such theorising of peace language. Therefore, the researcher kept an open mind in the interviews and when recording the observation notes. What was going on in the sessions guide the researcher to verify the findings of the participants and to be sure that there were no discrepancies in their responses [based on their past experience and how they narrated the situation that they went through] that would contribute to the credibility of outcomes of the research (Kumar, 2011).

3.10 Summary

This chapter has outlined fully the methodology that guides the study. It describes the profiles of the respondents, the purpose of the study, research questions posed in the study, the protocol of data collection, data analysis methods research procedures and ethical considerations. The researcher had explored the language of peace through the respondents' narratives in their natural settings. The chapter also discusses the two main methods, (focus group discussions and individual in-depth interviews) for collecting rich data and their triangulation to enhance validity and reliability of the findings. The results of the coded data were tabulated and the NVivo 12 software was employed to identify the main themes and sub-themes emerging from the data.

CHAPTER FOUR

FINDINGS

“I do not want the peace which passeth understanding, I want the understanding which bringeth peace” (Hellen Keller, 2003, p. 100).

4.1 Introduction

This chapter explores the essence of the construction of the language of peace based on the findings. It presents the themes that highlight the participants’ views on peace and the factors that enhance peaceful harmonious interactions in Iraq. These are probed to understand more about how the language of peace works.

4.2 Making Sense of Peace Language

As a researcher, I realise that positive thinking is crucial for maintaining the individuals’ harmonious lives and it is often taken for granted. The researcher prepares himself mentally to reveal the language of peace among Iraqi victims who are not used to participating in or contributing to such a positive reflection. Majority of Iraqis tend to still consider war situations and everything surrounding war which might create negative impact or consequences in life. Having studied in Malaysia for five years, my aim has been to understand and explore the construction of the language of peace from the lens of Iraqi victims. In that way, not only can the researcher contribute to the field of applied linguistics, but also, to expanding the understanding of language of peace among other war victims in future.

Eight postgraduate students participated in the pilot study which consists of the focus group and in-depth interviews. Among these, six persons were very enthusiastic and

encouraging and believed that sharing their past experiences of war would resurrect hope for their country. The other two individuals were relatively pessimistic, claiming that “the concept of peace has become as a dream for many Iraqi victims ... and it is difficult to achieve it.” They, however, focused on their sad experience and offered opinions about the sectarian warfare of 2006 between Shiites and Sunnis religious groups in Iraq.

The language of peace in this study is categorised into three major themes: (a) peace description; (b) peace narration; and (c) factors encouraging the vision of peace. The description of peace is classified into (i) the definition of peace; and (ii) the words that represent peace according to their experience.

Visualisation as illustrated in Figure 4.1 is the word frequency cloud for the data collected; this was run with the most-repeated significant words found in the data. It is evident from the word cloud that ‘peace’ is the most frequently repeated word in the respondents’ narratives.



Figure 4.1. Words frequency cloud of the study

Figure 4.1 reveal the words that emerged frequently in the narration. The participants highlighted words such as: ‘peace’, ‘people’, ‘homeland’, ‘language’, ‘research’, ‘coexistence’. Evidently, the participants focused on positive aspects rather than harping on feud words.

4.3 Focus Groups' Narratives

4.3.1 The Description of Peace

The thematic analysis of focus group discussions provides a comprehensive view of the core themes (i.e., textual themes) and sub-themes (i.e., structural themes) of words uttered that describe peace and reflect its meaning. These words are identified as (i) peace definition and (ii) peace words. The first category of words includes: avoiding crisis, cooperative language, language of affection and the sense of security. Meanwhile, the second category include: altruism, forgiveness, love, mother, peaceful coexistence, respect and security (Figure 4.2).

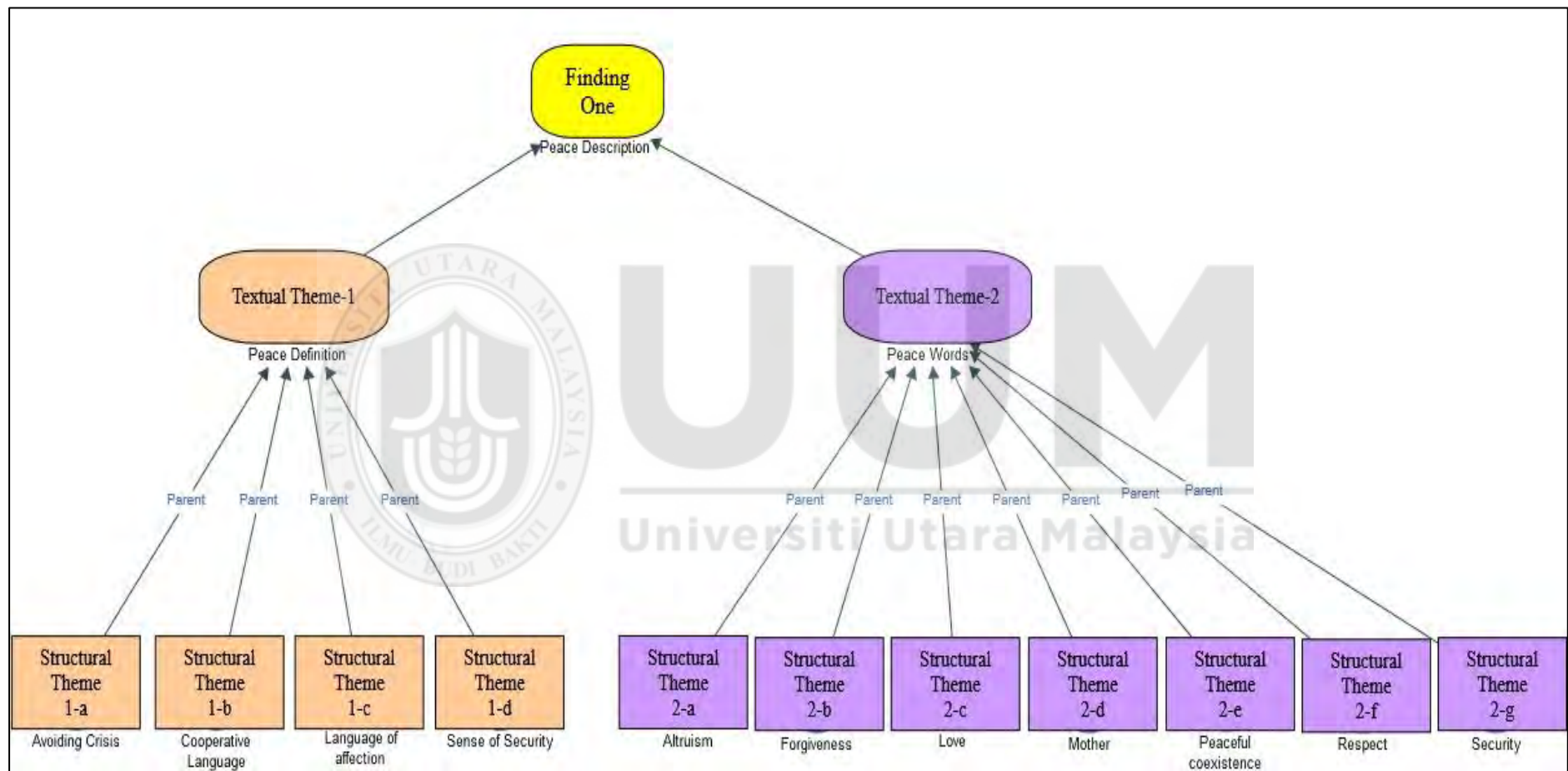


Figure 4.2. Main themes and sub-themes of peace description from FG1 and FG2

4.3.1.1 Theme 1: The Definition of Peace

The study presents an understanding the first core theme arising from the Iraqi participants' narratives as shared by the Iraqi victims. The first core theme reveals the definition of peace which is categorised into four sub-themes: (i) avoiding crisis, (ii) the language of cooperation, (iii) the language of affection and (iv) the sense of security.

4.3.1.1.1 Theme 1a: Avoiding Crisis

Avoiding crisis appeared to be one of the logical definitions of peace for most participants. It is otherwise known as conflict avoidance which according to the FG1 and FG2 participants has to do with the steps taken to prevent problems or conflicts. Avoiding crisis is the steps taken for the prevention or mitigation of a particular pattern of problem or situation that threatens the people or is experienced by an individual, family or religious group in society.

The participants' narrative reflected that the ideological conflict with other people leads to internal psychological conflict, especially as it may develop to result in some kind of psychological crises. The desire to use such language reflects not only what they think but also what they think they should do. Specifically, FP3-FG1, for instance, considered avoiding crisis as an ideal way of conflict resolution. Her narrative explains that we should understand the rhetoric that causes such conflicts between religious group. As she narrated:

مشركة 3-مجموع قلبك يز 1 بل سلم موت خيل الخلفات ... إذا لفتا لباحث تطلع
لى آل حداثتي حديف يلدنا ... أي أن الناس لم يعبوا بمذالقرءاءة قال قتيبة قال التي
حشت ---- من عم ، ال هين غي أن يكون ال عراقيون فف عوف ي كذا القارات أو نزع أو

تتجسفن مطمحين من الميثاكلة أوالوضعالذي يمددالإناس إلجماعات الدينية[كماشمدنا
[ماحدثفيالأسياالطبيطلعامى 2006 و 2008 بينالشيعة والسنة].

FP3-FG1: *Peace is the avoidance of disputes ... if you [researcher] are looking to events that take place in our country ... which is, the people did not follow the principle of carefully reading the actions that took place ----, yes, they [Iraqis] should not be reckless in making decisions or prevention or mitigation of a particular pattern of problem or situation that threatens the people [religious groups] as we have witnessed [what happened in] the sectarian [tragedies] of 2006 and 2008 [among Shia and Sunni].*

FP5-FG1's response supported this, affirming that careful reading of events and respect for other religions is a yardstick for crisis avoidance. The language of wisdom, politeness and non-accusation of others was present in her narrative:

مشركة 5-مجموعه قلاتكيز1:للسلفي ذمن أيفرد موبلعافنس ه عزل اختلفات أو
المشاكل ... أود أن أقول إن أهم جومرل عنى للسلم تحقيق يفسالإناس موالتهفب
أو عتالمسرع في قذفالطوطف والبعال ألخرىكما رطينا خلل ألزمهالطبيطلعام
2006 والتي لته شرارهالالى عام 2008.

FP5-FG1: *Peace in the mind of any individual is to keep himself away from disputes or problems ... I would like to say that the most important core of the meaning of true peace is politeness or not rushing to accuse other sects and tribes as we have seen during the sectarian crisis of 2006 as well as the extension of those incidents in 2008.*

On the other hand, responding to the definition of peace has to do with respect among citizens. Through the language of the participants, they appear to have learned from the protracted tragic lesson in their cities and having become more aware of the importance of the polite utterances in which they communicate or express what they are thinking. Sensationally, the issue of respect in their language appears obviously in describing the other religious groups. For instance, this is captured in an interview session with MP7-FG2 that: “Simply put, I said *peace* is dissociating from problems, crises and conflicts in the life of people ... *peace* also represents a state of respect of other sects or their religion or beliefs.” In his narratives, MP7 highlighted that respect is one of the positive mutual actions that generate peace and the main reasons to show reverence and appreciation to others regardless of their faith or religion.

In a similar belief, MP8-FG2 agreed:

مشارك 8- مجموع قلاتك ي ز 2: أحست عاي فلس آل م هو ال تخرام ... والدليل نجي ذل ككوزنا
 مسل مون، نعرف قصه الفبي طي وبلل شيرة وهي في قصص و القرآن الكي م طي وبالفبي ك أحـ
 أجملن ماذج ال تخرام والصبر مع آل خرين و هذا دليل الصبر والصلح مع آل دول تي
 تضرر بآل خرين.

MP8-FG2: *One of the definitions of peace is the respect ... The proof of that is we are Muslims, we know the famous story of Prophet Ayoub and how the Holy Quran depicted Ayoub as one of the most beautiful models of respect, patience (with) the others as a guide to perseverance, peace and avoiding matters that harm the others.*

One participant (FP2-FG1) explained a different matter; for her it is difficult to live in peace without respect:

مشركة 2- مدوع قلبك يزا: يُصوّر السلام نحى أنه ج و مر ال ضرارم الذي يؤدي الى
تجنب المشاجرات، هي الحنى القول ان هانوع او طويقة مدبقتك واصل بين الناس ... كم
قلت أن هذه الة ال عراقيين لم ت درك هذا فم موم خلل ال زم اتل س يقة ل عام 2006.

FP2-FG1: *Peace is depicted as the core of respect that leads to avoid skirmishes and I can say it is a kind of polite way of communicating ... as I said this nation [Iraqis] did not realise this point during the previous crises of 2006.*

In a more comprehensive manner, she argued that: "... our way of talking or the language of today, if it is inextricably linked with love and politeness, definitely, they [love and politeness] must be available for the success of people relations that leads to community peace." From her narratives, she tends to use utterances that create a condition of knowledge and politeness through language among individuals to practice as a mechanism of positive linguistic skills. Also, another participant (MP6-FG2) shared how the concept of respect defines peace: "... and also I think the true meaning of peace is respect for others in order to *avoid disputes*." In his narration, he posited to use language that educate people to be positive and educated as he said, "educated words is the theme that created the positive and friendly relations among people."

FP5-FG1 stated that respect is one of the behaviours of a person who possesses good intentions and friendliness, which means to show the extent of appreciation to others: "... respect of other religions ----, yes, it also guides the people to *avoid the words that*

created adversaries.” From the above narrations, avoiding crisis has to do with careful reading of events, patience and respect for other religions. However, in reality situation, Iraqi people did not realise the value and necessity of carefully reading events and did not have patience or respect for other religious groups during the crises of 2006 and 2008. Despite the shortcomings, the language of affection and politeness is evident in the participants’ narration which suggests hope for positive language use as one way of avoiding conflicts.

4.3.1.1.2 Theme 1b: Cooperative Language

The language of cooperation is also part of peace definition as revealed by the participants. It is the best tool in resolving community dilemmas and the unique human characteristics that motivate individuals to cooperate in a peaceful way. Interestingly, the FG1 and FG2 respondents considered the rhetoric of cooperation as one of the peace definitions that creates harmonious attitudes and overcomes individual misery.

Participants described how the language of cooperative portrayed a colourful sight in their minds that reflects the life-improving power of peaceful means. This understanding is significant as it provides the importance of peace language in dealings of people. Particularly, FP1-FG1 viewed the increase of fraternal ties as an indication of real decent life in the home country; she said: “I think peace is *cooperation rhetoric* that creates fraternal ties among sects.” The MP9-FG2 agreed that: “The *language of cooperation* brings peace that promotes knowledge of language and education.”

Metaphorically, FP1-FG1 and MP9-FG2’s responses present almost similar view, but their use of language differs, in particular, on peace reflection. For instance, FP1 tends to link the concept of peace to the polite interactions and the peaceful daily language

use. Whereas MP9 argued that peace is promoted through educational means. From these views, we see that the language of today is the core component of peace and coexistence that are enhanced through educational means.

Other participants' views the language of cooperation as the means to move acts of selfishness and self-love. MP6-FG2 said: "Another issue that represents the definition of *peace* is the *language of cooperation* through avoiding self-love." FP2-FG1 proposed a similar definition: "*Peace* is getting rid of selfishness through promoting *cooperative utterances* which create the sense of harmony." Many participants felt that the definition of peace involves preserving social cohesion in society. This was captured in a session with FG1 when FP2 said: "... preserving the social fabric of the community represents another interpretation of *cooperation language*."

Meanwhile, MP8-FG2 stated that: "Achieving *peace* and *cooperative speech* is one of the goals of peace that people [Iraqis] in different environments seek ----, so, I would like to say that preserving social cohesion in society is true harmony in communication." In the same session, MP10 added: "... this will preserve the social cohesion and free us of any risks ... the best example is the Malaysian nation."

Generally, the respondents reflect that language is an important key in positive communication as they proposed it as a characteristic that facilitates the movement of individuals towards social coordination and overcomes the problems of daily life communication due to the unconscious use of language. These results show how Iraqis are liberated from fear through increased fraternal ties among individuals, getting rid of selfishness and self-love and preserving social cohesion; this then represents the language of cooperation that defines peace in the opinion of various participants.

Upon reflection, the Iraqi sects were suffering from the continuous crises and they were unable to avoid fear during the sectarian war of 2006 which led them to consider the concept of fraternal ties as the key to peace. Removing selfishness and preserving social cohesion enables them to avoid another civil war after the war of 2014 with terrorist groups. Additionally, their language tends to be positive and polite, as one female participant of FG1 (FP2) mentioned the role of language as important in building and shaping people's relations and emotions which can be translated into actions. She said:

مشركة 2- مجموع قلبك زي 1: أشعر أن اني إلى استخلم كل مات مذبة وأشطف لطيبة
عن دمات وصل مع هؤلاء الناس الليش عبال لمييزي. أتعتقد أن الناس عن كل مات لطيبة و
[وهذا] عزز احساسنا بجاهالتهم ووزن كل مافيال حباله اليويه ، نجى غمس مكن ارتقي في
بأل دن اقله في فحطه الصراع].

FP2-FG1: *I feel that we tend to use polite words and nice activities when we communicate with those people [Malaysian]. I think because we heard nice words and [that] promoted our sense towards cooperation, unlike when we were [in the conflict zone].*

4.3.1.1.3 Theme 1c: Language of Affection

The participants narratives posited that affection and peace are the fruits of peaceful coexistence, ending defamatory contention among individuals in society. This desire raises concern for neighbours and friends to the level of love and helps people forsake self-defeating, wreckage-inducing hatred and violence through their utterances. Specifically, FP2-FG1 considered the act of courtesy as the important social and moral quality represented by amiable and polite phrases. Her narrative reveals that language

is the “sharpest thing” that enables the person to speak or use words to reduce the disputes with others in his or her daily life interaction which can remain in people’s hearts, as she stated:

مشركة 2- مجموع قلبك يزي 1: أتعتقد أن لغة الودودة هي المسألة التي تليها التي يتخسرت عريف
للسلام ... من خلال إلزام الناس باللعام للجل جيد من خلال المعاملة التي هي جيعة عام التهم
التي هي في قلبك هم ميععض هذا عض .. جت في استخدا ده مظهر دات حيك هم الي وهي
التي يتخسرت وتصور الصلوة ، كلك عززل للسلام حتى تنمي الحساس طالج ابي وال مؤدب
الذي يرجع إلى أفعل الخير.

FP2-FG1: *I believe, the language of affection is the first matter that reflects the definition of peace ... through [the commitment from] members to good dealing [with others] through courtesy in all their social dealings and in their relations with each other ... even in their use of the vocabulary of their daily lives that guide to friendship, also create peace and even create the positive and polite sense that [can be] translated to noble actions.*

A similar viewpoint was expressed by MP10-FG2 respondent:

مشارك 10- مجموع قلبك يزي 2: السلام مول لغة حب أول مودة. ان هتعمل لجلب إلي لبي
في سجاد الناس هتعمل هذا المرفي كلف اعلي جب أن ندر ك أدهي الماملة من خلال
استخدام اللغة الي وهي ... كالمسألة في في تعالنا مع آل خرين ، نحي الم ستوى الي ردي
ول جامع ي وضي الدلي.

MP10-FG2: *Peace is the language of love or affection [and] is the positive side of people that occurs after every interaction. We should realise the*

importance of courtesy through language use ... as a main issue in our dealings with others, at the individual, collective and even international level.

The language of love is seen as part of the definition of peace. In the context of understanding the narrative of the participants, the linguistic use is considered the most important means of understanding the relationships among members of society in all spheres of life. Without language knowledge, of course, the cognitive activity is not possible.

Another participant MP8-FG2, shares the following:

مشارك 8- مجموعة التيكيز 2، لاسلم مول غلطق اربول غ قال مودقينا ل طول ف لمختفة
ب غرض النظر عن اللون والجنس والدين والطفه ... مدميؤدي دور اليتب ادللكل مات
الجيل لك ماشع رن في هذا ال امر من خلل تعا ملنا مغلش عبال لميزي وفي فيف مون
ب مثافي اف قال جيل في حيكم المايوي ه ... ان اقصي قال معفة اوالى طنة من خلل استخدام
للغة.

MP8-FG2: *Peace is a language of convergence and language of affection between different sects regardless of colour, sex, religion and sects ... in turn leading to exchanging beautiful words as we felt in this matter through our dealings with Malaysian people and how they show concern in this pretty culture ... it is the issue of knowledge through language use.*

In a similar vein, FP2-FG1 stated that:

مشركة 2- مجموع قلبك في 1: أيضًا ، تُعر أن تبادل اللطائف والطيبة والحب ظلال عاطفي
 يوطنني مع حديقائي. لـ هذا سبب ، لك ما تكرت إل حساس الرحمن سي بان لالغة هي مفتاح
 قلب الناس ، وإذا ضاع نحل هذا المفتاح فسوف يفتقر قلبنا لم يخدم مع بين الدول أيضًا.

FP2-FG1: *Also, I feel that the exchange of nice words and affection utterances bindings me [to] my friends. For this reason, as I mentioned the romantic sense that the language [plays] as the key of the people's heart and if such a key is lost, we will lose our brilliance in community and among nations as well.*

The language of affection also relates peace to sincerity among people, as expressed by FP4-FG1: “The *language of affection* elevates the core ability of man through feelings of love and sincerity which ultimately results in the feeling of human inner peace.” Here, we might interpret that the language enables us to identify the knowledge and inner peace. The female respondent portrayed that the language of today allows an individual to narrate and produce positive language for the proper and effective interpersonal interactions. In the same vein, the MP9-FG2 argued that: “... one of the peace bases is practising *affection utterances* that shows sincere emotions among civilians.”

From the forgoing narratives, the art of courtesy, exchange of beautiful words and sincerity jointly mean that the language of affection is used to define peace. Based on what the Iraqi nation witnessed during the occupation of 2003 as well as the crises and battles that followed, it appears from the respondents' narration that these concepts were absent as social elements and harmonious communication because of the

psychological conflicts which they had suffered for many years. They recognise the importance of these concepts when residing in peaceful Malaysia.

4.3.1.1.4 Theme 1d: Sense of Security

The participants also focused on the sense of security. From the interpretation of participants narratives, it is clear that security is the protection of individuals, organisations, or countries from threats such as terrorist attacks, or national or international crime as shown in FG2 and FG1 discussions. As the respondents reside in peaceful area, the inner peace language appeared clearly as a cornerstone in their narratives. They use language that reflects the sense of peace of mind, which provides them with a suitable atmosphere to carry out all forms of daily life activities without fear, anxiety and stress.

For example, MP10-FG2 especially considered the absence of turmoil among sects as the first stage of creating peace, as he remarked: "... another important issue that relates to *peace* definition is the *sense of security* through absence of turmoil in society." FP2-FG1 similarly noted that: "... *peace* is also represented by the absence of turmoil that produces the civil conflicts that we witnessed during the 2006 crisis." Another participant (FP1-FG1) introduced another subject related to conflict, as she said: "... *peace* is to live in a society where a person *feels safe* and away from turmoil that touches him or touches his family and or even his colleagues."

In response to the discussion about avoiding turmoil, MP9-FG2 pointed out that: "Therefore, *peace* is a *sense of security*; peace is the safety of my family through avoidance of turmoil and conflicts." In the same session, MP7-FG2 added: "If we [Iraqis] achieve a *sense of security* ----, of course, we will change our language and

avoid the ideology of turmoil and conflict that affect our families, relatives as well as their property.” The respondents appeared to use language that reflects the concepts of security and peace as generating practicing or adapting positive language.

The sense of security involves psychological peace. Interestingly, the victims viewed security as inner peace which is synonymous with positive language. This understanding was captured by FP3-FG1: “*Peace* is also associated with the concept of *psychological peace* and it is a central axis of positive rhetoric.” Another participant (MP9-FG2) explained that a sense of security is a psychological condition of satisfaction based mainly on the sense of inner peace. His narrative referred to the ability to maintain friendly relations between the members of the religious groups and to achieve its hopes in a society relatively free from crimes of various kinds. As he remarked:

مشارك 9 – مجموع دل تلافى زلزلش عورب آل مان موت عريف آخر لسلخي على قب إحساس
الفر هلبلس عادة أول سل نمل سى أول هدوء لياتي ... ان متظي م ابع ماعى يعب عن قودة
المرء لى التلافى مع البهى قال دى اية أو آل حادث والمش كل لى تيت حدتق يال سى اة البهى
وتج ملى مبيت من خل الل كل مات الويا لى تيت ستخدم مع الناس. انفقن الش عور
بال مان ببال طبع فسوف قق نال ش عور بلباس لم الاتي لى سل لم ال دا لى يوح تى لى سل لم
ال م بضم عى.

MP9-FG2: *The sense of security is another definition of peace related to the individual's sense of happiness or psychological peace or self-tranquillity ... It is a social adjustment; I mean in the sense of one's ability to adapt to the inner environment or events and problems that occur in daily life and in his city through the friendly*

utterances with people. If we lose the sense of security, of course, we will lose the sense of self-peace, inner peace and even the community peace.

The respondents thus view the sense of security as creating an impression among civilians of the existence and permanence of peace in society. Participants shared the factors relevant to the sustainability of peace in society, namely, the absence of unrest, the security of individuals and the sense of psychological peace or self-peace are the core of the definition of peace. They viewed these as the core components of the definition of peace.

The narratives show that the Iraqi people were suffering from lack of security and fear of the future. That was clear in their language as they defined peace as avoiding the conflicts that created crisis in their daily life. They linked the way that can solve the dilemmas of interaction with the language of cooperative. For them, the cooperative utterances reflect the power of coexistence. In line with coexistence, they define peace as affection type of rhetoric that can end the violence and hatred among people. The psychological impact from the accumulated chaos in Iraq was also evident. As such, all the respondents linked the sense of security in defining peace.

4.3.1.2 Theme 2: Words that describe Peace

This section examines the words that represent the concept of peace. The researcher asked how and why the participants portrayed such words or concept to represent peace. Analysis of the thematic content of the focus group discussion displays seven words or key themes which are considered significant: (i) altruism, (ii) forgiveness, (iii) love, (iv) mother, (v) peaceful coexistence, (vi) respect and (vii) security.

4.3.1.2.1 Theme 2a: Altruism

Altruism develops the positive, cooperative and peaceful aspect of the individual's nature and communication. The focus group participants depicted altruism as a peace word and this reflects their spiritual inner peace. The participants narratives indicate how positive words serve people and enable them to select social and cultural groups. The narratives show that altruistic rhetoric influence people's behaviours and encourage them to expand their linguistic creativity.

In this sense, FP3-FG1 proposed that achieving unity among people is represented by the concept of altruism: "The goal of *altruism* as a behaviour in society is to spread benefit and good to others without waiting for any reward for this act." In the same session, FP5-FG1 agreed that an altruistic person: "... prefers the public interest to the personal interest which reflects *internal peace* for the people whether in his utterances with others or morality."

Similarly, another participant, FP2-FG1, stated:

مشركة 2 - مجموع قلاتك يزل ابل مده العيثار مو غس فم موم ال زناية يثيبر اليت عنيز
للسلم من خللت عنيز ال غلقات ال بدماعة والانسانية وهذا ما نحتاجه ال فيل عراق -
----نعم، ال هي عارض م ع فم موم ال عوصي قال ذي حدتقي مهن لو خص ووص لي نال جماعات
ال سنية الى شي عجي.

FP2-FG1: *Altruism is the opposite of selfishness and refers to the strengthening of peace through the promotion of social and humanitarian relations and this is what we need right now ----, yeah it goes against the concept of racism that took place in our cities among Sunni and Shia groups.*

The narration of the respondents tends to focus on the positive side of their life rather than tragic side that they faced. MP9-FG2 stated that altruism depicts tender feelings that promote peace. According to him, “*Altruism* is an internal sense that exists within each individual in society and reflects feelings of tenderness when dealing with others.” He suffered from the sectarian crisis and that was the main reason that has impacted the Iraqi’s positive language as he argued. On the other side, he posited that the politicians increase the issue of negative rhetoric among people which reflected negatively on the language of today and social relations among religious groups. He later added that:

مشارك 9 – مجموع قلاتك يز2: من خلل الخطاب عي تحقيق الفرد لرضاء النفس عي عزز
الغلاقات الإنسانية. أعتقد أن هذا هو خير دليل على استدام فلسم إذا ما بيننا هذا الفهم
بالحياء. لآل سف، لم من حقق هذا القضي بقسب استمرار الصراع انظر عي اسري فني مضى عينا.

MP9-FG2: *Through altruism, the individual achieves psychological satisfaction and promotes the human relationships. I believe that this is evidence of the sustainability of peace if we practise this concept. Unfortunately, we did not achieve this issue due to the continuing political conflicts in our community.*

From his narrative, it seems that the use of optimistic language plays an important role in assessing morality. On the other sense, FP5-FG1 remarked that: “Additionally, the emotion of tenderness would also create harmony and amity among people if they [Iraqis] believed in it.” Hence, from the interpretation of participants narratives, it is obvious that language is closely related to thinking. The participants’ thoughts are

always formulated in a linguistic form, even if they are subconscious; the idea only gets its real existence from their tragic experiences as evident in the narrative.

The above discussion indicates that altruism has three main elements: achieving unity for others, strengthening human and social relations and involving feelings of tenderness. In reality, this concept is relevant to Iraq, especially after the bitter events that followed the US occupation. It is worth noting that the factors that clearly affected the Iraqi nation are the cruelty of the hearts as a result of the accumulation of terrorist acts and the killings on one side and the weakness of faith among citizens due to the incitement through language by religious extremists on the other.

4.3.1.2.2 Theme 2b: Forgiveness

This sub-theme represents the importance of language in establishing rapport amongst individuals. Forgiveness is the act of understanding others' mistakes and seeing their advantages and good deeds rather than focusing on their flaws and mistakes. It is a crucial element in achieving peace. The lack of forgiveness encourages negative behaviour and affects emotions, peaceful coexistence and communication with others as FG1 and FG2 revealed.

FP2-FG1 argued that forgiving others is a noble sentiment embodied in love and peace to others. She links this concept with her past incident and how she was affected by the concept of forgiveness, as she stated: "*Forgiveness* will deepen the spirit of communication and inner peace within us [Iraqi citizens] and make us sympathetic and loving persons in our community." MP7-FG2 further remarked that: "... for this reason, *forgiveness* is a positive attitude and encourages peaceful communication

between citizens.” MP6-FG2 also believed that: “The goal of *forgiveness* is to broaden knowledge to help solve problems and to promote the inner peace of civilians.”

From the participants’ narratives, it is clear that language enables people to adaptively collaborate and create amity in their lives. For example, FP5-FG1 noted that strengthening human development is another key for forgiveness: “... *forgiveness* leads people to promote human growth or development which may guide us [Iraqis] to resolve complex disputes.” In the same session, FP4-FG1 said that: “It also creates the essence of harmony in dealing and is also a sense of peace as I think.”

Interestingly, MP6-FG2 uttered that: “... *forgiving* one to other is the most effective way to build peace and human development, through sympathy.” In the same session, MP9-FG2 added that: “This is what we need if the government men [Iraqi politicians] want to promote *forgiveness* and development in our country in order to achieve harmony after the tragic events that we have witnessed.” In summary, this discussion indicates that forgiveness concept has three main features: encouraging communication and inner peace and promoting human development. These concepts were widespread in the Iraqi community before the occupation although they faded away under the incitement of rhetoric between religious groups. As such, we can interpret that almost everyone is influenced by the actions or words of others in terms of positivity and promoting interests.

4.3.1.2.3 Theme 2c: Love

Love is as a strong feeling of affection towards others, engendering a feeling of warmth, enthusiasm, or devotion to a particular thing or person as the beloved. The language of participants maintained that love is overflowing with understanding and

me to be away from the person I love without mentioning the names [her: his fiancée]. This guide me to believe that the word love represents or creates the inner peace in community and among people.

The word love represents peace and is extended to include the citizens' love for the country as evident below:

مشارك 6 - مجموع قلتيك يوز2: لاسل م لغم موم و لضح وحتى ميني بق غدا هتسمى "دار لاسل م" (دار السلام) ؛ أو جميع موطن يال عراق و لفل ك الدول العربية أ ل خري طلقون عاي هال ميني فال حبيبة أو ميني فال سلام --- بل طبع ، هذو يصور فم موم أ خري لاسل ميني ذمن ال عراقيين لاني نبي صون بل دهم.

MP6-FG2: *Peace as a clear concept and even the city is called 'Dar Al Salaam' (the peace home); or all the citizens of Iraq as well as other Arab countries call it the beloved city or peace city ---- of course, this depicts another concept of peace in the mind of Iraqis who love their country.*

Another member MP7-FG2, said:

مشارك 7 - مجموع قلتيك يوز2: أود أن أشير إلى أن حب الوطن يمثّل كل مة قريبة من قلوبنا ... أعتقد وزلمى يثقون م عي نوحى أن حبلدنا هوا حساسن قوييت جسفيسل و لنى لسل م ي.

MP7-FG2: *I would like to say that love for the homeland is a word close to our hearts ... I believe and my classmates agree with me that the love for our country is a pure sense embodied in our peaceful behaviour.*

The narrative also includes love towards religion:

مشركة 5 - مجموع قلبك يز1 بي لجن ي القول أن ال حب والى لم هم ا نبريدان ال حب
على كل م قشمل لى لم ،الوت يتعبر عن المشاعر طى افي في ظالنا، ونجى آل خص هذا
هو حب الدين لى لم ول عمل نجى أسرى الصلح يتعزى لى لى ج امين الناس.

FP5-FG1: *I can say that love and peace are synonyms. Love is the word which represents peace and which expresses the pure sentiments and most especially this is the **love** towards the Islamic religion and work on its proper foundation in promoting the harmony among people.*

In the same vein, MP10- FG2 shared similar thoughts, that love towards others and charity is one of the foundations of religion: “I strongly believe that our religion [Islam] is the main key of peace and call for *love*, amity and tranquillity among all nations and religions.” In this sense, love thus has three main dimensions as expressed by the group members: love towards the beloved person, the country and the religion. The respondents recognise the sense of love in the Iraqi nature even during the crisis (presence of the terrorist groups in Sunni cities) when the southern cities [*Shia*] welcomed thousands of displaced families in their homes.

4.3.1.2.4 Theme 2d: Mother

The FG1 and F2 participants mentioned the concept of motherhood as a word that represents peace and family organiser based on the stronger connections between women and peace. A mother is an unselfish, loving human being, who sacrifices herself for the needs of her children and family. In line with this perspective, FP2-FG1 viewed the mother as a source of warm-heartedness and the mystery of existence:

مشركة 2 – مجموع كلماتي زاتي الالوقع ، الالم هي ال حاي قللي علي ال يشخص ... على
 لل رعم من ان يللم لصل ال ال مرحلة ال موم قولي سلدي قلل ، لقت اختواش عرب اخت وام
 ل جميع زللي وليض الصنقاء ... اشعر ان ملل كل مة [ام] ملل كل مة ال ملل ليتيت فح
 ال ملت محين الل لم ولود ول مدوء ل لك ، فوق القرائتي الل موضع ، شدد ال عبيد من لعماء
 النفس لحي ان ال شخاص ال لخير فيك ورفيس اللويك مم عبيون اوي يملون لى طياء ال خرين
 في الالوقع ، لحيش عرب يدفع قلب مزال ملك [ال م].

FP2-FG1: *Actually, mother is the actual protector of any person ... although, I have not reached the stage of motherhood and I do not have a child, I was a sister and I feel a sister and mother to all of my colleagues and friends ... I feel like that this word [mother] is the first word that gives peace, kindness and calmness to the listeners. According to my humble reading, many psychologists have stressed that people who have violent behaviours or even tend to hurt others not have the warmth and are not kind-hearted like of this angel [mother].*

In the same session, FP5 added that: “There is an aphorism in Iraqi dialect: there is no pillow in the world smoother than the *mother’s* being and her lap.” FP4 further verbalised this: “It is true; therefore, this word [*mother*] is the nearest word to me that portrays peace. The word *mother* gives the sense of peace.”

In identifying words of peace connected with mother, some participants see kindness, for example:

مشركة 5 - مجموعة المتكيزي1: أود أيضًا أن أضيف إلى ما أشار إليه زملائي
المشاركون 2 و 4] ... وهو أن كل كلمة ألم هي السلام ومصدر اللطف ، أوبعبارة أخرى
، أليس يتشبه أي شخص عادي ومتميزين القلب التي تتلوه ع. ه. نجي هذا النحو ،
نفتق مع هم على أن هؤلاء كل مقبول للسلام وال عطف.

FP5-FG1: *Also, I would like to add to what my colleagues [participants 2 and 4] referred to ... which is that word mother is peace and the source of kindness, or in other words, the mother is not like any ordinary person and millions of books are not enough to write about her. As such, I agree with them that this word generates peace and kindness.*

FP3-FG1 remarked that: "I would also like to say that the word *mother* represents the symbol of kindness and love among people." MP10-FG2 response links this concept to the education field as he stated: "Additionally, if we want to know peace, it is the love that the *mother* has. The *mother* is like a school, because the future of the person depends on the *mother's* care."

The mother is a source of sympathy and kindness from whom we derive the principles of life, as one female participant narrated:

مشركة 1 - مجموعة المتكيزي1: أود أن أذكر كل كلمة سلم أخرى ك ما قال زميلي المشارك
2) ، وهي كل كلمة ألم متشبه هؤلاء كل م قال حبال تحقيق ال الذي يعطى بل حدود. وبعبارة أخرى
، هي أ لم رسة ، ووجود دهي حنانا موالنور وبي الفرح ومصدر لك أطفال ذي علمنا.

FP1-FG1: *I would like to mention another word of peace as my colleague (Participant 2) did, which is the word mother. This word represents the true love that is given without limits; in other words,*

she is the school, her existence in our life is the light and the spring of delight and the source of sympathy that educated us.

The participants considered the word mother to be an essential driver of care, education and tenderness in their lives. They referred to it as part of a peace concept, a source of warmth and passion for any human beings, in particular, for the Iraqi women.

4.3.1.2.5 Theme 2e: Peaceful Coexistence

Peaceful coexistence is a concept in international relations, which means adopting a policy based on the principle of accepting the idea of a multiplicity of ideological doctrines and understanding between sects and religions. The respondents mentioned the peaceful coexistence as a model for individuals to follow. Participants narration reflects that peaceful coexistence as a social pattern that calls for the rejection of religious extremism and refers to tolerance and good behaviour towards others. Despite the tremendous tragic events that respondents faced, their language was tended to look for coexistence between religiously diverse trends. Their narratives displayed the urgent need to formulate a comprehensible language and vision among communities religiously agreed. As remarked by one female respondent:

مشركة 2 – مجموع قوتك يز1: لك عيش السمل دي والسمل ولي اتال مجب نفسي لتع امل هي بفضا
كل ماتت عيش السمل م مع آل خرين. لذلک ، أود أن أقول إن خطاب التعليل السمل م في
مضجعنا ببال تلبيد، من خلل قبول الأديان والفرد ويعود إل حدود الطيبة (الحيوية
والوظيفية) وهذا ما نحتاجه.

FP2-FG1: *Peaceful coexistence and good behaviours in dealing are also words that reflect peace with others. Therefore, I would like to say that the rhetoric of peaceful coexistence ... through the acceptance*

of religions and individuals and the crossing of sectarian boundaries (religious and national) is what we need.

In an attempt to understand how the concept of peaceful coexistence between Iraqi religious groups had been absent, MP10-FG2 stated that: “From my perception, *peaceful coexistence* is a fundamental issue for peace.”

Later on, he admitted that:

مشارك 10 - مجموع قلوبك 2: بل مي جد الاعرفهون زعيمًا أوسيلي أي غييز لك عيش
للبلد مي هي عيديناء الم مضمع الذي تدمر فسيًا ومأي بسبب الصراعات ال عجيبة ... ال أحد
[من هي اسعيين عيش جع اعلى قبول العقائد والديان ال خرمفي ال لخلل ال عفال عظمي
2006 وأحدث حرب عام 2014 ... ال أحيش جغل ناس نجي ممارس ظالغ قال اي عجيبة ،
نحي ال عفس ، لك اتصري حكة مدمش جع قاقض طالس ليلي قتي تدعو الالى التقام.

MP10-FG2: *The Iraqis did not find leader or politician to promote peaceful coexistence and rebuild the society that is destroyed psychologically and materially by the violent conflicts ... nobody [politicians] encourages us to accept other doctrines and religions in the country during the sectarian violence of 2006 and the latest war of 2014 ... nobody encourages people to practise the positive language, on the contrary, their statements encourage negative issues that call for revenge.*

The language of participants reflects the peaceful coexistence as a concept that promotes peace from their experience and also plays important role in the exchange of economic and trading interests. The male participant, for instance, FP8-FG2 remarked

that: “I referred to *peaceful coexistence* as a peace word as it has great importance in achieving security and even stability through the exchange of economic and trade interests with other countries.” In another development, FP4-FG1 said that: “*Coexistence* is to give up revenge and distance ourselves from hatred and to make a fresh start to our relationships ourselves and exchange that with having the interests towards others.” Also, FP1-FG1 stated that: “peaceful coexistence becomes a dream.”

From the above result, it can be seen that peaceful coexistence means acceptance of multiple doctrines and the exchange of economic and trade interests. However, Iraqis had not been able to achieve peaceful coexistence, especially the acceptance of multiple doctrines and religions. This had a tremendous impact on the social fabric after the sectarian war of 2006 and the war of 2014. In addition, they could not revive the country’s economy or trade because of the accumulation of crises and battles which impacted negatively on the stability of the country.

4.3.1.2.6 Theme 2f: Respect

This theme, ‘respect’ is a positive feeling or behaviour shown towards a person or something considered important or held in high esteem. The participants portrayed respect as conveying a sense of admiration for generous qualities or values; it is also the process of honouring someone by showing attention or taking into consideration his integrity. The narratives explained that the word ‘respect’ shows reverence and appreciation for others and not to infringe on them verbally. The majority of their narratives indicated that the outstanding problems among Iraqis can only be solved by apology and mutual respect.

FP1-FG1 considered respect not just as a polite matter, but as a guardian of virtue: “*Respect* is also one of the most beautiful qualities that humans have and it depicts peace behaviour ----, yeah, it is the guardian of the virtue of individuals.” In a similar opinion, MP6-FG2 shared this similar view of respect as the guardian of virtue implying the desire to live in peace with others and respect: “I mention the word *respect*, as it is an important behaviour in achieving peace among citizens ... it is the virtue or the equilibrium of differentiation and the high morals among people.”

In addition, polite language is also associated with respect, as MP8-FG2 said: “To me this word [*respect*] is to show appreciation for others by all means to win their love and live in peace with them through polite utterance.” Polite language includes the polite tone of behaviour among Iraqi citizens rather than politicians:

مشركة 2 – مجموع قلوبك في 1: الخرام موصف قال الخدماء. التقار الى الخرافيس
للغة ال مذهب قول قال حب وال خرام ال تبادل بين الناس هيؤدي الى النزاعات لوانفلات
في ال مضم على سوء ال حظ ، حدث مذبحين ال طوائف ال بطل ال عراقية نجى مدي سنوات
عديدة وهذه المسألة الشظية التزال سبب فل س ادل ي اس طيل طبقه ال ح كم ه.

FP2-FG1: *Respect is an attribute of wise people. The lack of respect spoils polite language and the language of love and mutual respect between people and leads to disputes and quarrels; unfortunately, this happened among Iraqi sects and tribes over many years and this problematic matter is still due to political corruption.*

Overall, respect is seen as the guardian of virtue as expressed in polite language. It is a moral concept that promotes peace and harmony. However, these concepts were not put into practice in the community; the result was the continuation of violent acts

among sects as well as the disrespectful language used among some Iraqi leaders (i.e., politician/religious) that promotes violence.

4.3.1.2.7 Theme 2g: Security

The most important signs of security are the sense of inner happiness, harmony and tolerance of self, enabling the enjoyment of positive daily experience. The narratives show that security is a sense of inner peace and tranquillity that opens new horizons for the individual provides many opportunities to acquire different views and knowledge.

Specifically, FP1-FG1 considered security as involving psychological and social compatibility: “*Security* or psychological comfort is also a sign of peace for a person who has lost this attribute in his daily life.” In the course of interview, FP2 added: “I think that the role of psychological comfort is the most important element to promote *security* sense that leads to a decent life.” While FP5 added: “...the *security* in this country [Malaysia] and many other countries have the matter of personal peace ----, yeah, I think the sense of *security* depicts the real inner peace among people.”

Responding to security as a peace word involves optimistic behaviour, according to MP7-FG2: “I would to say that *security* is also a reason for the flourishing of peace in society because it is a sense of optimism, inner happiness and positive behaviour.” FP4-FG1 had a similar outlook that optimistic behaviour is an important requirement for the coexistence of the individual with himself and with the community: “I think that *security* and living in peace lie in optimistic behaviour and keep away the fear that we faced during the continuous tragic events.”

The participants argued that they were unable to feel a sense of security or psychological comfort after the invasion in 2003. Continuous quarrels replaced safety and optimism whilst conflicts prevented them from living in safety, luxury or prosperity and on turn, making them lack the habit of positive behaviour. Hence, understanding of good language in their daily communication and avoiding disadvantages that encourage the negative behaviour guide them to narrate positive words that establishing a good rapport among sects and tribes.

4.3.2 The Narration of Peace

The participants' tragic background affects their use of positive language as victims. This section reveals the findings of the second research question based on the participants narration. The thematic analysis of the focus groups data discovered two structural themes: verbal and non-verbal communication. Figure 4.3 demonstrates four key themes for verbal communication: (i) collaborative behaviours, (ii) harmonious communication, (iii) peacemaking and (iv) social homogeneity among sects; and two key themes for non-verbal peace language: (i) greetings and (ii) smiling.

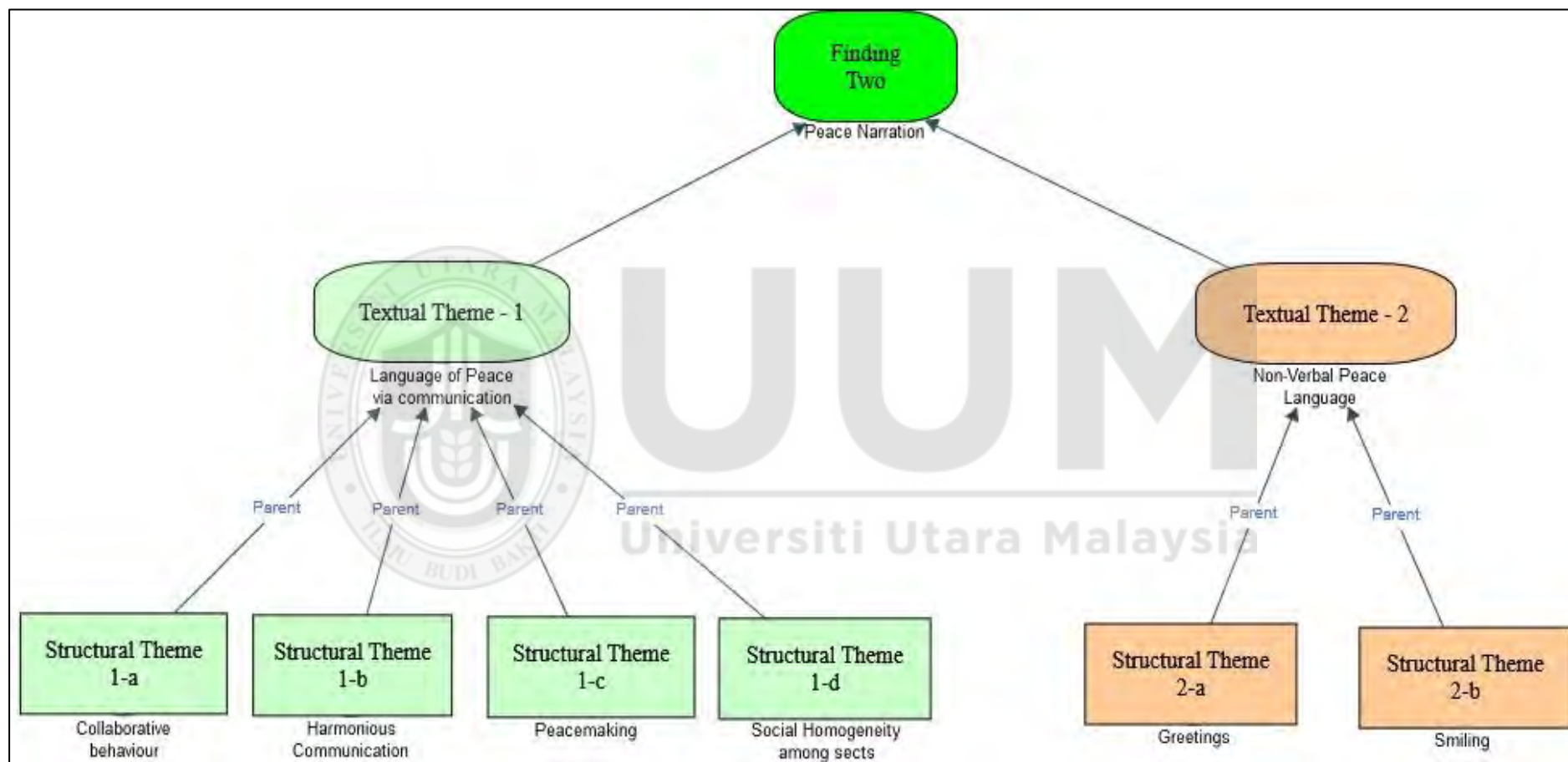


Figure 4.3. Main themes and sub-themes of peace language as narrated by FG1 and FG2

4.3.2.1 Theme 1: Language of Peace through Verbal Communication

Every language uses the cultural context of speakers with their words conveying the meanings of their particular cultural universe. Peace treaties issued by Muslim Sultans often used the word reconciliation to refer to peace. The word 'peace' is definitely loaded with words that reflect people's attitudes, feelings, acquaintance with others around them and their rapport as evident in the respondents' narratives. The following section explains each of above structure as shared by the focus groups' respondents.

4.3.2.1.1 Theme 1a: Collaborative Behaviour

Collaborative behaviour is a long-term relationship with other people built on esteem, honesty, equality in dealing and partnership with minorities, in order to understand contemporary society. According to FP3-FG1, collaboration is a talent and pure soul among humanity. Her narrative promotes positive social behaviour which reflects the assimilation of a set of values such as love, unselfishness, tolerance or equality. As she stated:

مشركة 3 - مجموع قلبك يزا: أعتقد أن هي لجنات حزب الزمقاتي كثرناها من قبل
[خلل ال قبيلة] التي غنقت أحشاً طسايه طانة ضد الد ميبين البواء [مسألة ططي قل عام
2006] من خلل طبر رارنا لحي طلسل وكنال عوني وروحال حب وت حزب ألن الباقتي يبيعشها
ال عراقيون إذا فب علن انلك ، أعريت حزب ألن ليه ببال طبع ، سوفن حمرل لحي هدفن لبي
ال حياة ، وموت تخيق ال عيش.

FP3-FG1: *I think we can avoid the crisis that we mentioned before [during the interview] which created tremendous tragic events against the innocent civilians [sectarian matter of 2006] through our insistence on collaborative behaviour and the spirit of love and*

unselfishness that Iraqis have ... if we did so, I mean avoid selfishness, of course, we will get our goal in life, which is achieving coexistence.

Similarly, another participant MP7-FG2 claimed that despite facing tragic incidents the people could not isolate themselves from the community.

مشارك 7 – مجموع التلوي 2: أود أن أقول إن بعد أحداث 11 سبتمبر، لم نزل نلقتي حثت
في هيتي ضد ألبياء [حوادث الإرهاب] فازنت حجب الأنانية للاحق في التعامل مع
الطوائف الأخرى سيديشنا ضطي إلى علاقات جيدة مع الآخرين. وهذا موج ومركت عيش
والتعاون بين البشر.

MP7-FG2: *I would like to say that after the complex and painful events that took place in my city against innocent people [terror incidents], avoiding selfishness and grudge in dealing with the other sects will logically guide us to good relations. It is the core of coexistence and cooperation among humanity.*

Cooperation is also linked to commitment to the Islamic ethics. FP1-FG1 witnessed the killing of her father in the sectarian events. But she tends to focus on positive utterances and on collaboration with others who she regarded as ‘extraordinary characters’ for saving her and family. As she noted:

مشرك 1 – مجموع التلوي 1: نحن ناسك في حافظة إلى قاتلنا زوج. من الكال في
منال عرف والظلم مضدال مرأة فاك حيث اغص ابقي الكتل يات [الذي يمين] وم إلى لك
---- ، رليت جارب عقيقة جدًا حول ابتباط لص قتلنا ومجربان في اللحظة ال خيرة
ل مغاوتنا [الهجرة] في ال لوقع ل هم أناس غير عابيين ك ما يصفون في فهم موم الك عيش

وليس القتل. إنك، قضيتك لعلك التعلني أوي ليني أن أقول حسن الجوار، بل ملتعل
التزالمسلي يربأ خلق ملل حسنة نجي غرار مجاشيع عنهم.

FP1-FG1: *I was in Diyala province at the time of the displacement. There is a lot of violence and injustice against woman there as the rape of minorities girls [Yazidis] ----, I saw very deep experiences about the attachment of our friends and neighbours to the last moment of our departure [emigrate], actually they are extraordinary people as they believed in the concept of coexistence and not killing. Therefore, the issue of collaborative behaviour or I can say good neighbourliness, it represents the commitment of Muslims in their good ethics.*

In the same session, FP2-FG1 remarked that: “We should support the matter of *collaborative* attitudes in our life as commitment to Islamic ethics and creating harmony among sects.” In a more comprehensive manner, MP9-FG2 indicated that good collaboration is the soul of Islamic ethics: “I lost my brother in the sectarian war ... but the soul of *collaboration* experiment encourages Iraqis to avoid the crisis that they were faced with and to practise their Islamic ethics in dealings.” This sentiment is emerged from the people who believed in the concept of positive and peace language in their coexistence of daily life with the diverse and religious ethnic groups in Iraq, whether they are Muslims or not. From the narratives, we have been informed that the people who assisted them were not Arabs, but they were Kurds during the crisis [sectarian war] between the Shia and Sunni groups (both were Arabs).

Additionally, collaboration also includes love and assistance, as shared below:

مشركة 2 – مجموع قلاتك يزي 1: من خلال أحداث مثل مأساة هالفتي علينا في هذا من خلال
الهجمات الطائفية والإرهابية فقد نزلنا ومثلنا. نحى الرغم من كل الظروف التي
تسبب تفكك مآسي ولصراع عبيد حيتنا ، لكننا أنزلنا عراقيين ليس وأنهم يولكنهم صيون
فهم موالم تعاون .. أفضل مثال نحى ذلك هو في الحرب الأخيرة مع الجماعات الإرهابية
(2014) (وحيث نقلت على مثل سرية إلى من از لثانية يهيو مثل شيعية في ال مدن الحربية
والتي فقي إلى مكررتان.

FP2-FG1: *Through the tragic events that we endured through sectarian and terrorist attacks we lost our homes and property. Despite all the circumstances that caused tragedies and hardships in our lives, we discovered that Iraqis are not selfish but love the concept of collaboration ... the best example is in the last war with the terrorist groups (2014) and how the Sunni families moved to second homes [Shia homes] in the Southern cities as well as the Kurdistan area.*

In another development, MP6-FG2 remarked that: “I think that the assistance [from Southern cities] after the Mosul war of 2014 will increase *cooperation* among Iraqis.” From the above, it can be seen that collaboration has three main dimensions as expressed by the group members: avoiding selfishness, showing commitment to Islamic ethics and displaying the love to assist. This is typified in the story of receiving of displaced families with different beliefs.

4.3.2.1.2 Theme 1b: Harmonious Communication

For the participants, harmonious communication helps to create wise attitude and polite language and increase social and inter-group relationships. As they shared, such

communication provides friendship, love and cooperation in society and plays an important role in increasing the appreciation of the person for him/herself and giving him a sense of happiness and nostalgia for others.

To illustrate, FP2-FG1 narrated: “I think that if the government [Iraqi state] promoted *harmonious communication* among sects, of course, we will strengthen and achieve coexistence and social relations rather than conflicts.” Meanwhile, FP1-FG1 shared: “This goal will give the citizens opportunity to increase contact and intermarriage with other sects, not as we were witnessed the sense of grudge, hate and killing on the identity.” Both participants were suffering from the displacement. It seems that tragic events encountered is a positive indicator of their response to the calls for coexistence. The impact of the peaceful atmosphere on them has led to the change of having offensive tone to a positive tone. They describe this sense as ‘mosaic’.

From another perspective, MP7-FG2 stated that harmonious communication is key to promoting education: “*Harmonious communication* begins when educational goals are achieved and good social relations prevail among people.” MP10-FG2 added that: “It also helps to convey the experiences and scientific perspectives that build the country in the minds of people and this is true humanity goals.” From the respondents’ narratives, it is clear that they prefer to live in a multi-denominational and multi-religious society.

In the same vein, one participant FP5 from FG1 stated:

مشركة 5 - مجموع قلاتك يزا1: ألفت فم يوم التوصل التمن اغم ألن يس اعد لحي ن شر
الغلقات ال بضم عجة من خل لفع ل تزاج ولق اربس ين الناس ---- ، هذه حقيقة عايه
شاهدا ،بالجسافة الى أن لاصول لحي النطلي بي خل قشالي افة لوان س ج ا ف ي البتل
والطوائف.

FP5-FG1: *I mention the concept of harmonious communication as it helps to spread social relationships through promoting the intermarriage and rapprochement between people ----, this is a true fact that I witnessed, as well as that through education, it can create culture and harmony in the country.*

Evidently, the focus group participants consider harmonious communication to achieve humanity goals, strengthen intermarriage and support social relationships. The harmonious communication was prevalent in Iraqi communities before the occupation of 2003. In reality, the tragic events and crisis had sort of affected all these features of communication. The victims have made it clear that such communication can promote coexistence with others.

4.3.2.1.3 Theme 1c: Peacemaking

Peacemaking is a comprehensive community-based occupation that must be shared by all members of society, combining ideology with knowledge to change reality as shared by the participants. They belief that peace is made and not granted, as is the case of freedom and rights of individuals. Peacemaking is considered a gateway to promoting coexistence and peaceful relations as well as avoiding disasters in the community.

MP6- FG2 considered mediation and negotiation as ways to create peace among people: "... hence, the research that promotes mediation and negotiation among people, as I think, is also promoting good communication or *peacemaking*." In the same session, MP7 added: "... this study, for instance, is also considered as enhancing peaceful communication to prevent and eliminate violence in society, it is a kind of *peacemaking*." MP9-FG2 who participated in the relief campaigns that helped displaced people in Iraq shared: "I believe in *peacemaking* through mediation or negotiation among the sects to solve the problems of the country."

Peacemaking can be achieved through the peaceful interaction among citizens, as captured by FP1-FG1: "I believed that if they [Iraqi politicians] want to assist people to live in peace, they should support the *peaceful interaction among sects*." Meanwhile, MP8-FG2 said: "*Peacemaking* is founded through the *peaceful interactions* among citizens and this is another step to promote harmony after the tragic events that we witnessed."

In a different view regarding the issue of peacemaking to reflect peace language, some participants see it as from the view of understanding among tribes. MP9-FG2 argued that peaceful interaction is the cornerstone that brings the calmness in his country: "Coexistence and understanding among Iraqi tribes prevented sectarian war during the 2014 crisis and this is what we called making peace." MP8-FG2 added that: "The respect and understanding among sects are the main issues of promoting harmony or creating peace as we hoped to achieve in our country after the latest war [of 2014]."

It appeared that although they narrated the tragic stories or their past experience but they tend to focus on the language of negotiation or the language that creates peace in the community that represents the positive side of their characters. Additionally, the researcher observed that they tend to focus on positive issues and avoid the negative experiences. Thus, peacemaking is presented as three key issues in FG1 and FG2 discussions: (i) mediation and negotiation, (ii) peaceful interaction and (iii) good understanding among tribes, which was absent in the sectarian war of 2006 and 2014. The participants' narrations illustrate that understanding and awareness are the main reasons for preventing sectarian conflicts among Iraqi tribes after 2014.

4.3.2.1.4 Theme 1d: Social Homogeneity among Sects

As the participants coexist with other sects or religion in Iraq, they argued that homogeneity encourages people from different sets to work together and coexist in various social contexts. The sub-theme 'social homogeneity' is considered important and fundamental phenomenon in the promotion of national belonging and acceptance of others regardless of religion, nationality, colour or race.

The participants believed that people should be self-respecting, regardless of religion, race, colour or origin given that all members of society are one family, have certain rights and have duties. The participants' understanding of social homogeneity as a rule for coexistence in society is illustrated based on their past experience. For instance, FP2-FG1 believed that the concept of coexistence reflects the spirit of social homogeneity. In her narratives about the tragic events, her tone of tolerance was evident. She noted:

مشركة 2 – مجموع قلبك يزل 1: خلال أحداث الطوفان فقدت أخي الصغرى وبن أخي
 فيفسس الذي يعمسب هجوم إرهابي تفجير سيارته فخخة [.. إن أعانني من دوامه النزوح
 ليس ريفي مبيت على صرة [.. لكن الفم هالفت جلس الهماع يبين الناس يصور جمال
 ال عراق هي عسالت على شال جيل ال ذيل شرب عد ال حلال وأل عم ال طوية [حرب 2003
 و 2006].

FP2-FG1: *During the sectarian events I lost my younger brother and nephew on the same day by terror attack [suicide car bombing] ... we were suffering from the spiral of forced displacement in my city [Basra] ... But, the concept of social homogeneity depicts the beauty of Iraq and reflects the beautiful coexistence that has vanished after the occupation and sectarian acts [2003 and 2006 war].*

In the follow-up interview, MP10-FG2 indicated that coexistence is the source of social interactions:

مشار 10 – مجموع قلبك يزل 2: فقدت الكثير من أصدقائي وأقربائي ال عفا عطفني
 وحرب 2014 ... كل أحداث سابقة وأشدنا إلى الفلاني رفيلت جلس الهماع
 والتعيش الذي كنا نتمتع به قبل ال حلال. أعتقد أن ال حل المثلالي كتحقيق الاستقرار
 والتعيش بعد أحداث القتل والتشريد الكارثية موقوف ال خرين وتعزير فم هالفت جلس
 في ال مخدم ع.

MP10-FG2: *I lost many of our dear friends and relatives in the sectarian violence and war of 2014 ... all previous events guided us to thinking of the social homogeneity and coexistence that we had enjoyed before the occupation. I think that the ideal solution to achieving stability and coexistence after the disastrous events of*

killing and displacement is the acceptance of others and promoting the concept of homogeneity in the community.

Meanwhile, FP5-FG1, shared that "... through the intermarriage among Sunni and Shia groups ... I think this is the main key preventing the civil war among sects." FP4-FG1 added: "Also peaceful *homogeneity* and intermarriage existed among Iraqi sects after all the tragic events." Similarly, FP2-FG1 stated: "Even now, despite the difficult circumstances we are experiencing, we are still connected with our friends from all sects and this is the real case of *homogeneity* among Iraqis." The participants use the language that reflects care and politeness. They avoid mentioning the bad memories that bring them back to the tragedy.

In another scenario, in the follow-up the interview, FP2-FG1 said:

مشركة 2 - مجموع قلبك يزاني الودع متطوقت الى مسألتي زواجي بين الطوائف
العراقية فبالي خيبي من واقعية عظيم قتلنا ع بال طوي قبم من اهل الخيبي. أعثنني هذه
القصة الى أحداث 2006 بحسب قد تبين أخيفي ألزمة الطوية. كنت مأساهي قبل غيلة.
أخي الأصغر ليضاً... لئلك ، هذا هو الفهم الذي أعجبني - "الزواج" أو لك جيلس
التي ماعني العرفي كدم فكرت سلباً ، سري لمحب الاحبيبي ال مواطنين بدلاً من القتل أو
القتل امين قلبك ل أول الطوائف.

FP2-FG1: *Actually, on the matter of intermarriage among Iraqi sects; this is a great issue that prevents sectarian war in its real meaning. This story took me back to the events of 2006 when I lost my nephew in the sectarian crisis. It was very tragic. My younger brother as well ... Therefore, this is the concept I mean by 'intermarriage' or Iraqi*

social homogeneity as I mentioned before, will bring love among citizens rather than killing or revenge between tribes or sects.

The participants explained their positivity through their beliefs in the difference in human societies; that they felt it should be a natural phenomenon and one should not override another because it creates hostility, hatred and provokes sectarian strife among its members in the society. Such difference should be embraced with having acquaintance, affection and compassion among the spectrums of the same society and the pursuit of common interests among them. For them, peacemaking is made and not granted. Therefore, they posited that it is a gateway that enhance the peaceful relationships and avoiding the conflicts in society.

4.3.2.2 Theme 2: Non-Verbal Peace Communication

The second theme to emerge from analysis of the focus group discussions was non-verbal peace communication that represents the '*interpretative coding theme*' of peace language as greeting and smiling.

4.3.2.2.1 Theme 2a: Greetings

Focus group participants narratives posited that greetings as one way of non-verbally promoting peaceful coexistence and harmonious communication among people. Analysis of this key theme reveals that greeting is a main source of creating amity and good rapport in Islam related to peace. For example, FP2-FG1 pointed out that: "... even our daily *greetings* or 'Assalamualaikum' create amity and good rapport with others ... this is another way of promoting friendship among people regardless of their belief or religion." MP10-FG2 expressed a similar view: "We can avoid the grudge sense planted among sects if we keep the *greeting* between each other and it [*greeting*]

will create good rapport.” FP5 from FG1 remarked that: “Definitely *greeting* is another matter that enhances the good rapport among civilians and this avoids the skirmishes in a community that contains various sects and religions.”

4.4.2.2.2 Theme 2b: Smiling

The second key theme of non-verbal peaceful communication language that promotes kindness and love is smiling; a strong positive behaviour in daily life that represents peace. FP4-FG1 claimed: “A simple issue in enhancing kindness and acceptance of another ethnicity or religion in a community is ‘*smiling*’. You [researcher] can see this in Malaysian society. Actually, I feel that it created changed among people or even in the daily interaction.” MP8-FG2 narrated: “If you would like to participate in creating kindness and friendship with others, only *smile* at them.” FP2-FG1 drew on Malaysia and its way of smiling to create love and concord:

مشركة 2 – مجموع قلاتك يزا 1: أود أن أقول إن آل مرال ذيبي عز ز فم مولمان سجام ول حب
والصلة لقة مو التمس ام تفيق طيلتس لم آل خير نو أن أرى هذا الرمد لاج هيل هنا [الذي] وهو
يوض حال ميقف يلاج ابي ولفل الى لسل و كمال مذهب ... وأخلق هذه آل مة آل مأيو]. هذا مو
ما نحتاج إليه.

FP2-FG1: *I would like to say that the matter which is enhancing the concept of harmony, love and friendship is smiling. Only smile for others and I see this beautiful symbol here [Malaysia] and it is also depicted in the attitude as well as polite ... behaviour and the morality of this nation [Malay]. This is what we need.*

Thus, both greeting and smiling show the non-verbal peace communication among focus groups discussions that will promote the peace condition.

4.3.3 Factors Enhancing Peace Language and Peace Situation

This section examines the third objective of the study, identifying five key themes arising from the FG1 and FG2 discussions. The group discussions explored five core theme and sub-themes (Figure 4.4) that depicted the working factors of peace: (i) adopting constructive dialogue, (ii) enhancing peaceful coexistence, (iii) practising the teaching of holy Quran, (iv) promoting education and (v) wise leadership.

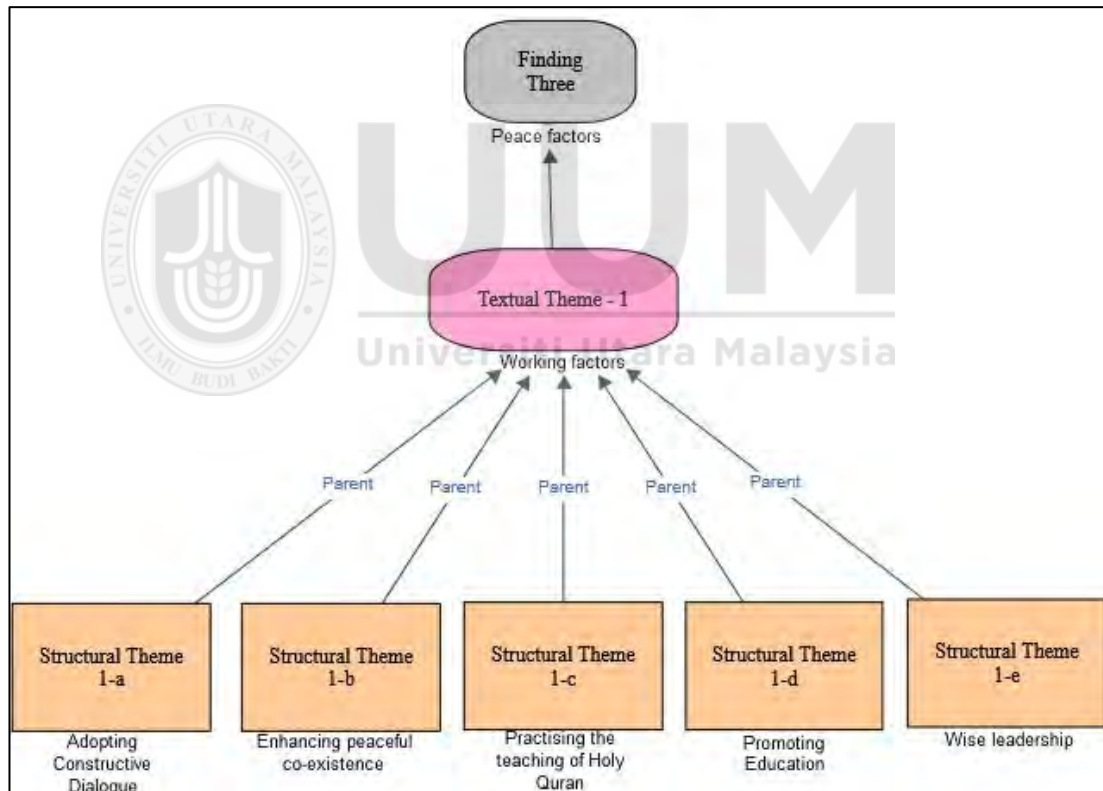


Figure 4.4. Main theme and sub-themes of peace factors by FG1 and FG2

4.3.3.1 Theme 1: Working Factors

The participants' narratives reveal many factors that increase the concept or the language of peace among Iraqis if practised in the community. Interactions involving caring, respect and kindness that most people show in their daily communications as a peace agenda also represent the language of peace.

4.3.3.1.1 Theme 1a: Adopting Constructive Dialogue

People can face the challenge of accepting the multiplicity of religions and beliefs worldwide by constructive dialogue in their own daily communication. The language of focus groups participants narrated that once aware of pluralism, they will begin to communicate with other sects or groups in order to maintain humanity and harmony, changing socially established attitudes.

The language of the participants indicated that the main objective of the dialogue is to interact and achieve positive results that serve the right thinking and do not promote personal views, or support the superiority of people exclusively as noted by participants. For example, FP2-FG1 also considered accepting diversity and establishing a philosophy of forgiveness as one of the most fundamental issues in true human progress:

مشركة 2 - مجموع قلبك يز1 بادي ذي بدء ، أعتقد أن العلم الذي يزي دل س ك في
المجتمع مولد غلبة ناءة. أعتقد أن العراقيين [ي] جب أن نؤمن بل خطاب البناء من خلال
تعدد آلهة ونحن وأن نتبع مبدأ التسامح الفعيل سوف هي تحول لنا مع آلهة نحن إذا أردنا تعزيز
الوفاق.

FP2-FG1: *First of all, I think that the factor that increases peace in community is constructive language. I think that we [Iraqis] should*

believe in constructive speech through multiplicity of others and follow the principle of forgiveness as a philosophy in our communication with the others if we want to enhance concord.

In addition, another participant FP5-FG1 agreed with above view as she lecturer in the University and she believed in the concept of constructive as a key point of education and promoting peaceful communication, as she narrated:

مشركة 5 – مجموع قللتك يزا1: كم قال زطبي المشارك 2) فان التريج الحوار
البنافبي مشبع من اسيداً من خلل دس ام ح قالن اسفي طبعك فعمل سفة خطبي ةتوق ودال مناء
مفخرة لخير قبي أذهن مم. انفع لن ذلك سرن حق لاس كم في عز زال مج اليل عاي ميعين الناس.

FP5-FG1: *As my colleague (participant 2) said, promoting constructive talk in our community will start through forgiveness of people among themselves as a philosophy and build inner forgiveness within their minds; if we do that, we will achieve peace and promote the educational field among people.*

On the other hand, accepting the diversity of sects as a working factor equally involves promoting national identity. MP10-FG2 said: “Also *constructive speech* creates amity and peace among sects ... the promoting of the national identity of citizens will lead to the ascension of society and its education to enhance peace.”

In line with the above statement, one participant stated that:

مشركة 4 – مجموع قللتك يزا1: اللغة للبناء ةتقود الناس الى أن يكتسبوا أفضر طموحاً
فيؤخرون باليت على ش ... وفالك ج هدليير من قايب عضال مواطين أفضر املت تحي لاس كم من
خلل لعز يزال مهي ةال علقية توج بال ططية ، خلص قبعد أزمة 2016.

FP4-FG1: *Constructive language leads people to be more ambitious and believe in coexistence ... and there is a great effort by some individual citizens to achieve peace through promoting the Iraqi identity and avoiding sectarianism, in particular after the crisis of 2016.*

Accepting multiple sects thus has two major dimensions: adopting constructive dialogue and the philosophy of forgiveness; and promoting national identity. In reality, after the war of 2014 to the crises of 2020, Iraqis were encouraging to promote forgiveness and peace among their sects. To this end, the Prime Minister Mustafa Al-Kadhimi called for adopting the construction speech in time that the Iraqi people need the reconciliation to avoid the social conflicts among sects and religious groups.

4.3.3.1.2 Theme 1b: Enhancing Peaceful Coexistence

It was through peaceful coexistence that participants felt where they are residing, they are gained insights of reconciliation that involves deeper and longer psychological work in conflict cases. However, the concept of coexistence is characterised by liberty, freedom of choice, individual responsibility towards the society in which people live and the will to give to society. MP9-FG2 considered consolidation as a principle of peaceful coexistence, a method of living with all sects and bands in a framework of justice and equality, calling for acquaintance and cooperation. As he stated: “In my opinion, *peaceful coexistence* will increase communication and amity among sects if the government support it.” FP1-FG1 further mentioned that: “I would like to say that the efforts of the civil social organisations to promote *peaceful coexistence* will consolidate of the principle of communication and harmonious relations among sects.”

Responding to peaceful coexistence as a working factor, might take the form of empowering women, as mentioned by FP3-FG1: “There are many factors and efforts to create peace and to make sense of *coexisting peacefully* again through *empowering the role of women* to assist in building the community.” In the same session, FP5 had had a closer look at what the FP3 referred. She mentioned that the women’s movements have been able to advance proposals that guarantee women’s rights. This indicated that the knowledge of language that emerged from the participants discussions will create a generation of leaders who are proficient in dealing with the tools of the day, including communication and persuasion skills, the ability to participate positively in public life and in community reform and development processes and to be adequately informed about peace issues.

In a similar manner:

مشارك 6 - مجموع قلوبك في 2 في الواقع ، في الواقع عديد من العوامل التي أعتقد أن
 كثرنا هني حنيننا ، نمل التي على شت وعني زالت ولصل للمسا عطفنا از حنين والسرر الشفق
 والحب ام ... ونمل كنت لمين ال مرأفني أدوارها وعدمت جامله ليقال ، ان س اعنص فال مضمع.
 أعتقد أن هاكل ملبرام لمسا اعنصيت تحقيقا لس لمين ال عراقيين.

MP6-FG2: *In fact, there are a lot of factors that I think we have launched in our conversation, such as, coexistence and enhancing communication to help displaced people, the poorest families, the orphans ... in addition, empowering women in their role and not ignoring them. As it is said, the woman is half of community. I think that these are all programmes to assist to creating peace among the Iraqis.*

Peaceful coexistence certainly has two major aspects: consolidating the principle of communication and empowering women's role. After the occupation of 2003, Iraqis lacked civil organisations to support the principle of peaceful coexistence among communities and to support women's rights in society. Providing humanitarian assistance to families whose cities had been destroyed were individual or civilian efforts.

4.3.3.1.3 Theme 1c: Practising the Teaching of Holy Quran

Both FG1 and FG1 participants felt that the Holy Quran teaching is spiritual equality and its importance in the lives of the individual, family and society. The participants described the Quran as the life of the heart, lighting vision and guiding the way. At this point, Ahmad (2011) argued the importance of Holy Quran teachings as a vital source for Muslims in daily communication and the foundation for dignity of life and good coexistence. One participant MP10-FG2 narrative considered the Holy Quran's teachings as a method of calling for good, tolerance and a decent life:

مشارك 10 – مجموع التلوي 2: منبني القرآن الكريم حتى هي سورة الفاتحة الى يوم
شيء نبال تقوى مالم يتبع معات الى السنة الى الشيعة ، العرب والمليين ، نجي الى طلق. انه
السلهيت جسف ممارس على م القرآن الكريم وهي نجي دليل الى الحق الى الله والعم
الصل الى نجي مضمع. نجي هذا النحو ، اود أن أقول إن هذا علمي عززل سلم إذا ما بيناه
العراقيون.]

MP10-FG2: *From the beginning of Holy Quran to the end of Surat al-Nas there is no such thing as the division of societies into the Sunnis and Shiites, Arab and Malay, at all. It [Islam] is embodied in practice of Holy Quran teaching is the guide to a peaceful life and good*

deeds in society. As such, I would like to say that this factor also promotes peace if we [Iraqis] practise it.

MP9-FG2 in the same session said: “I agree with my colleague (P10) by saying that the *Quran’s teaching* is a guide to good deeds. It is the nearest way to promoting peace.” MP8-FG2 added: “As such, we [Muslims] have a very beautiful vocabulary in the Quran in how to deal with others. The Quran urges people to practise good deeds in their daily communication with others.” MP10-FG2 replied: “Islam and the *Quran teachings* lead people to perform good deed; the safety of society is also considered a recipe for life and peace in society.” Similarly, FP5-FG1 remarked that: “As the basis of a happy and comfortable life that plants the good deeds in people’s minds. I think *Quran teaching* is a key to solving the current problem that we face [fanatical thoughts].”

Additionally, responding to the Holy Quran’s teachings as a working factor involve honesty in dealing with individuals. From their language we can argue that their believed in the role of Islam that indicated to enhance peace and harmony rather than violence or conflicts in daily life among all nations lead to narrate that the language of Quran also represent peace. As male participant posited:

مشارك 7 – مجموع لك يزي 2: عامل اخي زي دل سلم مو فينا االسال مطيش ج عاك عليم
االسال هي ذالن اس نحي الى الصدف في الت عامل والت ولص ال سلل مدي في الامتصم ع ونحيي ذ مس اعدة
الاس س واءكوا مسل هي نام غي رذل ك مي جب أن نعمل ك مدي و سجننا في نفي الت عامل ---- ،
نعم ، أعني نجيل ال سل لية ، واني س فقط ططننا لتي نلنا أو مدي دننا أو عرقنا ونحيي ل ل م
ال خرى .

MP7-FG2: *Another factor that increases peace is our religion [Islam]. The Islamic teachings encourage people to honesty in dealing, peaceful communication in the community and how to assist people whether Muslim or not. We should work as our religion orients us in dealing ----, yes, I mean for the best of humanity, not the best of our sect, tribe, belief or ethnicity but to other nations.*

Additionally, MP10-FG2 added: “That is right; we cannot leave the material of our religion [Islam] that teaches us from our childhood how to deal honestly with others in life.” MP7-FG2 disclosed that: “... therefore, the core of peace is in *Islamic teaching*; in this way, we [Muslims] should be more honest in our dealings with other religions.”

To summarise the above discussion, it can be seen that the Holy Quran’s teachings promote Islamic factors such as teaching of good deeds and honesty. In fact, Iraqi citizens were unable to practise the teaching of Holy Quran in good deeds and honest dealings in the presence of fanaticism and revenge in the minds of ordinary people. The sectarian war of 2006 and the terrorist crises were the main result of avoiding the practise of Holy Quran’s teachings in their community. Although, not all Iraqi’s citizens are Muslims but all of them like to live in peace in their community. The participants are believing that Islam religion encourages on the issue of living in peace area.

4.3.3.1.4 Theme 1d: Promoting Education

Participants narratives show how education is the main driver in the development of civilisations; societies are evaluated according to their percentage of learners. The

language that participants used illustrated that their knowledge, their morals and their infallibility take from the doctrines and virtues of education. Therefore, education was seen by the participants as an organised process aimed at making general knowledge the basis of awareness and the search for peace.

For example:

مشركة 5 – مجموع قلبك يزي 1: أود أن أقول أنه إذا كانت الدولة إلح على مودة العراقية [تري بل سأل فب علي ها أن تب نطق عزي ز الخ ليم ---- ببال طبع مي جب أن تب نطق مناه جال مدارس البت نطق من أجبك ش مي عتي هي قال م بضمع والت علي ش في عول الناس.

FP5-FG1: *I would like to say that if the state [Iraqi government] wants peace, it should start to promote education ----, of course, it should start with the primary school curriculum in order to encourage community development and coexistence in the minds of people.*

In the same session, FP2-FG1 interrupted by adding that: “If we [educationalists] begin to plant in the minds of youth the importance and necessity of *education* we will create a new generation believing in community development and respect for others.” FP3-FG1 said that: “This will be satisfactory for everyone in the country if they are focused on *education*.” FP4-FG1 added: “That is right, but if the government *supports education* through awareness programmes for youth people and improved educational programmes, of course, the inner peace and polite language will growth in the minds of individuals.”

MP9-FG2 disclosed that: “In fact, I mentioned earlier that peace is *education* and knowledge. This will lead us to develop community awareness.” MP8-FG2 added that:

“I agree with my colleague (P9) that *education* is the basis of any society.” According to MP10-FG2, stated: “... additionally, *education* is the basis of social awareness.” Responding to education as a working factor, including social awareness, is captured by FP1-FG1: “First of all is *education*; it will lead to social awareness and this, of course, will promote peace and knowledge.”

Furthermore:

مشارك 7 - مجموعة التوكيز 2: كانت المشكلة الرئيسية التي جرت في حث الدين
الجماعات الطوائف الغليظة [هيفي الأساس اسفل العلي مبرام حتى هي ال مضمع. ومن ثم
، إذا كان فاك وعي اضماع في فعل نتحدث التغيير المنقضي اي ، وخلص إلى فكار ل جالية
والتمحيط قين في باب.

MP7-FG2: *The main problem and the gap that occurred between the groups [Iraqi sects] was basically lack of education and community development. Hence, if there is social awareness a lot of issues will not take place, especially the ignorant and fanatic thoughts among youth.*

MP10-FG2 argued that: “In this way, extremism begins in our community after weakening the community development and *education*.” Education is thus seen as a worldwide factor to achieve peace through two main aspects: community development and social awareness.

4.3.3.1.5 Theme 1e: Wise Leadership

The participants posited that the challenge of today is to have wise leadership. They defined wise leadership as being able to deal with people as human beings and understand their problems. This wise leadership should have the ability to influence a

group of individuals to achieve objective goals for future challenges. Hence, the participants considered administrative ability as a method of leading others to outstanding achievements. For instance, FP5-FG1 and MP10-FG2 shared the following:

مشركة 5 – مجموع قلاتك ي ز1: نحي م سوت وى ال ج هفلى على، ن حن آن فسي لمي نيا، ولكم
ن علم فانل لمي نيا لك عدي د من ال طوطف وأل عراق وأل دي ال تي عيش م علس لم يئي هذا
الوضع من لى لى ادة ال لمي دة وال ادايين . ببال تللي فان لى لى ادة ال لمي دة هي واحدة من
أقوى عوامل لى لى ادة ال لمي دة في ل غ فاس ل ف ي أي مضم ع.

FP5-FG1: *On the level of actual effort, we are now in Malaysia and as we know Malaysia has multiple sects, races and religions who are living together peacefully. This situation comes from wise leadership and administrators ... hence, one of the most powerful peace factors that increases peace language in any community is wise leadership.*

Similarly:

مشارك 10 – مجموع قلاتك ي ز2: اذالكنت ألدة ال عراق يقر يتي قى قال س ل م في جب أن
تفتي د من تجبة الدول ألى خرى في ق دت ما الإداية، نل لمي نيا و نغ افورة و نل
وغيره ... ا كمالنا ، حدث م بسبب عدم وجو د لى لى ادة ال لمي دة . حثت جى عالمش كلفي
ال عراق أولك ل تمت جذر قع م ق في ال مضم ع وأل طوطف بسبب بالى لى لى ادة ال لمي دة ووالى هلك حزب او
ال لى لى فقط.

MP10-FG2: *If the Iraqi nation wants to achieve peace, they must benefit from the experience of other countries in their administrative capacity, such as Malaysia, Singapore, Turkey and others ... as we said, this*

happened because of the lack of wise leadership. All the problems in Iraq took place or were deeply rooted in the community and sects because of the politicians and their loyalty only to party.

On the situation in Iraq, MP7-FG2 said: “Most of the politicians had no capacity to administer the country [Iraq] or even take responsibility and this is the main reason for the tremendous violence that we faced.” Meanwhile, some participants equated wise leadership with having loyalty to the homeland:

مشركة 1 – مجموع قلاتك يزي 1: بن حبيب حاجة الى قيادة الحكماء والءم وطنهم. أرى قلاتنا
يتصرفون بظروقة دينية سوى يلبي فقط لم أر أي جود لكومية تحبقي قلاتك عزيز لسل في
ال عراق نجي الم بيت وصال بي اس ي.

FP1-FG1: *We need wise leaders who have loyalty to their homeland. I see our leaders acting in a religious and political way only. I have not seen any real government efforts to promote peace in Iraq at the political level.*

FP3-FG1 added that: “We could not promote peace as my colleague (P1-FG1) says; even the political parties and leaders did not make any effective efforts.” To echo MP8-FG2 stressed that leadership is depicted as the main peace factor. When asked what he understood by leadership, he replied:

مشارك 8 – مجموع قلاتك يزي 2: غني أن للاحول الست ربي حيلقت يتتبع هالقي ادقت لحق
السل م ئيضاً. إذاك ان للقيادة والء وإخل صرفي موقف هم أو ضيلغ هم ، أعني اللكل م ، مع
الاناس ، سوفن خرقا لى على شل سل بي ... أشعر أن هذهم سألة أخرى لى عزيز لسل م.

MP8-FG2: *I mean the strategic solutions that leadership follows also create peace. If the leadership has loyalty and sincerity in their attitudes or even their language, I mean speech, with the people, we will achieve peaceful coexistence ... I feel that this is another issue to promote peace.*

To summarise, participants posited that constructive speech established the harmony and superiority in their peaceful coexistence. As the both groups are Muslims, they claimed that the Quran teachings is spiritual equality and its substantial in lives of people. The majority of group discussions argued that education is the main factor that create and promote peace. As they narrated that their education, morals and infallibility taken from the doctrines and values of education. Additionally, it can be seen that wise leadership is achieved through have effective administrative ability and loyalty to homeland. Some participants mentioned that they (i.e., politicians) had no loyalty or sincerity to their homeland and only wanted to preserve their property and themselves from war. Wise leadership, however, is another key that can promote the language of peace and harmony among Iraqis. However, the findings of the study objectives based on the Focus group respondents' narratives of peace definition, peace words, language of peace and the factors that promote peace and peace language are shown in Figure 4.5.

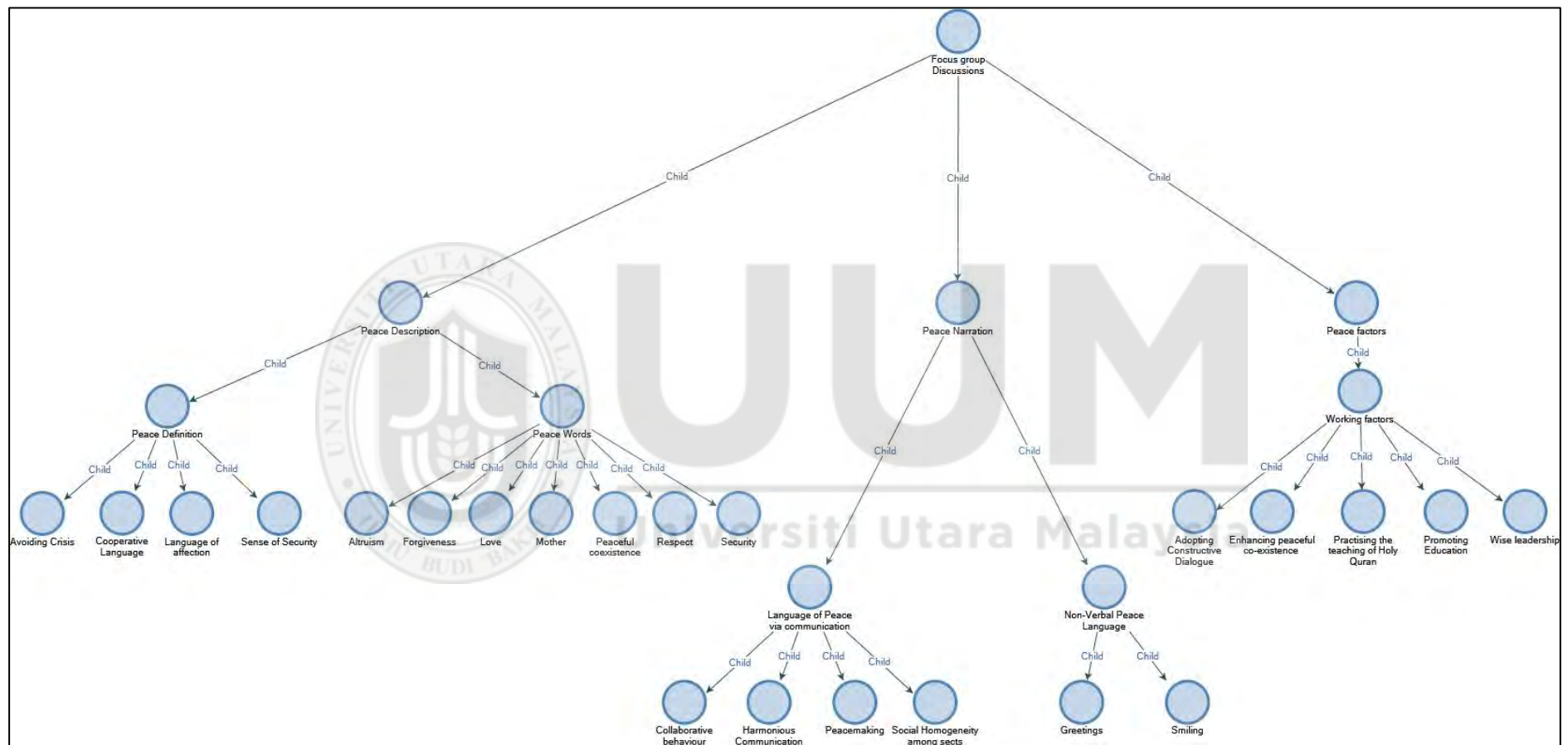


Figure 4.5. Peace and language of peace perspectives from FG1 and FG2 discussions

4.4 In-depth Interview's Narratives

The respondents' experiences revealed how much they had been affected by the events and conflicts. They had developed own perceptions about peace based on their personal interactions in the peaceful area they currently live in. All considered constructive dialogue, potential encouraging scientific research and wise leadership to be the most important factors for promoting peace and peace language among people in their country and elsewhere to avoid sectarian conflicts.

4.4.1 Peace Description

The thematic analysis of the interviews has revealed two core themes: (i) peace definition and (ii) peace words. The former portrayed how the respondents came to define the concept of peace from their experiences over decades. The latter is derived from their perspectives of the words that represent peace in daily life. Figure 4.6 illustrates these main themes and sub-themes.

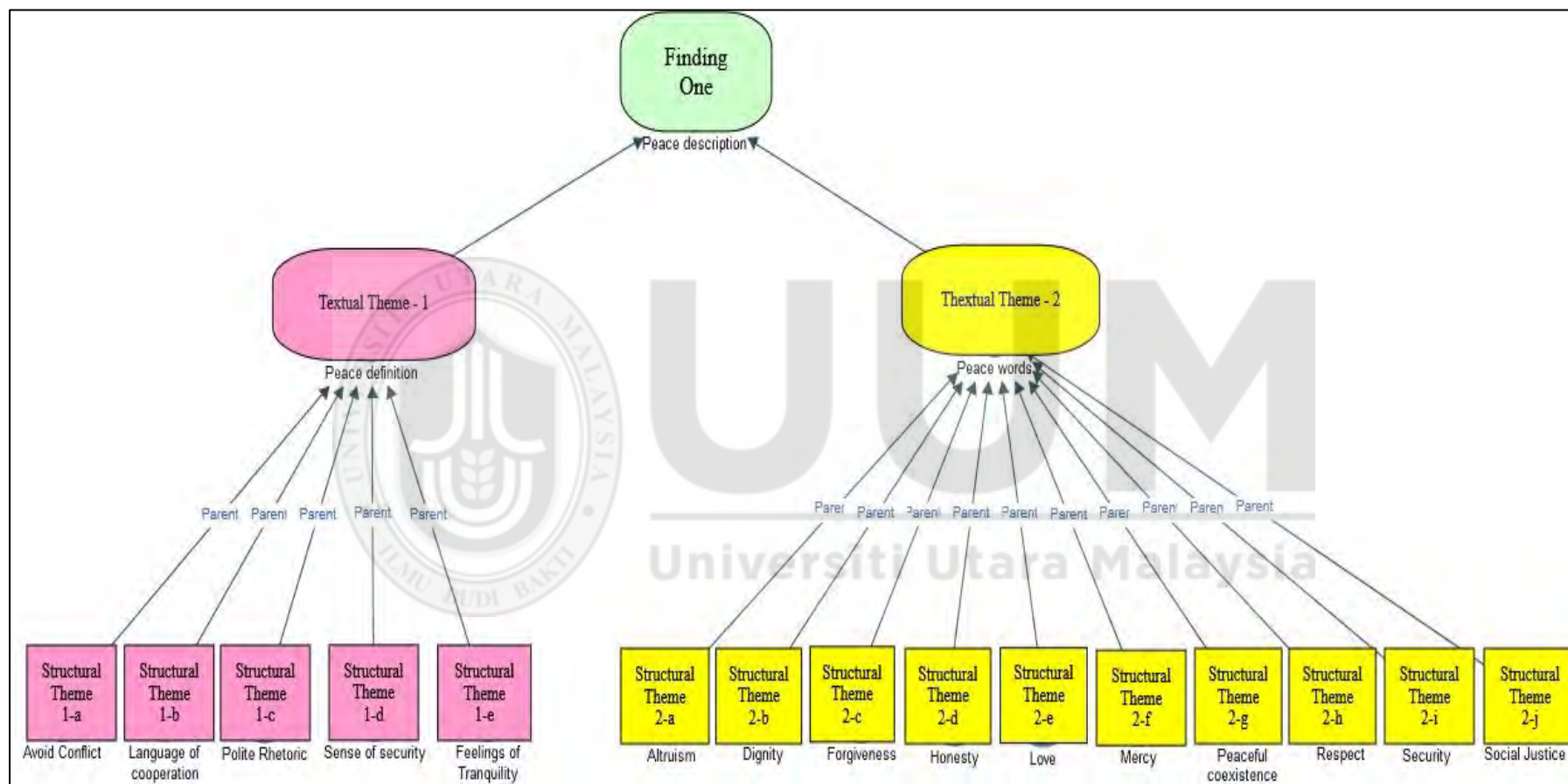


Figure 4.6. Main themes and sub-themes of peace description: Findings from the in-depth interviews

4.4.1.1 Theme 1: Peace Definition

This core theme presents how the respondents came to define peace according to their own past tragic experiences. They considered peace as a condition in which groups, families, communities, or even nations experience low levels of conflicts or violence and engage in mutually harmonious relations. The thematic analysis presents five key themes: (i) avoiding conflict, (ii) language of cooperation, (iii) use polite rhetoric, (iv) having sense of security and (v) feelings of tranquillity. These were related to the core themes identified in both FG1 and FG2. The analysis also showed that the sub-themes were similar, with the new information added, namely, polite language and the feelings of tranquillity.

4.4.1.1.1 Theme 1a: Avoid Conflict

Avoiding conflict is one of the most crucial integrated management features in any community. MP10 defined peace as accepting coexistence and avoiding conflict with others within the context of a social and political relationship where people recognise and respect the rights of others, as stated in Islam:

الشيء عال مفهومي وصلا لسلام أوتعريفه من وجّه قنظري دون أني أود أن أشير إلى القصة التي تتجسد في كل عا أني لاسل لمها في نوح علي هلا سلام ... من هذه القصة التي ليكن يتعريف لسلام كمتجنب الصراعات الذي يضر العلاقات في الهمم مع هوش او من خللت ج اهل حق آل خرين.

The important thing in describing or defining peace from my point of view is that I would like to refer to a story that embodies all the meanings of peace for the Prophet Noah (peace be upon him) ... From this story I can define peace as avoiding conflict that harm the relations in which affects and ignore the right of others.

MP4 portrayed that Islam affirms the protection of private and public rights, guarantees them to close the door on disputes and opens the gate for consensus and cooperation. He remarked:

أحاديث النبي (ﷺ) (يقول: المسلم) طي المسلم الذي أسلم الفهم دون مأساة هو هي هذا كتيمة
تتجلى لاسلم من خل الكمال من خل قلل نسج اميين الناس وتجب خل ق ص راع معهم من خل لتعزير
التعاون للانسجام.

Hadiths of the Prophet (ﷺ) said, A Muslim is the one from whose tongue and hands the Muslims are safe. Therefore, peace is represented through words to create harmony among people and avoid creating conflict with them by enhancing cooperation and harmony.

Meanwhile, MP7 remarked that: “peace is a way of *avoiding conflicts*, problems, clashes and wars of various kinds.” To add, MP8 shared that deficiency people’s education and lack of awareness increase the problems and conflicts in our cities. He focused on the language that avoids violence in the community and improves coexistence and peace. Similarly, MP1 said that: “peace is *avoiding the conflicts* and violence that occurred in our cities after the occupation and acts of revenge and sectarianism.” The respondents viewed conflict avoidance as another definition of peace. Conflict avoidance and harmful language are fundamental solutions to peace in Iraq as they asserted.

4.4.1.1.2 Theme 1b: Language of Cooperation

Cooperative rhetoric viewed as important in creating good relations among people in society. The participants considered the language of cooperation as a core element of

the peace definition. For instance, MP5 posited that: “peace is a way to achieve *cooperative utterances* and mutual respect between people via language regardless of their race, origin or gender.” From another view, MP14 considered peace an essential element in human formation. In his narration, he used language that depicted the positive speech in daily life is the main element of peaceful and harmony relationships:

للسلم موال خطاب التعاضد بين الناس الى ان يصل الى شرفي هذه الحياقة مدوء وطمأنينة ...
لنك، انهم ادخلوا في التعاضد بين الناس الى ان يصل الى شرفي هذه الحياقة مدوء وطمأنينة ...
تخرج بالانوار والى ان يصل الى شرفي هذه الحياقة مدوء وطمأنينة ...
الخلص قلوبهم .

Peace is the cooperation rhetoric and communication behaviour among people to live in this life with tranquillity ... adopting the cooperative language among victim will lead them to join hands in overcoming the difficulties of this life and to avoid the skirmishes that impacted even their politeness, or I can say their peace language.

MP9 revealed the lack of collaboration in communities, leading individuals to harm the relationships in their daily life as the Iraqi nation faced the 2006 crisis: “Peace is to spread *cooperative speech* or relationships among people and prevent harming others.” MP13 also shed more light on how to overcome the lack of tranquillity in the country. He saw peace as collaborating; there should be cooperation between the citizens even in their language as he mentioned: “... peace is the *language of cooperation*, language of calm, language of love ... the existence of peace talks will create tranquillity among people as well as security.” From the above responses,

cooperation emerges as the main feature of peaceful coexistence and the best of humanity.

4.4.1.1.3 Theme 1c: Polite Rhetoric

Polite rhetoric emerged as one of the structural themes. According to the narratives, the role of politeness in language is pertinent as it helps to promote positive social encounters. Specifically, the respondents claimed that politeness improved the individuals' standard of interaction, leading to an improvement in communication. They also pointed out that politeness depends mainly on peace, stability and the strength of society.

For example, MP4 linked the language of politeness to development and raising the standard of living of the individual and reducing social problems; thus, protecting society from many social problems. He narrated that "peace is the cornerstone of progress and decent life of people in any society. Therefore, *polite speech* is necessary and important for the prosperity, construction and education of any country." MP6 viewed political unrest and conflict as the main obstacles to prosperity, constraining community development. In his opinion, a polite utterance is the core of diplomatic interaction and harmony:

تعتبر اللغة الممثلة مذهباً أيضاً عن العلاقات الحيدة التي يتسوف في التنحية التي تدعى قديم الناس في غش عوراً
بلل حب أو الصلوات في قديم أولسبب الصراعات المبيت مرفي من اب هذا الحقيقة متغرس مدرسة
السلام لغز عالم مذهب الموت يتعكس السلب من اهال تحقيق.

Polite language also expresses the good relationships that prevail in social development among people and create the sense of love or friendship that we

lost because of the continuous conflicts in our cities. In this way, the practise of peace reflects the language of politeness in its real meaning.

MP9 further emphasised that: “peace is the embodiment of *polite speech* among people.” Meanwhile, MP8 observed that the insecure environment affected people’s productivity, that is, it had a negative impact on prosperity and progress. He stressed that: “peace reflects *polite utterances*.” To echo, MP2 highlighted that: “through courteous [*polite*] language, individuals can change reality for the better and development of his future.”

In the above sessions, participants’ narrations indicated that courtesy and politeness represented one definition of peace. In reality, the invasion and the crises destroyed prosperity and progress in Iraqi cities. The violence which caused the heaviest civilian casualties in Iraq’s history affected the civilians. For this reason, the participants looked to polite language as a key to peace and positive behaviour in the community.

4.4.1.1.4 Theme 1d: Sense of Security

The respondents also recognised the sense of security as the main issue in defining peace. MP6 claimed that in trying to overcome the problems facing the country, the lack of security constrained his communication with others. According to him, this concept is the cornerstone of promoting the feeling of peace. He narrated: “peace is derived from *safety*. It enables people to communicate to avoid all harm, represented through the sense of security.” Similarly, MP1 defined peace as: “*living in safety* in [his current] place of residence.” In a more comprehensive manner, MP3 who suffered

from displacement during the 2015 war in Mosul city revealed two crucial issues that define peace:

إذا أردنا تعريف لسلام فسنركز على جملتين أو قضيتين. الأولى أن يكون لديك لسلام لروح، روحك سلام وحب الآخر... لا جملتان يلسل ليس مريض لسلام الداخلي في م يتعلقبهم نوم إنسانية... هذا هو جوهر لسلام، الذي يعني هوالشعور بآلمان لمضم عيفي مضمعك.

If we want to define peace, we will focus on two sides or issues. The first aspect is to have a spirit of safety, spirit of tolerance and loving one other ... The second aspect of peace is also called inner peace in relation to the concept of humanity ... This is the core of peace, which I mean is the sense of security in your community.

Meanwhile, MP10 claimed that peace is related to human progress as revealed in the level of success of any community. He had been a university lecturer, but the lack of security in his city led to a decline in the educational and cultural level of the country. Therefore, peace is seen in the first place as providing safety and security, the starting point for a prosperous society, as he shared:

لسلام هو من أهم القيم الإنسانية هدف وتؤكد على انتشار آلمان ولعدالتيين جيفعي انتال مضمع. يساعته عز لسلام على بناء الطيفي مثاقفة والمضمع عن جافخي جيع جول بال جياظلية سواء ال مضمعية أول سياسي أو القصة اية.

Peace is one of the most important human values that aims and emphasises the spread of security and justice among all groups in society. The promotion of peace helps to build education, culture and a society successfully in all aspects of human life, whether social, political, or economic.

In a similar view, MP7 agreed that peace is about “*safety* and security which a human experience.” MP15 admitted that after all the past tragic events in his city, he considers peace a dream. He added that peace represents “*security... safety and a sense of security* is the essence and foundation of peace and at the same time reflects the key word of peace and a dream for our people.”

Although he claimed there had been a small development in promoting peace in 2017, he admitted that it will still be a dream for him to live in peace. The narration reflected that the loss of security prevented them from living in safety and peace. With reconciliation of the leaders of Iraqi tribes, there is a hope for promoting peace and the language of peace among religious groups.

4.4.1.1.5 Theme 1e: Feelings of Tranquillity

The narratives also emphasise the feelings of tranquillity that would lead to forgiving and helping others. The feeling of tranquillity felt amongst the respondents was viewed as an urgent need and a foundation for all human societies, represented in the peace definition. MP12 revealed that he was influenced by sectarianism in daily life; nevertheless, he defined peace as “a *sense of tranquillity [which]* seeks to live up to the human level of coexistence ... this is the real meaning of peace.” Similarly, MP11 narrated that “if humans do not have the internal peace which is represented by the *sense of tranquillity*, kindness towards others, he cannot promote peace in his community.”

Meanwhile, MP14 defined peace as the pattern of forgiveness in daily life as he shared: “peace to me is *tranquillity* and tolerance in our daily life.” Similarly, MP5 agreed, “we must focus on many aspects of community peace building, especially, the *feeling*

of tranquillity in our dealings and communication with others.” From such narratives, it is clear that participants related the feeling of tranquillity and tolerance in defining the word peace. It is a social moral concept because of its importance in achieving the unity and cohesion in societies and eliminating differences between individuals and groups.

4.4.1.2 Theme 2: Peace Words

Various concepts representing the word peace emerged in the interviews. IDIs’ participants were asked for the words that represented the notion of peace from their perspectives. The analysis revealed ten key sub-themes from the in-depth interviews. These sub-themes were: (i) altruism, (ii) dignity, (iii) forgiveness, (iv) honesty, (v) love, (vi) mercy, (vii) peaceful coexistence, (viii) respect, (ix) security and (x) social justice. These are similar to the focus groups narratives’ but with the addition of dignity, honesty, mercy and social justice.

4.4.1.2.1 Theme 2a: Altruism

The word altruism in the narratives reflects the positive conditions, the collaborative acts and peaceful climate of the individual impression and their manner of interaction in the society. MP5 suggested that altruism is the opposite of selfishness and an ethical act aimed to benefit and assist others, placing public interests above their own. He uttered that:

يعد عمل فهدوم بليثار بغير تقوية الربط ال بجماعة والتوصل لبعين أفرافي أي مضمع ... أنه واحد
من أجمل بطنف اللبتي يقيت يميز الإنسان في علمه ... أن يمثّل حب العطاء والنظرفي صلح آل خرين،
محيث أن بغير جوع الديان والتفباتال عمل بليثار وال حب ساسب آل خرين، سواء أكل أو أمسل من أمل.

Altruism works to strengthen social ties and communication among individuals' in any community ... it is one of the most beautiful qualities that may characterise the human ... it is the love of giving and considering the good of others; all religions and cultures recognise altruism and the sense for others, whether they are Muslims or not.

MP9 gave further explanation of altruism as a peace word:

أن الشرت الى كل لغة للبشار النبي أشعر أن هذا الفهم هو قيمته للشعور بالداخلية الوجود داخل كل فرد
ففي الهممهم. ومن هنا فإن البشار لفهموا أي جملة مثل يشار التعاون والحب في الهممهم وهذا ما
نحتاجه الآن في الهممهم عراقي.

I mention the word altruism as I feel that this concept represents the inner feeling that exists within every individual in society. Hence, altruism has positive benefits such as the spread of cooperation and love in society and this is what we need now in Iraqi society.

The participants saw altruism as a strong peace word, for instance, the assistance given to displaced families in Iraq illustrates their belief in this concept. Their impression and interpretation of altruism are based on peaceful utterances which they must preferred to focus on in the interview.

4.4.1.2.2 Theme 2b: Dignity

Dignity has been defined as the quality or condition of being worthy, respected honoured or even esteemed. The concept is not limited, however, to ideas of self-respect and self-worth. It includes notions of being able to maintain physical comfort, autonomy, meaning, spiritual comfort, interpersonal connectedness and belonging in

the face of attacks on coexistence and decent life. Therefore, for MP15, it addresses the notion that all human beings have intrinsic worth. While a sense of dignity may be internally mediated it is also constructed through our evaluation of social communication: “*Dignity* is also a peace word because it gives value to human life to live in a decent way.”

4.4.1.2.3 Theme 2c: Forgiveness

The participants clearly see the word forgiveness as pertinent to their experience of conflicts and violence, seeing it as granting amnesty to individuals, abandoning hatred and showing kindness and politeness to others, expressed verbally or behaviourally. MP1 believed that most people embrace the concept of forgiveness and assistance; it is inherent in their hearts and it the general situation of all humanity: “the word *forgiveness* also represents the concept of peace. It is instinctive among most individuals and in turn creates peace and friendship in a community.”

The narration of MP7 depicted that every man is liable to be wrong, but he should be forgiven in order to go beyond crises and increase his motivation to interact with others, as he stated: “the life that we lived in Iraq and as displaced people has taught us that *forgiveness* in itself generates peace.” MP13 noted that forgiveness strengthens people’s willpower, peaceful coexistence and the love of others. He added: “Actually, the practice of *forgiveness* is considered a dignified concept regardless of race or ethnicity.”

MP4 shared the view that forgiveness is a major reason for the coexistence of nations and for the permanence of peace: “The word *forgiveness* represents human nature through harmonious communication ... it [forgiveness] represents the peaceful

coexistence and harmony in interaction that we are looking for in our country.” Therefore, the word forgiveness presents the behaviour of human beings and refers to delicacy and tenderness for others and non-prejudice against sects and other nationalities. The participants classified it as one of the peace words that create the sense of hope and love among Iraqi sects and tribes.

4.4.1.2.4 Theme 2d: Honesty

Honesty is an innate human condition, not linked to a single religion or race; financial honesty is a common, shared characteristic, rejecting hatred and grudges. According to one of the participants, honesty is a positive behaviour used in moral and religious beliefs to shape generations of behaviour and anticipate the future. For MP13, the concept of honesty represents real behaviour and attitudes depicting love and trust among people: “I feel that the word *honesty* also represents peace as it spreads love among the members of society and increases equality and social justice, integrity, responsibility.”

4.4.1.2.5 Theme 2e: Love

The participants’ narratives explained that the emergence of love makes one enter the world of peaceful and loving coexistence with others, reflecting the summit of tenderness and depth for the sake of peace. As MP8 narrated:

الافضل ما اثلثت به قلوبنا هو التسامح من وجهه نظري هي حب المهادنة ، حب آل خرين ، حب الصفاء
، حب الأقارب ، حب الناس ، حب المحرمان ، حب الوطن ، حب آلهم آل خري أفضل لافضل ما قلوبنا
السلام من وجهه نظري هي الحب .

The words that reflect or represent peace are love towards assistance, love others, love friends, love relatives, love people, love neighbours, love homeland, love other nations. The best word that reflects peace, from my point of view, is love.

MP13 also pointed out that love is a national example of coexistence between all segments of society in all its different shades and colours: “The words that represent peace are *love* and *honesty* ... these words are complementary to each other and bring together the different sects and tribes to love and coexistence.” MP4 and MP6 had the same outlook: “the word *love* is also one of the reasons to live in peace.”

Interestingly, MP12 said: “*love* is the first word. As you know, the concept of *love* reflects peaceful coexistence between people.” While MP15 added: “the words that represent peace for me are *love* and *dignity* ... these two words depict the mutual respect between religions and encourage others to live in peace.” The IDI participants pointed to love as a mutual chemistry, the basis of coexistence, presence and good work in building societies. They viewed the concept of love as a contributing factor to building peace, as a positive common denominator between people. Love for each other, their homeland and religion are the ideal solutions to avoiding fanaticism and hatred among diverse people.

4.4.1.2.6 Theme 2f: Mercy

The respondents indicated that compassion brings peace and tranquillity and scientific studies confirm that showing mercy has a positive effect on the mental and physical health of individuals. From the narration, the concept of mercy or compassion is the emotions and feelings that appear in and within the person and among persons which

also suggests the spirit of togetherness (*esprit de corp*). In this sense, for instance, MP6 noted that "... *mercy* strengthens love and familiarity among people, so that society becomes like one body." He added that: "The basis of real human life is *mercy* ... which is another word that represents peace." Therefore, promoting and educating this concept among people also promotes compassion, cooperation and peace.

4.4.1.2.7 Theme 2g: Peaceful Coexistence

The IDI participants depicted the concept of peaceful coexistence as a peace word, referring to their suffering to achieve it. They linked the concept to peace words and argued that such concept teaches citizens to learn to live together and accept diversity, ensuring a positive relationship with other communities and promoting the dignity, freedom and independence that Iraqis lost after the tragic events that took place in the country. For them, this concept is the key factor for peace and they felt it after having lived in the Malaysian community and seeing how it brings inner peace among people from different religion and culture. As one participant MP5 narrated:

قل يتكلم مة التي على شل سلسل مدي ألله اليت مدي الى مضمع نخي حساب مضمع آخر بل موقف موم ومعتقد
لكل ال مضمعات ... أل نلبدن ال عراق الى هالتي مزال طوطف وال عرق وال بطقات، لذل ك ، اذل حيك
فالتسجئل س لم يبينك ل فمضي فسني ساء حيل ة، لن نهدا ال سيقرر ل ن ي عود.

I said the word peaceful coexistence because it does not belong to one society at the expense of another, but is for all societies ... As our country [Iraq] has a lot of sects, ethnicities and classes, therefore, if there is no peaceful coexistence between all these in a beautiful mosaic, we will not (have quiet atmosphere and) quiet stability will not return.

In the same vein, peaceful coexistence is a peace word depicting the sense of social peace, as MP10 said: “the word that reflects the concept of peace is also *peaceful coexistence* among sects.” MP12 agreed that the term represents peace in the ideal sense and is conceived as a strategy for survival and tolerance among communities: “... *peaceful coexistence* is the first concept that presents peace and tolerance in any community.”

Another participant MP9 agreed with this view:

إلّا أن كل طائفة يتقبل لسلام هي ألت عيش لسلام يبين ال م يمين. وم ع ذلك، عن د ط س أ ل عن عن ل س ل م،
أعني من وج هة ن ظ ل ط س ح ا ي ا ، أول م ي ب ا د ر ل ل ي ال ذ من ه و ا ل ع ل ش أ و ا ل ع ل ش م ع أ ل خ ي ن د و ن
ط ي ن ل م م.

The word that represents peace is peaceful coexistence among civilians. However, when you ask the meaning of peace, I mean from the views of the victims, the first thing that comes to mind is coexistence or living with others without hurting them.

On another viewpoint, MP14 claimed that coexistence is the arrival of the individual at a state of equilibrium and a decent life, balancing the requirements of society against his own ambitions, as he noted: “*peaceful coexistence* is the strongest word representing peace. This guarantee leads people to amity, harmony, to freedom of choice and to requirements of decent living.” To summarise, the respondents believed that coexistence is fundamental to society and that peace will only return through peaceful coexistence. Coexistence will bring harmony and amity amongst the several sects, ethnic groups and religions of Iraqis which could be seen as a mosaic according

to theme. Such narratives reflect their inner peace and pure sense of wanting to live in dignity and amity with the other sects or groups.

4.4.1.2.8 Theme 2h: Respect

The respondents recognised respect as a peace word which was reflected from their past displacement experience. For instance, MP14 claimed that the equal treatment of people is a form of respect advocated in the Islamic religion. He added that “the word *respect* will achieve peace when you realise that this concept represents the real meaning of communication within society.” In recognising the importance of respect as a peace word, MP6 concurred with the idea the concept of *respect* “depicts the concept of peace.” Meanwhile, MP1 remarked that “*respect* depicts real good communication in the community. If you would like to live in peace you should respect the privacy and diversity of others.” In short, the concept of respect refers to empathy with others and understanding their feelings, beliefs and faith as the respondents narrated. However, the concept of respect among Iraqi people builds good foundations for them to live in peace, as the participants emphasised.

4.4.1.2.9 Theme 2i: Security

The IDI respondents claimed security as a peace word, representing the achievement of calmness and a decent life among all members and strata of society without discrimination. For instance, MP2 argued that security is derived from the word safety and a synonym for peace, including inner peace: “*security* also represents peace condition. This emphasises the importance of *security* in terms of harmony as a concept in daily interactions.”

MP8 described it as a safety in all work undertaken by a citizen to remove the consequences of threat: “*security* is that inner feeling that helps the individual to complete all his activities and daily activities away from fear, tension and psychological anxiety.” In a similar manner, MP11 said, “... in my opinion, *security* is complementary to the real meaning of peace because it brings to people comfort and safety of mind in their daily life.” Intrinsically, the security issue is the core element of peace as shared by the respondents.

4.4.1.2.10 Theme 2j: Social Justice

The IDIs’ participants defined the concept of social justice as a full participation in society. They also talked about the balancing of benefits and burdens by all citizens, resulting in equitable living and a just ordering of society, such as, fairness, equity in the distribution of power, equity in human development, rights, sustainability as well as sufficiency of well-being. They viewed ‘social justice’ as a peace word, which would allow individuals to live in a decent way equal in terms of opportunities in employment, distribution of wealth, privileges, political rights, education and health care. As shared by MP3, “In fact, peace as a concept is to exercise your right not to infringe upon the rights of others ... as such, social justice is the main key to promoting forgiveness and peace among people”.

He also claimed that social justice is the realisation of equality among all members of society and is considered one of the fundamental keys to the permanence of peace. Meanwhile, MP11 added: “... lack of *social justice* and the continuous wars are among the strongest causes of lack of peace in Iraq. Therefore, the core of having peace is to promote *social justice*.”

political or linguistic backgrounds. This reflects ethnic and sectarian differences which constitutes the cornerstone of a national reconciliation leading to stability and prosperity for all Iraqis in the future.

4.4.2 Peace Narration

The narrations guide the researcher in exploring the peace utterances (i.e., language of peace) through the positive language-in-use that emerges from their stories. The thematic analysis categorised five key themes emerging from in-depth interview narratives, namely, (i) cooperative behaviour, (ii) harmonious relations, (iii) language of affection, (iv) being optimistic for a better future and (v) social homogeneity. These core and structural themes are similar to those findings from the focus groups, but, with the addition of language of affection and optimism for a better future, as presented (Figure 4.7).



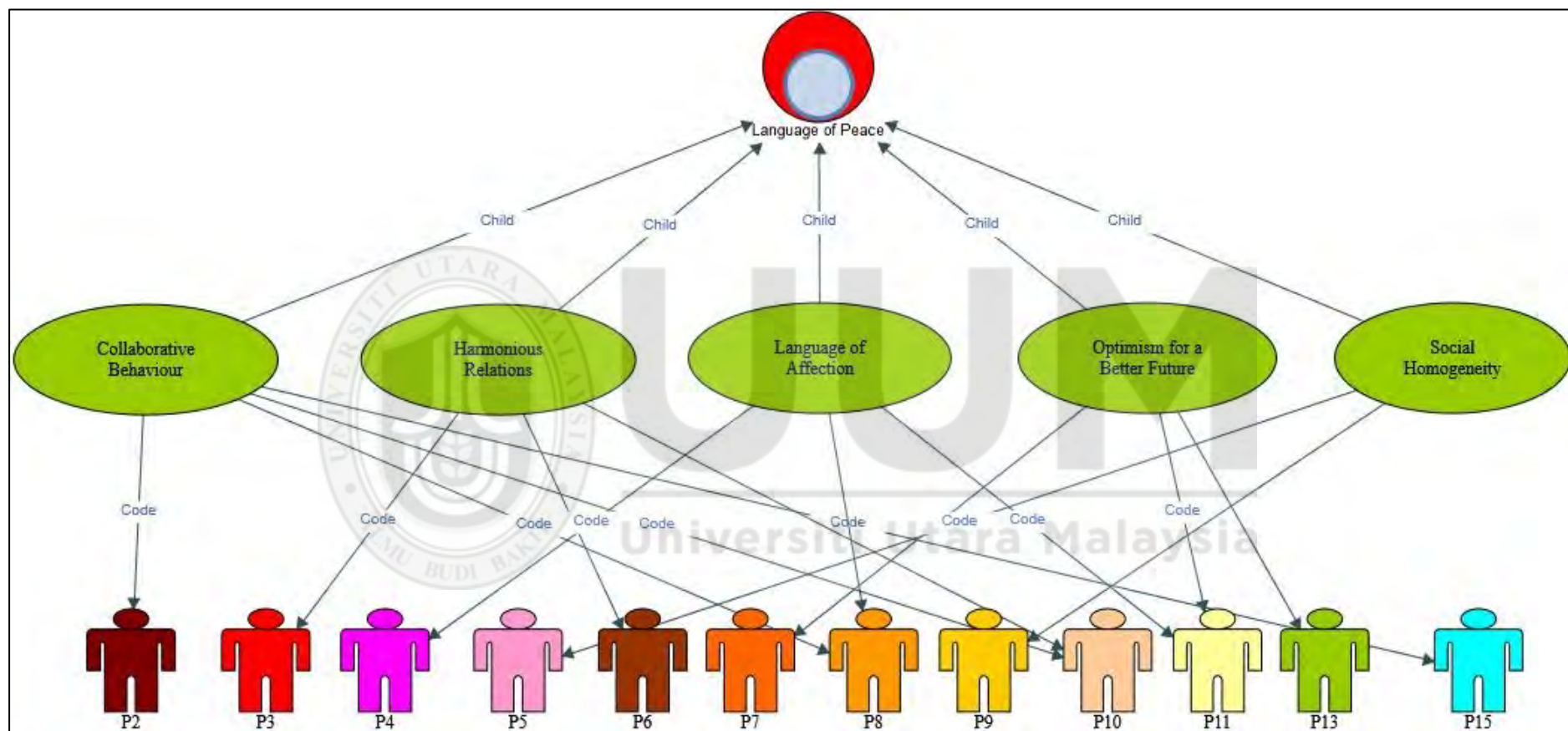


Figure 4.7. The language of peace: Findings from the in-depth interviews

4.4.2.1 Theme 1: Language of Peace

The language of peace is a form of interaction that depicts a high form of human communication. The use of peace language encourages people to improve their behaviour, relationships and communicate in an effective way in daily life. Within this text, the participants were asked about their past experiences to explore the positive discourse that arises from their narration.

4.4.2.1.1 Theme 1a: Cooperative Behaviour

Participants described the cooperative or collaborative behaviour as long-term relations based on appreciation, integrity and equality in dealing with others to live in harmonious contact with them. Some participants also saw cooperation as a human value in facing and overcoming problems to encourage righteous deeds. The interviews thus revealed the concept of cooperation as a key to promoting harmony among Iraqis.

MP2 admitted that he had a negative experience as he had not been able to advise some young men to cooperate with their families to avoid problems arising from the terrible crisis and fanatic youths. As he narrated: “crises or problems in the city could be avoided if people *collaborated* or believed in this concept in order to continue coexistence and harmony with others.” This was experienced during the sectarian crisis in his city which further shows that cooperation is a key to promoting reconciliation. As a lecturer in a public university in Malaysia, he confessed that I noticed the good behaviour was due to his interactions with the locals daily, which he sensed was a result of the cooperative behaviour that the people have. He felt that “the sense of *cooperation* makes [people] work for a better future and a better life.”

... all of us had tragedies, losing somebody close or dear to us.” He also claimed that cooperation is the key to promoting reconciliation in his community: “From my perspective, *collaborative behaviour* and mercy exist in the soul of Iraqis and this is the key to bringing concord in our country and tribes, In Shaa Allah.”

MP2, MP10 and MP8 all concluded that the concept of cooperation in handling others is the main way to avoid problems in their cities. MP15 said that cooperation is the cornerstone in building a harmonious community: “We are affected by the *cooperative behaviour* and perfect coexistence that we feel in this country [Malaysia].” For more in-depth thoughts, MP15 narrated:

إن لك جارب للتجربة مررت به، مثل أهية ومطيرة، حيث قتل أخي في أحداث عام 2006. وأتفق ذلك إذا
كأنا لش عبال عرق يي يي دال عي شيب سلم في جب عايه أن يتعاونك مافى على هؤلاء [الأمريكيين] هنا.

The experiences that I have lived through are tragic and painful, as my brother was killed in the events of 2006. I believe that if Iraqi people want to live in peace, they should collaborate as these people [Malaysian] here do.

It is clear that the participants saw the tragic events of their lives as giving rise to the concept of cooperation to create coexistence and friendship. Cooperative behaviour thus appears as positive language that emerged from their tragic narration.

4.4.2.1.2 Theme 1b: Harmonious Relations

Harmonious communication or relationship is one of the most significant diplomatic interactions, based on respect and encouraging sustainable peace as participants narrated. The concept of harmony in communication was considered a peace language from their narrations. MP3 claimed that the fundamental role of harmonious

communications was to overcome the conflicts and problems among Iraqi sects. He justified his claim by saying “The *harmonious relation* was the best way to solve the complex disputes between the tribes.” He also mentioned that he would rather the tribes shared their problems through harmonic communication instead of committing the acts of revenge witnessed during the sectarian war.

MP3 agreed as he shared, “normally, the concept of a *harmonious relationship* in resolving sectarian or tribal disputes, had a role in Iraqi society.” In the follow-up of interview, he added that: “If we maintain harmonic relations with others as a principle of noble coexistence in Iraq, of course, this will lead to perfect coexistence.” From his narration, the researcher inferred that MP10 had been deeply affected by tragic events during which made him withdraw into himself. MP10 said that he was not personally motivated to harmonic relationships with all individuals from various religious groups.

Nevertheless:

بعد ذلك لاس مأساة يتيسر مدنا ، لتتقد له إذا اردنا أن نعيش سلسل فبي مضجعنا يجب أن نركز على
الغلاقات التهن غمة والتوصل لقيادة وفي غض النظر على مختلفات الهيبة أو العرقية أو
السياسية أو حتى الفري قين الناس أو ال مضجعات كم أي عيش أهل هذا البلد [لهذا] ... وهو
خير من الذي.

After all the tragedies that we witnessed, I think if we want to live in peace in our community we should focus on harmonious relationships and communication as a friendly gesture regardless of the religious, ethnic, ideological or even individual differences between people or communities ... How the people of this country [Malaysia] live ... it is the best example to me.

On the other hand, MP6 narrated that whenever he faced a tragic action, he engaged in discussion with any one of his friends to avoid the sense of fear surrounding them and to build harmonic relations with others. Unlike MP10 whose anxiety and fear prevented him from discussing problems with his friends and relatives at the time, MP6 was wholeheartedly and personally motivated to communicate with anyone who could help citizens to avoid the forces that created the sense of sectarianism among people. He also shared that discussion on peace problems took place in all Iraqi cities. In the follow-up in-depth interview, he claimed having once asked a member of parliament in Iraq about this during his visit to the university in which he was teaching, however the deputy of parliament (MP) ignored his question. Coincidentally, the Iraqi MP did not support the programme of comprehensive reconciliation in 2017. This seems to align with his narrative and belief that the crises were due to the weakness and ignorance of the authority at that time for the safety of citizens.

4.4.2.1.3 Theme 1c: Language of Affection

This key theme was highlighted in the IDIs. The participants portrayed affection as the feeling that directs a person to show close interest and attachment to a thing or a person. Hence, the language of affection is a mutual behaviour among individuals in society, built upon compassion, stability, tranquillity, family relations and social cohesion. It arose in the interviews as an indication of promoting positive language and forgiving mistakes among religious groups. For example, MP11 claimed that “all Iraqis were affected by sectarian events, if not physically then psychologically, as we lived in fear of the unknown events.”

Meanwhile, MP11 indicated that the sense of affection and hope and determination drives us to challenge hardships in order to strengthen our peaceful coexistence: “If we strengthen the *affective utterances* that we have learnt from our parents, we will achieve good coexistence.” He believed that the rhetoric of affection and kindness assisted him to live in harmony with all sects and religions. MP8 also shared about that the catastrophic picture of his murdered brothers which is still clear in his mind. Since then, he has been supporting speeches that to promote peace and has stayed away from violence and murder. He sadly narrated his feelings:

بعد مش مقتل إخوتي الصغر من حفي النزاعات الطائفية ، منذ في كمال حزين ، أدعو إلى نبذ الحرب ...
 أدعو إلى نبذ العنف وتعزيز خطاب المودة بين الناس لكي يعيش بأمان بدلاً من الخوف إلى صراط الذي
 يلكمنا .

*After the scene of killing my younger brothers [two of brothers] in the
 sectarian conflicts, since then, I call for renunciation of war ... I call for the
 renunciation of violence and enhancing the affection speech among people to
 live in safety rather than fear and frustration.*

MP4 meanwhile revealed that in his personal thoughts, peace and security were threatened by continuous wars and conflicts leading to thousands of displaced families, largely as a result of political conflicts. He also claimed that the affection and unifying speech of Iraqis prevented the sectarian fighting of 2014 from lasting for decades. He remarked that: “I saw the *affectionate utterances* among Iraqis during the 2014 crisis in my city ... so; I saw a wonderful image of the brotherhood of Iraqi unity towards the displaced families.” All of the participants used the language of affection to express their sense of love towards others and their homeland. This indicates the sense practical

qualities of positive behaviour, which is viewed as another kind of peace and love for those who narrated their tragic stories.

4.4.2.1.4 Theme 1d: Optimism for a Better Future

Being optimistic is an inner feeling of looking at the better side of life and away from depression. This element appeared in the in-depth narratives. For IDI participants, it keeps the person positive, has a beautiful philosophy of life and is a state of comfort and tranquillity. They view depicted optimism as a strong way of promoting harmonious communication.

MP13 narrated that, throughout all the tragedy, as a faculty member in Iraq, he advised his students on how to overcome the problems in their city, encouraging them to be optimistic as a form of coexistence whenever they faced a problem. He witnessed the suicide attack on the capital city of Iraq in January 2018. He had observed the optimism and patience that led Iraqis to overcome the tragedy as evident in the following narratives:

لهش ارك 13 لنقد ريت الفداؤل واللفي اعين الن اسب عدال هجود ال رهابي الذي ش هه وليف لصر وا
لجى اليق افي بل دهم ومسا عدة آل خرين .

الصاحث: هل تعتقد أن الفداؤل سيقو دهمك جنب ألزمة هيقو دهم ال مواطنين الى خطوة قرب الى مستقبل
أفضل؟

لهش ارك 13 اب الطاع ، هيرش دهم في الوقع ، أعتقد أن هف نظمى ونش أن المستقبل ، مدام سيقو دهم الى
السن مرافي حبيب دهم ول عيش مع آل خرين ، خالص عدل حرب مع داعش. أعتقد أن الفداؤل هم مستقبل
أفضل هوكل تخاح لتجي زت عاشرنا م عا طوطف آل خرى أو ضى ألد يان.

MP13: I have seen optimism and hope in the eyes of people after the terror attack that I witnessed and how they insisted on remaining in their country and helping others.

R: Do you think that optimism will guide them to avoid crisis and lead them to a step nearer to a better future?

MP13: Of course, it will guide them. Actually, I believe that they are optimistic about the future, which will lead them to continue to love their country and live with other, especially after the war with ISIS. I think optimism for a better future is the key to promoting our coexistence with other sects or even religions.

MP11 revealed that any Iraqi asked about his daily experience, would have passed through very difficult circumstances and that might have which had a psychological impact on his character. He himself had lost three of his family members and had diabetes as he claimed as a result of the sorrow and depression at the time. His belief in optimism and hope guided him to stay in Iraq and not emigrate as many people had done. He said:

أود أن أقول أن في الكشف والوعي أذهل أن أليام القادمة ستلجج لمتقبل أني فضل ، وسيعود الناس
إلى منازلهم ويحشرون سلاسلهم كم كن قبل عام 2003. إن شاطلا ، شمس لم يتقبل الفضل من خذل
ثلاث أول والتعاضل سلاسل ميسي عود مرة أخرى.

I would like to say that there is optimism in our mind that the next days will bring the best future, the people will return to their homes and live in peace

as we were before 2003. In Shaa Allah, the sun of a better future through optimism and peaceful coexistence will come again.

On the other hand, the language of MP7 revealed his optimism as a crucial factor in promoting peace. He argued that in Iraq there are many sects and religions, but felt optimistic that a better future will one day be achieved. He was greatly affected by the sectarian war in 2006 because he lost his job as a result. He also believed that terrorist acts had encouraged many Iraqi individuals to overcome such difficulties and created a sense of optimism in their hearts. As MP7 narrated:

[على الرغم من أننا فقدنا أمننا ، وهو أمر جوهري في حياتنا اليومية ... خلقت الهجمات الإرهابية ضد المدنيين بيننا شعوراً بالقلق أولاً بأن مستقبلنا سيكون أفضل ... إذاً نحافظ على تنوعنا واحترامنا لجميع الناس في بلدنا للسنن المختلفة و الكرد والتركمان وكل الأسماء العرقية والطبائع سنمنع إلزام الطائفة تعطل حياتنا بسلاسة .

[Although] we lost our security, a rich thing in our daily life ... the terror attacks against civilians created among us a sense of optimism that our future will be better ... If we keep our communication and respect the diversity of our country, Sunni, Shia, Kurd, Turkmen and all the Iraqi fabric, of course, we will prevent the crises from disrupting our peaceful lives.

Despite all the events that have engulfed the lives of the participants, they believed in being optimistic. The researcher observed from their narratives that Iraqis have to be optimistic and give hope to those around them; if they accept failure and laziness, no doubt, the final result is the losers, as they had witnessed during the war.

"In more comprehensive view, he also revealed that the Iraqi need for harmonious communication: "I can confirm [this] as I am here for a few days ago and I can say that the *social homogeneity* of Iraq is still in existence as it was before 2003."

However, MP9 clearly indicated that people were insisting on having good communication between religious groups: “The ideology of terrorism against our people did not succeed in their goals to destroy our *homogeneity* and interaction with others.” In more comprehensive view, he also revealed that the Iraqi nation continues to look for harmonious communication: “I can confirm [this] as I arrived from Iraq only a few days ago and I can say that the *social homogeneity* of Iraq will bring back peaceful coexistence as it was before 2003.”

المشارك 5: ومغلك مسوقت حنين حافظ لى طلت جل س ال بقماعى الذى يحوّل أعداؤنا لتدبر مبعس اعدة رجالات عراق مؤمنين .

أباحث: أي فتعقد أن العراقيين سيفعلون ذلك؟

المشارك 5 في الموقع، لم يثر الالمضي لي لمحتجاً لنا. في نفس الوقت وجدنا إسماعيلاً جدياً، وهو
لكنه امتحناه آل خرين... نحن شعب عبي حب لسلام تلكه سامح وسنعود لبلدنا كما كان قبل عام 2003 من
خلال تلك جلسة اللمضي اعني ان شاطل.

MP5: Nevertheless, we will unite and keep the social homogeneity that
our enemies are trying to destroy, with the help of faithful men of
Iraq.

R: How do you think that Iraqis will do that?

MP5: In fact, the past has not affected our homogeneity; at the same
time we have found a new sense within us, which is tolerance
towards others ... we are a people who love peace and tolerance
and we will return our country as it was before 2003 through
social homogeneity, Allah willing.

4.4.3 Factors Promoting Peace and Peace Language

The researcher explored the factors that might increase the opportunity for peace
language, as visualised by the war victims (Figure 4.8).

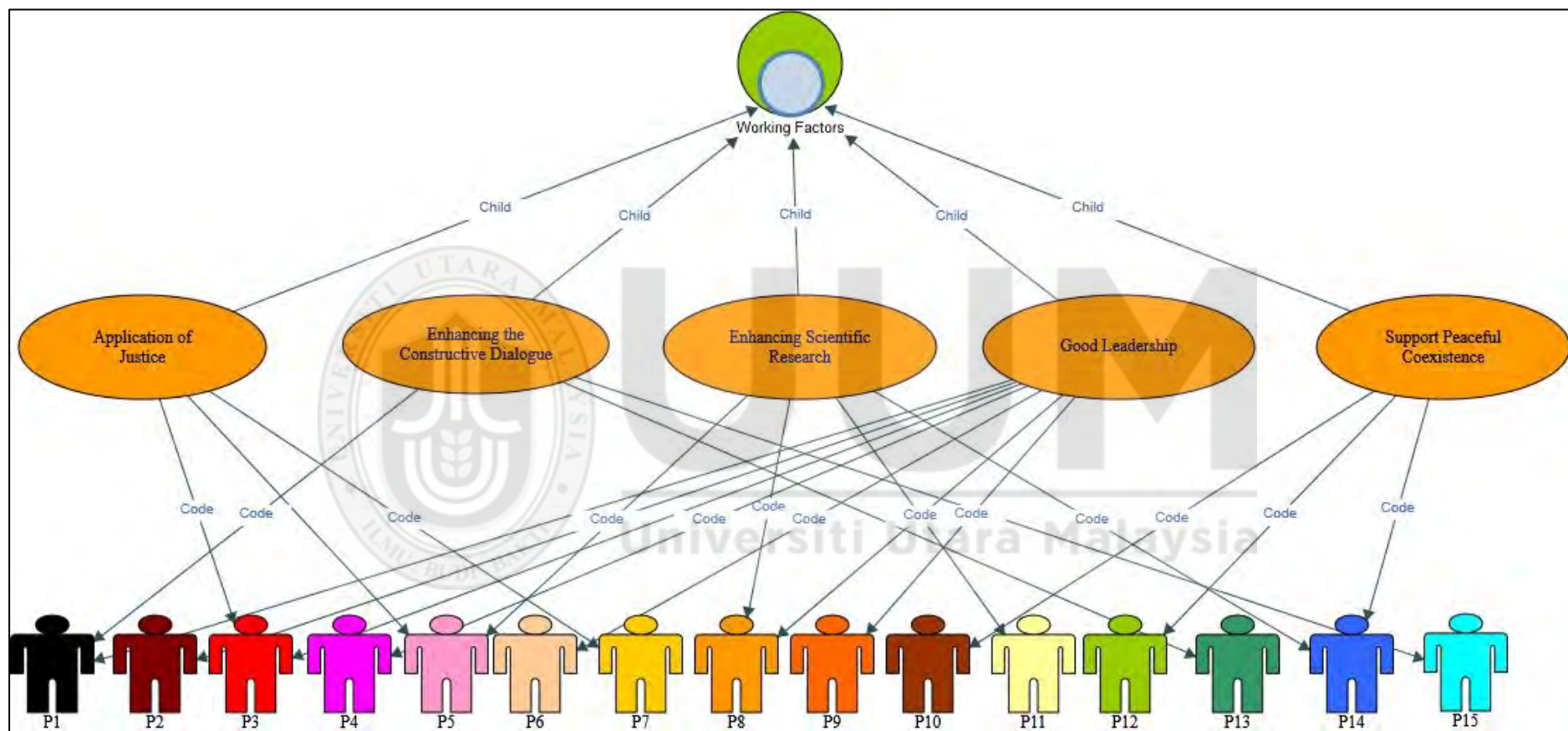


Figure 4.8. The factors that enhance peace: Findings from the in-depth interviews

4.4.3.1 Theme 1: Working Factors

Five factors emerged under this heading which are: (i) application of justice, (ii) enhancing constructive dialogue, (iii) enhancing scientific research, (iv) good leadership and (v) supporting peaceful coexistence. The main themes are similar to those obtained from the focus groups, except the new information given about the application of justice.

4.4.3.1.1 Theme 1a: Application of Justice

Justice is a fundamental principle of peaceful coexistence and prosperity within a community, a key theme which appeared in the narratives. The respondents acknowledged the aim of achieving social justice is to provide a decent life for all sections of society in a country that respects the law, the constitution and the rights of citizens. How the respondents portrayed the application of social justice is one of the major factors promoting peace in the community. For example, MP3 claimed that promoting social justice is a crucial to peace: in the country, “If there was something that destroyed the peaceful coexistence among Iraqis it was the *non-application of social justice* among citizens.”

MP7 narrated that the *application of social justice* would increase harmonious communication and would lead educated citizens away from violence. Meanwhile, MP5 shared that “the fastest step to spreading peace among Iraqi sects after all the tragic actions is the *application of social justice*.” The IDI participants depicted justice as the main issue in promoting stability and peace in society. This belief is based on the fact that its absence encouraged the displacement of minorities, the ruining of

Christian churches and the lack of minority rights. The return of justice would increase and enhance peace in daily life.

4.4.3.1.2 Theme 1b: Enhancing Constructive Dialogue

The participants believed that constructive dialogue is an initiative for collaborative and integrated urban governance for a sustainable built environment and increasing coexistence. However, MP15 claimed that “There are a lot of programmes and efforts in Iraq, especially during the reconciliation of 2017, efforts to fight corruption and promote peace education through *supporting constructive speech* among sects.” Additionally, MP1 considered that constructive conversation is the first factor promoting peace in any country. He believed that the Iraqi government would improve the situation of the country and promote the concept of peace in the minds of people if they eliminated administrative and financial corruptions through a constructive dialogue.

Meanwhile, MP13 claimed that “... the elimination of corruption will ultimately lead to reducing the disadvantages that harm peaceful coexistence and *constructive dialogue*.” Hence, the participants considered constructive dialogue as another factor promoting development, educating people and increasing harmony and awareness in society.

4.4.3.1.3 Theme 1c: Enhancing Scientific Research

Promoting education and scientific research is a main driver in eradicating illiteracy and promoting peace in any society, as agreed by the respondents. MP11 revealed that the first issue in promoting peace is the strength and prestige of education. Promoting education also encourages a sense of humanity because without it, society is ignorant

4.4.3.1.4 Theme 1d: Good Leadership

Wise or good leadership means leading others to achieve outstanding goals and is important in understanding the current situation. The respondents felt noted that good leadership is necessary to promote peace and development in any country. For instance, MP1 argued that good leadership is needed for the awareness of humanity, education and peace. He believed that: "... *wise leadership* will lead the nation to believe in the concept of accepting of others regardless of their religions or sect."

MP9 also claimed that Iraqis can live in a harmonious environment, encompassing all regions, if there is good leadership in the near future. MP8 echoed a similar sentiment: "*good leadership* in any country certainly contributes to some extent to creating a peaceful and positive atmosphere among citizens. Unfortunately, we didn't have the advantage of good or wise leadership." Meanwhile, MP6 considered that good leadership should exclude any form of nepotism. Similarly, MP2 shared similar views:

بما أننا نطالبون بشكل علمش أن الوضع الحالي في الكويت يال عراق [فإن المطلوب الأول أن اس موالقي ادة
السيادة والسيادة في ذلك يجب الم حسي ياتي في جلب مأساة الإرهاب التي تشرت في كل من هذا المجتمع
السنوات عديدة لك مواطن عراقي، نل عر أن من أولئك هي يتشجع على ل م من خلل أن نكون قاطنا جيذا،
سوا في يبيعي أو في الجامعة في مكان علمي.

Since we are generally concerned about the current situation there [in Iraq], consequently, the first demand of people is good and wise leadership in order to avoid the nepotism which brings the tragedy of terrorism that impacted our social weft for many years. As a citizen, I feel it is my responsibility to encourage peace by being a good leader, whether in my home or at the university, my place of work.

According to MP3, “justice and peace come through *good leadership*.” To this, MP4 added: “Iraqis will achieve peace if there is *good leadership* in the country. They will achieve harmony and coexistence, if they select good leaders in the next elections of 2020.” It is felt that the respondents believed in good leadership as they have been encouraged by their current residence. A good leadership plays a crucial role in promoting harmony and peace language among citizens, whether Muslims or non-Muslims.

4.4.3.1.5 Theme 1e: Supporting Peaceful Coexistence

After the tremendous events that participants witnessed, they describe the concept of peaceful coexistence having individual liberty, freedom of choice and peaceful coexistence. Such factors are requirements for survival and acceptance among diverse communities. MP14 argued that coexistence and acceptance of others is the core factor for achieving: “I would like to say that *supporting coexistence* with other sects whether they are Muslims or not represents peace. I like the Malaysian social fabric [social cohesion] and how they live together in peace.”

In the same vein, MP12 claimed that: “The noble character of people is *peaceful coexistence* and respect for other religions.” whilst MP10 remarked shared that they “had different sects and religions living together for thousands of years ... thus, *peaceful coexistence* is the main factor depicting humanity.” Meanwhile, MP10 added that peaceful coexistence is present as a real condition of harmony and stability in any country. We enjoyed this before the occupation of 2003 and we are looking for its return. Hopefully, it will return if we believe in it as an ideal solution to the crisis and complex disputes.

Figure 4.9 displays the overall findings of the IDI narratives which include the description of peace, the language of peace and the factors that increase peace language.



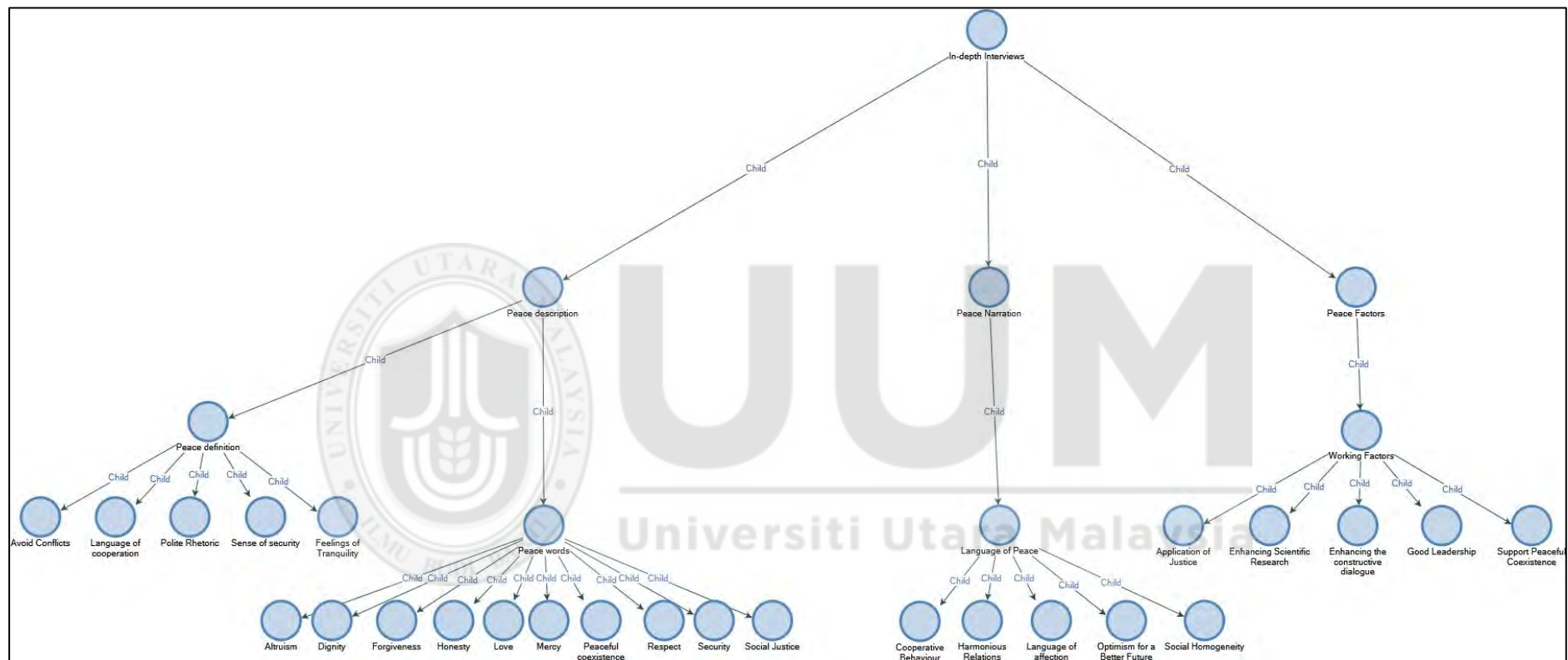


Figure 4.9. Coding hierarchy of the in-depth interviews Outcome

4.5 Summary

This chapter has presented the findings representing the linguistic construction of the language of peace which emerged from the participants' narration. Generally, the core themes of both focus group and in-depth interviews were almost similar. Given the past experience of the participants, they tend to think that the art of using language is an important component in promoting peace in daily lives. It was also apparent that the peaceful setting has prompted the respondents to think of the constructive dialogue, peaceful coexistence, and wise leadership as factors that enhance the interpersonal relationships among sects and tribes as well as peace utterances among people. The next chapter discusses the findings as narrated by the participants in making sense of peace language.



CHAPTER FIVE

DISCUSSION

“Peace is not merely a distant goal that we seek, but a means by which we arrive at that goal” (Martin Luther King Jr, 1967, p. 11).

5.1 Introduction

This chapter discusses the findings of the study to present a holistic understanding of how peace language understood and viewed by the respondents, as well as the factors that enhance peace in their daily communication by referring to the research questions. The chapter then moves into interpretation of the outcomes in light of theory and research in the related literature.

5.2 Research Question One: How do Iraqi participants define peace?

The following sections will discuss the findings in relation to the research questions.

5.2.1 The Definition of Peace

Given that the participants lived through chaos, war and tragedy in their homeland, their thoughts on the concept of peace were initially elusive. However, they were quick to consider the idea of peace, especially reflecting on its nature in the context of the country of study, Malaysia. This indicated the possibility of achieving peace in Iraq itself, through positive response and practising the factors that lead to peaceful coexistence and harmony.

In relation to Iraq, Ugalde, Richards and Zwi (1999) posited that the twentieth century was the bloodiest period in the history of humanity, marked by the loss of more than 107 million of people in complex conflicts which generated a premonition of inner panic among individuals. Sadly, this has spilled over into the present century. Beside the legacy of fear in the minds of people facing violence and conflict in their own

countries, the story told by Iraqi participants in the identification and description of peace is a desire for freedom from inner fear.

In exploring the language of peace, the Sociocultural Theory of Language (henceforth SCT) is useful as a means of understanding the impact of circumstances through the language of the participants, in particular, their utterances, thinking, feelings and perspectives. Research derived from the naturalistic inquiry takes some account of this in that it explores the nature of language discourse (peace rhetoric) as a socially and culturally organised environment. For instance, the researcher observed how the respondents explained the language of peace by reflecting on the bad experiences encountered and the good living environment they are in. The respondents made sense of what happened and turned that into the desire to have peaceful environment through positive and polite language. The language of peace, according to them enables them to pursue this.

Vygotsky (1962) argued that egocentric speech is a shift from social speech (between people) to inner discourse, directing our own thinking. The issue of the functional diversity of talk has recently emerged as one of the major issues in linguistics (Pennycook, 2018). Vygotsky linked social interaction and generalised meanings to human communication, developing the relationship between sense and meaning in the analysis of speech production. Wertsch (1985a), for instance, was keen to emphasise that it is through actions or activities that meanings are constructed and therefore provide an analytic unit to the language people use. In this study, the participants' actions, activities, perspectives and the learning behaviours provide meanings to their living experience in Iraq and the interpretations of peace.

In this regard, SCT assist in building on important concepts that include social communication, thinking, conversation and human interaction as a foundation for explaining people's perspective on language use. Along with this, Swain, Kinnear and Steinman (2015) claimed that the lived experience of people is a useful means of interpreting and analysing their perspectives and language.

This relates to the feelings of the respondents' interpersonal experiences and mental perspectives (Vygotsky, 1980). The participants sense that avoiding acts that result in conflict and violence should lead to a more positive attitude. They view the need for Iraqis to look for a solution, a formula that brings them together under the concept of reconciliation.

Participants indicate that it is possible to have peace and satisfy all parties if people avoid the utterances that create conflict and seek solutions that are mutually beneficial. Based on the participants' definition of peace and how they identify their own perspective that tend to avoid creating conflict, it is interesting that their definition seems to be similar to the absence of war as mentioned in most Western definitions (Galtung, 1969; Hakvoort & Oppenheimer, 1993; McLernon & Cairns, 2001; Megoran, 2011).

It is also interesting to note that participants in this study indicated that society can only live in perfect and permanent peace if each individual try to avoid conflict with people from different ethnicity and religions. These outcomes are further established by Lee and Maslog (2005), the media and government avoiding violent and demonising language can lead to achieving peace, as in the case of India and Pakistan, Sri Lanka, Indonesia and the Philippines' civil wars. Other studies (Belloni, 2001; Rakotomalala, Raveloson, Ravalison & Rakotomaria, 2017; Richmond, 2015; Stura &

Johnston, 2018) similarly, posited that peace is carried out through avoiding social conflicts among local citizens, as in the case of Madagascar, Bosnia and Herzegovina where avoidance of conflict lead to peace.

In the social context, the participants lived in a multi-sect, multi-ethnic and multi-religion environment and could not ignore the social context of others. They also define peace as the language of cooperation, whether in social utterances or official speech. This agrees with the study by Angerer, Glätzle-Rützler, Lergetporer and Sutter (2016), in Northern Italy, that the experimental evidence for cooperative utterances increases positive behaviour and avoids violence and discrimination among sects.

Accordingly, the respondents highlighted that the first principle that comes to mind when thinking about definitions of peace is cooperative speech which means respecting others and living with them in humanity. This is in line with some of the studies done that posited linguistic ability as one of the main factors explaining people's ability to cooperate for a more relaxed atmosphere of social relations and a high score for positive communication (Kronrod, 2016; Laland, 2017; McMullin, 2016; Ruffman, Slade, Devitt & Crowe, 2006; Sally, 1995).

Having proposed that cooperation speech would promote a sense of security, the participants went on to discuss the concept of security as resurrecting tolerance and harmony among Iraqis. For instance, they echoed that the language of cooperative created a sense of hope, tranquillity and peace in the people daily communication. This aligns with Peterson's (2014) argument that a sense of security improves economic activity and leads to peace and prosperity among states. The participants felt that the sense of security is the first step in promoting peace in the community. Accordingly, they saw the real definition of peace [based on their past experience and interaction

with others] as when people feel safe, safe in their families, safe with their peers and safe in their daily interactions.

The respondents also defined peace as the sense of security and harmony. This supports Kay's (2012) discussion of the conflicts in Northern Ireland and the study by Mvukiyehe and Samii (2017) on the election in Liberia during 2011. Many other cases thus far confirmed that a sense of security is one of the main factors creating inner peace and harmony in the community (Myers et al., 1991; Natarajan, 2017).

As indicated by the respondents, language is considered a way of deep expression and identification, although more important to some than to others. For instance, the language of affection was considered more significant in the females' focus group, one participant saying that the language of affection in the heart of a woman represents the feeling of harmony and pure emotion which in turn portrays the concept of peace; another said that love is an abbreviation for the small things that a person cannot describe and includes the deepest emotions and peaceful life that people desire. It is interesting that this participant's sense of love for all people, whatever their nationality or religion, defined her as a woman. This finding concurs with Chapman and Green (2017) that argued language of love in the mind of woman is revive and rectified the genuine relationships among people.

The participants argued that the language of affection represents the core of peace regardless of colour, nationality or even the religion of the person; it encompasses ethics and equality especially for women. This supports Ferris's (1993) point that men tend to speak of justice. They described the language of love as a key in defining and promoting peace and harmony, supporting the findings of various authors (Ferris, 1993; Sahin, 2011; Wright & Kowalczyk, 2000). The personal frame of Iraqi identity

and culture seems to match within situations that involve ethnic individuals' sense with others and this is clear in their narration that there is, most often, familiarity and harmony within participants towards the others nationality, ethnic, culture or even religion.

The themes of polite rhetoric and feelings of tranquillity were apparent only in the data from the interview sessions, where participants noted their widespread importance. This indicates their use of positive language and peaceful interaction with all people. For example, the respondents claimed that the language of politeness and feelings of tranquillity leads to raising the standard of peaceful coexistence, especially as witnessed in the Malaysian university campus where they work and study. This finding agrees with Watts's (1999) study that polite utterance is closely related to feelings of affectation and a polite society.

The findings further reveal that polite speech and feelings of tranquillity among civilians are the corner stone in the language of cooperation and of transforming individuals to becoming better citizens. Although the respondents shared their views based on their social, ethnic and geographic backgrounds (Sunni, Shia, Kurd and Turkmen) it is telling that they considered that politeness is extended to everyone, whether Muslims or Christian, and in creating friendship among them.

It is at this juncture that the personal and communal frame of their past experience seemed to be controversial, as the participants echoed that they were unable to control the behaviour of people raised in other environments and represented by different stereotypes; the only solution is to talk in a polite way if we want to live in peace. The views correspond with the literature, that Iraqi society is expected to achieve the

greatest level of cooperation and coexistence through polite utterances that increase the acceptance and the multiplicity of backgrounds (Brahimi, 2007; Hassan, 2014).

This finding reflects the opinion of the participants that the concept of politeness increases acceptance of other cultures and religions. It encourages polite coexistence and reduces conflict. This result is similarly stated by Fry et al. (2016), who focused on the rights of others in two Zapotec communities in Mexico and showed that polite acceptance of others contributes to the maintenance of the peaceful social interactions. This view is congruent with that of with Kamaruddin and Oseni (2013) who highlighted the culture of mutual acceptance in the Malaysian socio-political milieu to transpose such local gains to perfect peace. Malaysia is a cosmopolitan community which uses the culture of acceptance and peaceful coexistence in adaptation among the country's three major ethnic and religious groups. Other studies (e.g., Fossen, 2019; Lam, 2018; Penaskovic, 2010; Pickerill, 2006), agreed that polite utterances promote peace, justice, solidarity and non-violence towards self and others. Some associated the benefits of a sense of tranquillity with mental well-being (Milligan, Gatrell & Bingley, 2004), as well as the sense of peace, exhilaration and social harmony (Hall, 1993; Mbiti, 2018).

The tragic experiences and memories of the participants in this study might be considered as the main obstacles causing unrest and conflict that influenced their communications. However, we provide evidence that polite speech is the core of peaceful diplomatic communication and harmonious coexistence. The participants recognised that after the serious of violent events in their community, polite rhetoric led to peaceful communication, a sense of love for others and diplomatic relationships among various sects. The respondents also considered that politeness expresses the good relationships that prevail in social development among people, reviving the sense

of love and friendship that had been lost in the continuous conflicts in our cities. Brown and Levinson (1978) similarly sought to examine the construct of polite speech by looking at how various individuals in the community interact under its influence. Polite speech has provided a tool for analysing the positive quality of social relationships in communities in India, Mexico, the USA and England (Brown & Levinson, 1978; Félix-Brasdefer, 2008; Watts, Ide & Ehlich, 2008).

Given the definitions and interpretations of the participants for the definition of peace and built on their own experience, raises the sub-questions: What are the words that represents peace? Why do they think that these words represent peace? Do participants accept these words in their own case? Are these words formed from personal experience or belief? Do the participants believe that these words indeed represent peace? And why? These questions lead to the discussion of the second core theme that emerged from the data analysis.

5.2.2 The Words of Peace

Sociocultural researchers have claimed that the discursive process of learning and ways of reflection familiarise individual thinking and social communication through engagement in practical social investigation of language (Mercer, Dawes, Wegerif & Sams, 2004). Leach and Scott (1995) posited that making sense of people's words is related to their existing notions and perspectives. Vygotsky (1978) and many other sociocultural theorists (e.g., Daniels, 2008; Leach & Scott, 1995; Wertsch & Wertsch, 2009) who followed him affirmed the significance of utterances (i.e., words) and social interactions within society for the development of language in making sense of the world. Therefore, the findings that emerged from the narration of participants were reflected the above literature in their storytelling.

The participants' perspectives present a description of words depicting peace as the framework that emerged from their own beliefs and actual experience, as suggested by Vygotsky (1980). Wertsch (1985) emphasised that it is through actions or activities that meanings are constructed and therefore provide an analytic unit to language as used. In this study, it is the participants' actions, activities, perspectives and learning behaviours that provide meaning to their experience in Iraq which interpret the words that represent peace, the first objective of the study. The present research provides logical evidence of how the participants described the peace words which emerged from their beliefs and experiences, interacting to form their current perspectives. These perspectives differ according to participants' ethnic norms, language and beliefs.

As the findings indicate, the peace words that emerged from the focus groups and interviews were divided into eleven structural or sub-themes: altruism, dignity, forgiveness, honesty, love, mercy, motherhood, peaceful coexistence, respect, security and social justice. The peace word motherhood was highly raised in the two-focus group, dignity, honesty, mercy and social justice only in the interviews. These words produced an image about the pacific intentions of the Iraqi nation. In the following debates, the findings are discussed through their interweaving relations in daily communication and how coincide with previous studies.

The results show that the words indicate their impact on interaction in the community. We could lose a close friend if we do not pay attention to the words we utter. Therefore, language which indicates consideration for others is a moral act called altruism. Altruism means helping others without expecting any reward and was the first peace word identified in both the focus groups and the in-depth interviews. To the participants, it represented creating harmony and goodwill among people, as opposed to the discrimination rife among Iraqi sects and ethnic groups during the sectarian

crisis. Indeed, linking the concept of altruism to peace in order to promote the social relationships among civilians and is what the Iraqi nation needs.

The participants echoed that altruism is beautiful behaviour that increases the social ties among all citizens, whether they are various in language or nationality, as in the case of Arabs and Kurds coexistence in northern. Hellig (1991) confirmed that the paths of peace and altruism converge as the case of apartheid in South Africa; altruism binds people together through feelings of friendship, promote peace and solid social relationships.

As the findings indicate, to the participants altruism is one form of positive language. Tavares (2008) remarked that altruism stimulates peace towards normative and institutional participation in society. The participants, therefore, confirmed that the positive act and language of altruism are unconsciously inherent in individuals' behavioural and cultural in and depicts the real concept of peace.

At a higher level, the Arab participants considered altruism as representing peace as a religious act, evidence of how they make sense of their interaction with different ethnic or religious groups. Similar beliefs of the Kurdish and Turkmeni participants may be interpreted as the altruism of language. The literature indicates that altruism is involves a sense of forgiveness (Eibl-Eibesfeld, 1985; Khosravi, Hosseini & Yousefi, 2017; Oxford, 2013; Yousefi, Yusoff, Hanbali & Mirzajani, 2014).

Similarly, the word forgiveness represents peace according to the Iraqis' past experience. The participants considered the concept of forgiveness as the ideal solution to their past complex crises. The literature suggests that forgiveness is effective and relatively common in therapy to resolve social problems since it tends to reduce excessive anger and remove passionate obstacles among individual relations. The

expectation is that the people forge a deeper and more permanent peace in daily life as they are less angry; the tool of forgiveness generates reconciliation in their dealings (Enright, Knutson, Holter, Baskin & Knutson, 2007; Lin, Mack, Enright, Krahn & Baskin, 2004; Reed & Enright, 2006).

The participants agree that forgiveness represents noble feelings and inner peace of civilians. It indicates a positive attitude to reconciliation. This finding also corresponds to the literature (e.g., Baskin & Enright, 2004; Gassin, Enright & Knutson, 2005), arguing that forgiveness can tame people, natural commitment them to live in a peaceful way and guide them away from negative interactions such as racism, depression, thuggery, anxiety and anger. The participants echoed that forgiveness and honesty promote the willpower of civilians and guide them to be more patient; time strengthens the concept of peaceful coexistences and tranquillity in the minds of people; one participant of in-depth interview, for example, remarked that “*honesty* and *forgiveness* in people’s dealings will increase amity and coexistence.”

It has been suggested that life without love and knowledge would be life without any meaning; the participants reported that the word love depicts the real peace people felt in their lives. Participants indicated that the words love and mercy are synonyms representing peace, strengthening the finest human feelings as well as promoting the construction of knowledge in society. The female participants focused on the word love in promoting a cultural and emotional sense among the social groups and the peaceful behaviour of individuals. This finding supports with the study of Jaggar (1989), that the main authority of women is related to promoting the concept of love and emotion in a community; the woman is more emotional than the man (Buss & Schmitt, 2019). Indeed, the female group relate more effectively and deeply to the

concept of love than did the male group, although the latter emphasised mercy as a technique of forgiveness and coexistence.

The respondents agreed that the word love is the key promoting coexistence and coherence among individuals from all backgrounds. They connected it to creating the spirit of altruism. These findings are equally stated in Siegel (2016), that love generates inner peace and protects people from the setbacks of their daily life. Kopeliovich and Kuriansky (2009), in their study of the creative and expressive arts for tolerance and non-violence in Mexico, posited that the word love is related to the concept of peace. However, the majority of participants argued that the loss of love has reduced real peace worldwide.

As the finding indicates, the participants argued that the word love fosters the concept of tenderness and assistance that represents ideal peace among individuals. The respondents claimed that the word love represents brotherhood and family. Oxford (2013) portrayed the concept of love as one of the peace actions and depicted it as strong “affection between friends” (p. 46). As such, the present thesis expands the extant literature on the language of peace as seen through the lens of educationalists, moving beyond the context of communication.

Along with the sense of affection and love, peaceful coexistence is another concept illustrating peace words from the perspective of the Iraqi participants. Oxford (2013) considered peaceful coexistence as a necessary concept in narrating the stories from their past; the participants found indeed that coexistence was required after their tragic experiences. Iraq’s sects and religions include Islam, Kurd, Turkmen, Christianity, Yazdanism and Mandaeism. Accepting others under the umbrella of coexistence is one expression of dignity. However, rejection of religious extremism also represents peace,

humanity and reconciliation. For instance, one participant belongs to Turkmen sect, claimed that coexistence is to give up vengeance from other sects and build good relationships with others as the reconciliation between Turkmen and Arab that the participant witnessed in the north of Iraq.

The literature views peaceful coexistence as the basis of mutual respect, non-aggression, cooperation and all aspects of peace (Bano & Khalid, 2015; Mueller, 2018; Yunling, 2016). It demonstrated peaceful coexistence overcoming conflict in other parts of the world such as Colombia, Ecuador and Venezuela (Battaglino, 2012). The participants remarked that peaceful coexistence and dignity together represent the highest level of harmonious communication in a community. One participant used the analogy of a mosaic, which have had a long history in Mesopotamia and represent the union of colour and image to strengthen the social fabric, in other words the diversity of the Iraqi nation. This interesting viewpoint corresponds to Jiabao's (2004) view that echoed peaceful coexistence is radiates peace, especially following ideologic or ethnic violence as in India and Myanmar. However, promoting the peaceful coexistence alone will not capture peace unless citizens respect each other.

Indeed, the word respect did emerge as a peace word. The participants felt that peaceful coexistence and respect go hand in hand. Similarly, Sobek, Abouharb and Ingram (2006) argue that respect reduces the complex disputes among states and generates peaceful communication and promoting human rights. The participants claimed that respectful behaviour contributes to the maintenance of social learning and enhance interaction among people.

Some of the participants specifically referred to respect promoting peace towards the Christians and Yazidian sects, as [Islam] decrees. The word respect is the nearest concept to peace as it represents humanity and morality, which unfortunately were not practised toward the minority of Yazidi people of Mosul city in northern Iraq. This finding is supported by Beng (2018) study of Malaysian ethno-religious backgrounds: respect in multicultural and contributes towards peace building. Other authors link the concepts of respect and peace to coexistence (Chan, 1997).

A sense of security is another peace word, whose absence is one of the most important barriers to harmony. Participants related the word security to promoting permanent social communication and peace. For instance, the participants claimed that security is the first demand of people retrieving their psychological balance and human rights. On the other hand, they remarked that they were unable to communicate socially if there was no security in their cities. The need for security is especially connected to the role of women in Iraq; it is the starting point for their sense of inner peace. These findings are commensurate with the study of McKay (2004) that highlighted how women's tragic experiences exacerbate their sense of insecurity. The study of McKay (2004) which highlighted how women's bad experiences exacerbate their sense of insecurity and stressed that women's role in peace building is crucial in drawing attention to security and enhancing peace in the community.

The participants remarked that the concept of development and harmony emerged from the concept of security. They argued that the Malaysian community portrays the ideal of peace and harmony among people from three ethnicities coming from the sense of security that builds inner peace in a population. Many related studies agree that the sense of security plays a major role in promoting development and providing inner peace among individuals (Engel & Porto, 2009; Guarrieri, Drury & Murdie,

2017; Mynatt, Rowan, Craighill & Jacobs, 2001). The participants also see women as ‘peace-weavers’ in the community, supporting the view of the word mother portraying peace and engendering knowledge and tenderness. The literature also points to the mother as a source of sympathy, knowledge and peace (Jamison, 2004; Malti, Gummerum, Keller & Buchmann, 2009; Moravec, 2010; Wardlow & Curry, 1994).

The literature stressed that promoting social justice among people is paramount in achieving complete and lasting peace (Laplante, 2008; Meernik, 2005; Pankhurst, 1999; Sklar, 2003; Zimmerman, McDermott & Gould, 2009). These studies agree with the participants that promoting justice, harmony, equality, principles of a decent life, concord and peace in their cities will be achieved only if the government ensures social justice between sects and tribes. Given the framework of peace definition and words that illustrate the participants’ perspectives of their past experience, how does that experience prompt them to think about positive language in use?

5.3 Research Question Two: How do Iraqi participants narrate peace based on their experiences in the homeland?

5.3.1 Verbal Peace Language

The essential task of language is a form of interaction, where understanding and producing language transform the process of thinking to influence other people. Consequently, the interpersonal becomes intrapersonal. Thus, language liberates us from our immediate perceptual experience and allows us to represent the past, present and the future through our utterances (Lindblom & Ziemke, 2002). Based on this assumption, the Sociocultural Theory SCT places the centrality of peace in the study by adding a relational dimension of understanding and producing language which transforms the process of thinking to utterances representing the language of peace that emerged from the participants’ language-in-use of their tragic stories.

The present study explores the linguistic construction of the positive language-in-use for peace from the perspective and voices of Iraqis. Bakhtin and Vygotsky argued that voice involves the much more general phenomenon of “the speaking personality and the speaking consciousness” (cited in Yuen & Grieshaber, 2009, p. 27). The findings stress that language of peace empowers people to improve their behaviour with others and contract more effectively with disputes in the community. To uncover positive language from the perspective of Iraqis who had lived through such tragic times, the researcher asked participants to talk about their experiences to reveal the peace utterances or the language of peace emerging through their narration. Despite the accumulation of events and horrific crimes they underwent, they exhibited a strong desire to communicate in a peaceful manner with others.

These peace utterances contribute to the emergence of this textual theme, separately divided into six structural sub-themes: collaborative behaviour, harmonious communication, language of affection, optimism for a better future, peace-making and social homogeneity among sects. The textual theme of peace-making appeared only in the focus groups, while the language of affection and optimism were exclusive to the in-depth respondents. These sub-themes were woven together to build up a whole view of the Iraqis’ perspectives; their peaceful utterances reflected their search for peaceful coexistence. In the following discussion, the findings interwoven and compared with previous studies.

Collaboration emerged as the first component of the positive language in use. The finding indicating that participants had come to understand that people can live in a perfect harmony if they believe in the concept of cooperation, regardless of sect, religion, culture, tribe or nationality. The participants emphasised that after the war of 2014 with the terrorist groups, people should cooperate with each other, whether Arab,

Kurd or Christian. The literature confirms that the strategy of cooperation has a wide role in post-warfare peace building, as in the case of Kosovo and Croatia (Mockaitis, 2004). Deutsch, Coleman and Marcus (2011) argued that the language of cooperation reflects the ideology of stability among nations, resolving international disputes that breakdown effective relationships and communication.

The participants indicated that the Iraqis were unaware of the significance of cooperative language during the violent events; civilians could avoid complex struggles and respect the rights of minorities through their insistence on collaborative speech. They remarked that international cooperation and the concept of collaboration in itself plays an essential role in promoting peace building and respecting human rights. Such utterances are supported by positive language and an attitude of openness and peace to avoid violence. Ahumaraeze and Nwachukwu (2016) suggested that achieving cooperation amongst citizens involves the sharing of values, understanding each another, and agreeing to live and communicate in peace; disagreement turns to violence.

The participants developed feelings of internal peace, strengthened by residing in a country which they considered had ideal peace; the opinion of what is violence is likely to be changed by collaborative language (Gordon & Young, 2017; Krampe, 2017). In order to make sense of the participants' narration, the researcher referred to literature which highlighted the concept of cooperation/collaboration in building peace, in Colombia (Bergquist, Peñaranda & Sánchez, 2001; Gonzalez, López & Ávila, 2018; Steele & Schubiger, 2018) and Rwanda (Olayode & Ukeje, 2017; Paffenholz, 2005). It is clear that the participants believed in the concept of cooperation/collaboration as a key to avoiding future tragedy which represents the language of peace in their narration.

The participants looked at harmonious communication as a humanitarian process on which two groups reach a state of understanding with one another through the exchange of ideas and feelings. Hence, this is emerged as another form of peace language. The members of participants echoed collaboration was the foundation for encouraging harmonious communication in society. They agreed that it is the basis of their belief in preventing violence through harmonious interaction; wise, polite attitudes enhanced collaboration among people. This finding supports Miike (2007): harmonious communication is of great significance in constructing of peace and interaction, as in the case of a Chinese community. It is a central instrument in enhancing peace and polite behaviour in society (Rangkuti & Lubis, 2018; Syukur & Bagshaw, 2018).

More interestingly, the finding indicates that the process of harmonious communication among citizens with diverse backgrounds moved the participants to a meta-understanding of the need to develop harmonious interpersonal relationships. In this sense, this utterance emerged from their stories as peace language in use. It reflects Obono and Onyechi (2017) belief that the power of harmonious relations between the contenders serve as a model for peace development in any community, in their case in Africa. This finding also confirms that harmonious communication is serves the essential interest of civilians in social communication and provides an effective manner for peace and common cooperation.

Thus, the goal of harmonious communication in the community is a core of peace building which contributes to the establishment of a strong socially and internationally interdependent continuum. It also helps to create good relationships with others, away from hatred, grudge and violence. The participants' narration depicted the language of

love, tolerance, and affection that guided them to speak of the goal of ideal peace, adding to the vocabulary of peace language.

The term peace-making itself is another peace utterance that emerged from the participants' narration. It leads people to avoid disputes and violence through the sense of hope. Peace-making that gives rise to hope is one aspect of reconciliation to which the participants referred, especially after the post-conflict efforts of reconciliation during 2018. This result echoes Kaye Herth (1991), that peace-making is an instrument for creating hope, reducing violence and encouraging positive behaviour around the world. More recently, the study by David (2019) posited that peace-making builds friendship and security as well as emerge terminating conflict among people.

The findings are supported by participants' inclusion of the role of women in promoting hope; women are peacemakers in the community, illustrated by the part they played in Mosul city. Issifu (2015) highlighted the role of Rwandan women in promoting hope that created peace-making. Similarly, the inner hope of Iraqi women contributes to promoting positive views and communication among citizens, as they narrated. The feeling of peace-making also moved the participants from the unknown fear of the worst to longing for a better life. This sense matches the findings of Fredrickson (2013) who explored the role of inner hope in strengthening peace-making capabilities to change for the better, optimism and resilience to adversity.

However, the respondents believed that peace-making can create inner hope that brings harmony and avoid violence, as recent studies have indicated (Glowacki-Dudka & Baize-Ward, 2019; Krause, Krause & Bränfors, 2018; Walker, 2019). Thus, it appears that the ultimate aim of positive language from the participants' perspective is a strong desire to preserve their national unity, which can only be achieved by peace. Their

belief that peace-making creates inner hope is the best solution to put the violence and catastrophic events behind them.

Language of affection and optimism for a better future to the respondents represent looking forward. Seeking a positive attitude after the terrorist acts, people necessarily project feelings of hope supported by optimism and affection. They argued that the language of affection depicts the ideal of conjugal love. They also posited that it supports positive utopian hopes that increase good rapport. However, optimism is a positive trait that reflects good rapport and guides people away from pessimism in their daily lives as the majority of respondents narrated.

This view reflects the literature, which noted that affection and optimism predict the positive inner feelings that represent a lighter side of life (Seligman & Csikszentmihalyi, 2014). This added a sense of depth to the respondents that emerged as positive language in use to represent the language of peace from their stories. Although the present research did not find any relevant empirical study to back up the language of affection and optimism representing the language of peace, SCT states that affection and optimism are one of the communicative participation tools within neo-pragmatism that increases affection. In this way, Vygotsky's perspective focuses on people's actions through the use of education and physical tools as optimistic behaviour (Dunlap, 2010; Kozulin, Gindis, Ageyev & Miller, 2003; Osuna, 2000; Sundin & Johannisson, 2005), which in turn creates the sense of inner peace and affection among people.

Social homogeneity emerged as a peace word, strengthening coexistence and trust in society. The literature similarly indicates that social homogeneity promotes coexistence and encourages people of different beliefs and ethnic backgrounds to work

together regardless of their religion, race or nationality (Blommaert & Varis, 2015; Siemon, Becker, Eckardt & Robra-Bissantz, 2019). For the participants, homogeneity represents a source of social interaction as it portrays peaceful coexistence.

Moreover, the respondents also linked the crisis of sectarianism and the terrorist attacks to a lack of awareness of the importance of social homogeneity in their community. Although there is no empirical literature supporting these findings on social homogeneity as peace language, Oxford (2013) believed that the language of peace can be explored when there is social homogeneity, establishing peaceful coexistence.

5.3.2 Non-Verbal Peace Communication

Non-verbal communication emerged as the second component of the language of peace from only the focus group discussions. Non-verbal peace communication and/or language includes greetings and smiling. These structural themes represent peace gestures capable of reaching out to the hearts of others and giving hope and optimism.

The participants agreed that greetings promote good rapport and create friendship among people; they increase awareness of peaceful coexistence, depicting an important principle of communication, and represent inner peace. The Muslim greeting '*Assalamualaikum*' is a peaceful means of conveying the message of Islam and encouraging coexistence (Hassan, 2014; Hassan, 2011). In relation to non-verbal peace communication, a number of participants claimed that smiling also creates harmony, love and better communication.

5.4 Research Question Three: How do the Iraqi participants feel about the factors that can promote peace and peace language in Iraq?

5.4.1 Factors Promoting Peace Conditions

This section encapsulates the participants' awareness of the factors that portray peace and promote peaceful coexistence among Iraqis. The findings examine how the participants consider these factors as peace programmes that assist people to communicate and live in together harmoniously. After the chaos of almost two decades, the participants look on peace as a dream, although their stories indicate that they have hopes of achieving peace.

Applying a Vygotskian frame of peace education in a formal way refers to the social rhetoric of individuals (Wertsch, 1993), meaning a strategy encouraging people to talk about events and experiences from their own perspectives, to explore phenomena where the person is the expert, and to talk about it. This implies a peace pedagogy allowing differentiation, flexibility and openness in every respect. For Wertsch (1991), Vygotsky's theory is based on the conception that roles for learning and development are closely related to the specific sociocultural environment. Symbols serve as instruments for interaction and the transfer of cultural messages between people (Bronfenbrenner, 1979). Along with the present study and according to the socioecological perspectives, learning and practising peace factors take place through activities, social events and relationships in daily life (Hagglund, 1996).

The peace factors that emerged from the participants' narrations divide this textual theme into six structural themes: adopting the constructive dialogue, application of justice (only from the IDIs), enhancing scientific research, Holy Quran teaching (only from the FGs), supporting peaceful coexistence and wise leadership.

This first theme represents participants' strong awareness of the importance of sects/religions adopting constructive dialogue. Participants indicated constructive speech as a crucial medium of communication and coexistence strategies. They narrated that the primary goal of interaction is to convey peace messages and peaceful coexistence through enhancing constructive dialogue. This finding indicates the value of constructive dialogue, for reflecting awareness in their communication (Daley, 2007; Napiersky & Woods, 2018).

Participants' proposed adopting constructive talks so that civilians are able to accept and understand other and live in peaceful coexistence. Constructive dialogue is therefore a key enabler for promoting peace in daily life. As members narrates, without acceptance others and constructive language in daily life, it is virtually impossible to live in peace and communicate with others: the constructive dialogue is the root of creating coexistence.

Interestingly, participants' emphasis was on constructive language, the most visible aspect of communication. Participants highlighted on Quranic dialogue and teaching as promoting peaceful co-existence and guiding people to live decent lives and tolerate other religions or sects. For instance, one participant commented that: "There is no division of society into Sunnis and Shiites, Arabs and Malays ... the practice of Holy Quran teaching is the main guide to peace and good deeds in society." This matches the study of Badri (2004); adopting Quranic dialogue increases the vital coexistence and religious tolerance among people. All the research participants were Muslims and they believed that the Quran increased the tradition of peace building and acceptance of others. This opinion agrees with Abu-Nimer, Nasser and Ouboulahcen (2016), that Islamic discourse integrates constructive dialogue and human rights in peace building.

This consciousness led the respondents to associate peace with the ability to learn the rhetoric of peace language and interact in a harmonious way.

Dhir (2006) remarked that constructive rhetoric was another way of resolving violent sectarian and ethnic differences in Americans society. The participants pointed out that constructive discourse lies behind a real objective that calls for coexistence and a spirit of goodwill in a calm, non-derogatory manner in which all parties respect each other, behave well and do not accuse others. Currently, there is no empirical study supporting the present study's findings that adopting constructive dialogue is part of the language of peace, especially of victims; however, Lederach (1995) proposed that constructive dialogue can create concord rhetoric.

The application of justice was indicated as another factor strengthening peace in society. The respondents, for instance, highlighted that the application of justice between communities is in the first place seeking to stabilise and consolidate the pillars of democracy through the passage of necessary stages guaranteeing the rights of minorities in society. They agreed that promoting peace and maintaining the rights of minorities can only be achieved through promoting justice. Similarly, Scharf and Williams (2003) considered the application of justice as a useful instrument in diplomat relations for peace building, as in South Africa, Cambodia, Rwanda, the former Yugoslavia, East Timor and Sierra Leone.

The interconnection with promoting education has been noted in the literature as enhancing the social communication and peace (Harris, 2010). Galtung (2010) posited that peace studies aim to understand the complex violent situations, introducing coexistence and cooperation in the community. In a more comprehensive manner, Harris, Fisk and Rank (1998) focused on the intense wars in which Western Europe

and North America have been involved, claiming that university students and researchers pay insufficient attention to the problems caused by war and the role of scientific research in promoting peace and coexistence. The researchers also focused on the inclination of humanity to avert 'Armageddon' through studying peaceful means to resolve complex violence among people.

Participants' in the current study encouraged the idea of promoting peace studies and scientific research. Woodhouse (2010) concluded that peace studies helped in creating peace and harmony among individuals, as in the case of civil wars in Nigeria and the Balkans, as well as supporting local people to resist the civil conflicts in their country. They argued that promoting education is an organized process aimed giving the student general knowledge based on reality and looking for peace. In a similar vein, members of participants portrayed peace research as pioneering building peaceful cultures and behaviour and the core of peace-making amongst academics and practitioners.

The participants claimed that promoting scientific research improves social relations and awareness, counteracting ignorance and ideological conflict. For instance, one participant posited that without education the community becomes a jungle, the strong take the rights of the weak. By the same token, another commented that promoting education is the main way to strengthen social relationships and awareness. This finding agrees with the study of Chang, Yeh and Hsu (2016), who attested that peace studies add new dimensions and targets in providing internal resolutions to conflicting parties and promoting peace and coexistence through interpersonal forgiveness and reconciliation.

They also identified a gap in the knowledge about complex conflict situations and violence in many countries; hence, the present study offers solutions to questions that

have been neglected by prior researchers. In particular, the researcher focuses on factors that increase peace, seen from the viewpoint of people who experienced the horrors of war. The study presents insights into the language of peace among Iraqi victims as a way of avoiding violence and grudges which might have always been in the minds of those who have encountered suffering during the long-term wars and crises.

Participants also echoed good leadership to the requirements for peace, arguing that wise leader represent a model of practical wisdom that is the embodiment of peace for their people. Political disputes and instability reduce the peace and harmony in the community, while wise leadership will create and promote the peace. This perspective agrees with the literature, that wise leadership in the strategic decision-making involves a more general interpretation of the fundamentals of leadership in avoiding the war; a philosophical approach to wisdom in leadership creates harmony in the community (Küpers & Statler, 2008; Peltonen, 2019).

Members also agreed that good leadership is a strategy helping people to make sense of peace and stability in their lives. This perspective is congruent with what Singh (2016) pointed out, that is, wise political leadership is the key to maintaining peace and has a vital role in promoting communications with other nations. Sanders (2017) argued that the first goal in achieving peace in any community is good leadership. That is, wise political leadership is considered by both the research participants and other authors as promoting peace in the community.

Supporting peaceful coexistence is another peace factor that emerged from the present study and the respondents in particular noted that such factor is the key to consolidating all sections of society in the framework of justice, equality and friendship. This finding

adds an interesting perspective, that is, coexistence creates harmony and peace among civilians; as one respondent commented that supporting coexistence with other sects, whether Muslims or not, represents peace ... like the Malaysian fabric [social cohesion] and how they live in peace and cooperation. The participants indicated that enhancing the coexistence among people is one of the substantial factors that increase peace and friendship especially after the tremendous tragic actions that the Iraqi nation witnessed. This standpoint reiterates the literature that supporting peaceful coexistence is the first priority in building peace and an essential complement to effective relationships (Heikkurinen, 2017; Michaud & Schaden, 2017).

5.5 Summary

The findings of the present study reveal insightful information about the linguistic construction of the language of peace seen through the lens of Iraqi victims. The findings are categorized into (a) peace description divided into definitions and words that reflect peace; (b) the narration of peace involves both verbally and non-verbally peace language that represents the positive language in use which arise from their narration; like: harmonious relations, affection language, optimism and social homogeneity; and (c) the factors that increase peace conditions and peace language that depicted the positive vision of their reading to the events such as adopting the constructive dialogue, wise leadership, promoting educational language, and peaceful coexistence. In addition, the results reveal certain emerging stories from the focus group and interview sessions that enhance the participants' peace understanding and were the main reason of the study objective. These outcomes pull the respondents to embrace the positivity and civility in their interpretation and analysis of the events. The following chapter provides the limitations, conclusions and implications of the present research.

CHAPTER SIX

CONCLUSION

“Language is a resource for making meanings, not something we turn to when we have worked out what we are going to say” (Hyland & Hyland, 2019, p. 175).

6.1 Introduction

In exploring the language of peace, it is important to understand how it works and interpreted given that language is the main resource for making sense of people's narrations in their daily communication (Hyland & Hyland, 2019). The preceding chapters have attempted to demonstrate that the construction of a peace language encompasses a wide scope as shared by the participants. It covers a range of linguistic, ethnic, cultural and positional ties and transcending political and social boundaries. The chapter also reflect on the definitions of the language of peace as the study reveals, the implications and limitations. It also discusses future research studies and ends with a summary of the chapter.

6.2 Making Sense of Peace Language: A Reflection

Making peace requires further active investments, constructive language, wise leaderships and even influential educational values as evident from the narratives. People must have rights to respect and love everyone including the religious groups as they belong to different backgrounds, perspectives, sects, tribes, cultures and ideologies. In this regard, there is a fundamental moral requirement to enhance ‘positive discourse’ that increases the art of diversity among nations.

Linguistically, the language of ‘peace’ itself is very much loaded given the fact that the word peace can be uttered in many languages. In relation to the study objectives, it is argued that the language of peace can mean expressing one’s self clearly in interaction but without hurting others’ feelings or having polite language verbally or non-verbally as shared by many scholars (Olivero & Oxford, 2019; Oxford, 2013). Even though actions can be louder than words as the saying goes, using harsh words can be damaging to one’s reputation or credibility as is the case of many politicians or party leaders. For instance, the words of Mr. Trump about refugees as shared in chapter one, as well the statements made by some voices, in 2019, calling the peaceful demonstrators in Iraq (i.e., starving revolution) as “rioters”, where the latter consider his/their statements as an explicit call to quell the protests.

Today, consequently, there was such rhetoric accompanied by impolite gestures, screams, impoliteness and cruel words that leads to chaos, conflicts, sectarianism, displacement and physical violence. These might probably be the main reasons that lead many people to lose their future, loved ones or even own lives. As evident, the use of language that indicates happiness, sadness, harm and harmony among others is being reinforced by the social media. These virtual spaces, for instance, *Facebook*, *Twitter*, *YouTube* and *Blog* play key roles in human communication today as these virtual realms can disseminate information or messages very quickly and they can remain for as long as they are not removed. For this reason, the users of language must be responsible for the selection of the vocabulary, symbolic messages such as the emoticons given that such acts of discourse in social interaction can instil the social and religion tensions.

Looking back, the researcher managed to pursue the study on exploring the language of peace in the peaceful environment of Malaysia unlike in his country, Iraq. The peaceful atmosphere assisted the researcher in capturing stories (i.e., outcomes) from the victims that they might have been unable or unwilling to give if they were in their homeland. Understanding the language of peace should be pursued among all those who favour peace, in particular, researchers. The researcher feels that he also has made sense of peace; how it is defined and made sense of linguistically and non-linguistically. Therefore, the general audience of this study should be everyone who aims to understand of how words can convey positive or negative emotions. The specific audience should be those who have been affected by war or internal conflicts.

The findings gave the researcher many insights into peace description, the language of peace and the factors that encourage stability and harmony among Iraqis. From the conscious use of appropriate language in harmonious communication (Harun et al., 2018), the respondents who come from different cities in Iraq discovered their ways of enduring the tragedy by sharing how they feel with others from the same group and those who befriend them in their community. Furthermore, the researcher witnessed how the Iraqi respondents have become positive and optimistic in their rhetoric due to their living in an environment that lack the discrimination or incitement language.

Positive discourse should lead to positive feelings and in turn, can help create a positive environment and harmonious communication per se as the outcomes indicated. We can still be critical and express our feelings. For instance, people might choose to use and conduct a peaceful demonstration but without accusing others (no physical fights). Similarly, the very word, 'peaceful' indicates an element of calmness

and no violence. People can agree to disagree with acts of civility and politeness. As some scholars reminded us, we should be critical of the vocabulary we use in delivering intentions (Davis, 2008).

Through language, individuals are able to publicise their aesthetic emotions, converse about their philosophies, reveal their social and cultural views and even personal values to others. With regard to this, 'language', if used responsibly, can be a tool to unite people (at least in establishing rapport as is the case of Mr Mandela with the prison guards) when they understand and realise their real existence (Calle-Díaz, 2019).

Language can also cause hatred among people if people have disrespect for others due to differences in ideologies and cultures to cite some. This also reminds us of the significance of the power of discourse, regardless of how it is interpreted. Contrariwise, if the people do not understand the importance of effective language use and do not demonstrate the respect for each other, it will be challenging to foster a sense of unity among people and nations. Friedrich (2012) posited that language use plays a major theme and the vehicle in the peaceful communications of people. The role of language use is remarkably and vitally needed in building effective interactions. It thus requires us to make sense of any utterances that we encounter carefully. Language is, consequently, also an act of social practice; language defines what we are and who we are as individuals and where we come from. The language we use influences others and vice-versa as reflected in the narratives that relate to the study objectives.

In this case, the influence of language in use is also undeniably unusual both for preserving harmony among nations or damaging a peace situation. Hence, Severson and Bankston (1995) posited that “[t]o break the cycle of recidivism and to advocate for victims’ rights, mediation has resurfaced as an alternative to incarceration” (p. 687). The researcher argues that to stimulate peace language through mediation is to promote the peaceful means that creates cohesive communities. Through mediation, we offer solutions to the crises by a neutral, objective third person-the mediator, who facilitates problem definition and solving by using a variety of peaceful communication techniques.

The concept of peace has been almost forgotten since the American occupation of Iraq, so it is both challenging yet enriching and increasingly significant to promote the language of peace in daily Iraqi life (Salah & Harun, 2019b). The crises and suffering of the Iraqi nation are considered to have been influenced by the social diversity in the community with people still facing internal conflicts as this thesis is written. The people in the war zone may have not been accustomed to discussing peace or peace language in their daily life and communication due to the unstable situations. More recently, along with above view, Asmer, Othman & Moorthy (2019) argued that the problems in Iraq through the decline of dignity and freedom of lay people make the state and described as “an almost failed state” (p. 100). For sure, people most often take for granted the significant role that language plays in conflict situations (Nelde, 2010). To echo Nelde (2010), “[L]inguistically, conflict between different ethnic groups often results from language contact. Problems viewed as political, economic or sociological in nature are often actually rooted in linguistic conflict” (p. 33).

The impact of language and events certainly lies on the lens of the beholder. If the individual has not witnessed war or been a victim of war, the way they describe it will differ. It is contextual that presents the narratives rich in detail, the vibrancy of their storytelling, past experience and imagined future events based on their past experience retrieval, as well as subjective. Narratives depend on the narrators' encounters and the ways in which these are constructed. They make sense of the details from their emic perspectives. Indeed, sensemaking is rationalised and emotions are personal to echo Weick et al. (2005).

The opportunity to narrate experiences freely made the Iraqi respondents in this study aware of the essentials of the language of peace given that they currently reside in a peaceful environment. As attested by one female participant: "... peace language that is felt here [Malaysia] and the daily use of kind words by people guides me to be positive ... makes a lot of difference to me ... the art of smiling ... we hope to live as they live." Such narrative creates feelings of sadness for the person whose country is not peaceful (and for the researcher also) and happiness that she finds an act of smiling is making a difference which many might take for granted. The researcher shares this sentiment, or mixed feelings about having a place where people attempt to embrace differences. Essentially, harmonious communication and cooperation play substantial roles in drawing people together, or uniting people.

In line with the above sense, Oxford (2013) argued that "[s]peakers of the language of multidimensional peace ... are often considered 'ordinary' people, but they are actually extraordinary" (p. 22). The researcher concurs with her here as he views the

respondents as extraordinary. They opt to partake in this study and make sense of peace which they rarely have the opportunity to talk about and deliberate openly.

Positive language that the outcomes exposed, enables people to solve their problems, at least, through acts of deliberation, discussions among others and enable them to live in peace and dignity. The polite interaction depends not on the power of communicator. Rather, it depends much on the content of discourse or the message to convince others in their opinion. Therefore, there is a need for Iraqis to use a language that make sense and fosters their identity, their social weft and creates unity for diversity of their religious beliefs and cultures as revealed by the participants.

6.3 The Implications of the Study

In relating the discussion to the study objectives, there are several reasons for the need to have or embrace language that draws people together, not pull them apart.

First, embracing polite language helps to create awareness of and enhance peace in people's daily communication. The practice or teaching the language of peace has been taken for granted and has not been emphasised among Iraqi students. In this regard, it is crucial to focus on polite, endearment and good language and to encourage everyone in general and more specifically, all Iraqis to practise this language in their community.

Secondly, we should have a firm belief that we can change things for the betterment of the society. If we can cultivate a desire in ourselves to promote peace, we will find a way to achieve peace situations. We must persuade administrators to provide support for peaceful coexistence in people's daily lives through the use of proper and appropriate language that encourages people to move towards that. If there is a proper

hospitality language between hosts and guests (Blue & Harun, 2007), there should be an emphasis on language of peace.

Thirdly, the study will contribute to the awareness of educating people about peace language and the peace language conception in the society. Importantly, it can help the Iraqi students to learn the positive words that enhance the meaningful coexistence and love among Iraqi individuals. University teachers can increase and raise the learners' awareness of non-violent language of interaction.

In terms of positive language, the study demonstrates that the participants have been optimistic that they will one day have peace in their country. Peace as a concept should denote positivity and civility. The respondents, in the study, felt inspired and was inspired by the researcher's strong desire to promote peace after being involved in the tragic events. As posited by Salah and Harun (2019b), "[it] is timely that we bring about change in the education by understanding, deliberating, promoting, and embracing the language of peace ... in today's digitized world" (p. 178). Hence, it appears that positive language in use through peace or harmonious communication is based on not only the exchange of feelings and polite words among individuals. Rather, it should also be based on how people make sense of the words they utter, be it politicians or ordinary persons.

In the multicultural and multireligious digitised world, tragic events can result from the nations' inability to adopt positive language, accommodate different faiths, or at least love each other and discover the goodness in people regardless of their diverse backgrounds. To echo Harun and Din (2017), "[t]he image of a leader ... is always in

the eyes of the beholder. If the impression we create is good, then intrinsic motivation drives within the person to be a good leader” (p. 336).

To echo Amir al-Mu'minin Ali Bin Abi Taleb, “التسبي على لفظ وإن ضاق عليك لا جواب” (Do not offend others by your language, even if you are forced to silence). With knowledge and well-chosen language, people can be positive. Every philosophy, linguistically, (e.g., Islam, Christianity, or Confucianism) has positive words for the maintaining inner peace. Global peace can only be achieved through internal peace and internal peace is a legitimate demand ordered by Allah, as mention in al Quran (Surah al-Shu'araa': verse: 88-89) “﴿٨٨﴾ إِنْ مِّنْ شَيْءٍ إِلَّا مَعَهُ رَاقِبٌ عَلِيمٌ ﴿٨٩﴾” (i.e., The Day wherein neither wealth nor sons will avail (88) Except him who brings to Allah a qalb Saleem (89) [pure heart]). Hence, the polite speech comes from the heart and the easiest way to get to the friendliness of people.

The research data indicate that positive language in civil communication hinders people's proclivity to violent rhetoric; it melts the iceberg of difference and dispute. Hence, our understanding of common communication requires adopting a positive manner of speech that everyone can follow. Only those who are part of the contextual situations can make their voices heard. They are the insiders and those who have suffered as the result the events.

6.4 Limitation and Future Research Studies

The present study was confined to exploring the construction of peace as a dynamic concept, its meaning and related factors among Iraqi war victims only as the objectives of the study.

Exploring the use of good, optimistic language that denotes peace or enhances peaceful atmosphere should be the future research agenda in building and nurturing a society that embraces polite talk and hospitable language among its people. Thus, everyone should be more mindful of the language use in daily situations (Salah & Harun, 2019a). Many of the previous studies focused on war rhetoric in Iraq through a variety of media and politics (Aldeer, Howard, Martin, Alkadhimy & Kamarudin, 2016; Gangamma, 2018; Tabatabai & Esfandiary, 2017). To contribute to the field of language and perhaps understand peace, this research has explored the linguistic construction of peace language, words and factors that can assist other researchers to explore more understanding of other war victims in other situations.

The qualitative methods of using group discussions and interviews are considered appropriate as they enable the researcher to obtain a large amount of valuable material (Kumar, 2011; Taylor et al., 2015). The research provides rich data about peace description and how university students and teachers engage in promoting peace utterances. The study participants come from various backgrounds, which directly promote in-depth understanding of how they view peace by broadening the dimensions of the language of peace. This approach also leads to a critical awareness of the individuals' beliefs and desires in the society. Hence, future studies should also involve other groups (i.e., both Muslims and non-Muslims, Arabs or Kurds) from various contexts, in particular, conflict-war zone areas.

Additionally, the study of Islamic messages as cultural influences in promoting and creating peace language is intriguing, but to date, remains under-researched. The teaching of the Quran has great potentials for positive communication which can be

embraced fully by the Muslim societies in conflicts areas. In the realm of general education, proper language use and awareness of other cultures are still lacking in many areas, in particular, understanding the language of peace.

While scholars are proposing the use of convinced language in weaving harmonious communication (Oliver & Oxford, 2019; Oxford, 2013), schools and universities should take every opportunity to present the positive elements that promote peace language, in daily communication. For instance, it is needed to understand how educators and therapists can help traumatised children cope especially those who witnessed displacement due to the war with terror groups with their verbal statements or even their hurtful or threatening drawings. Therefore, more thorough exploration is needed about the sensemaking of language of peace and its consequences among the Middle Easterners especially involving vulnerable populations in Iraq and Syria, for instance, the discourse community of widows, children and mothers.

Further research might, therefore, involve university administrators and politicians in understanding and promoting the role of peace language, giving ordinary people a chance to engage in peace study. University administrators and policy-makers can make use of the research outcomes to increase the practice of positive language-in-use among students and other individuals and set plans to cultivate the language of peace and polite expressions in educational programmes for teacher training purposes.

Based on the findings, some practical approaches to promoting peace and stability are proposed, including adopting constructive dialogue in the social media platforms or forums, encouraging peaceful coexistence, promoting education and wise leadership training that pays attention to language use. Hence, it is strongly recommended that

educational and university administrators reconsider the teaching programmes that lack peace language. More efforts need to be done to motivate students to be positive in their utterances, provide teachers with peaceful curriculum training and ensure a conducive peaceful teaching environment particularly in Iraq. The subject about peace education should be further strengthened and made clear.

As the researcher writes these lines, the people of Iraq have been and are protesting towards the government which indicates that within the same nation (Iraqis), people still have violence and are still being marginalised. As such, educational administrators are strongly urged to provide a constructive and supportive dialogue for effective interaction to happen which should consider positive etymological of words, non-violent communication or peace language to be used. Language of peace should still be embraced by deliberating on what is peace language and factors that promote these as this study attempted to share.

The data from this research can be used to formulate a questionnaire for understanding peace language among a wide range of students and teachers in Iraqi higher institutions. The data from focus group interviews and in-depth interviews contribute to providing insights into the language that demands careful scrutiny of its features and pertinent role in education and social media in particular. Hence, if peace is the goal in life, then people have to begin by embracing the language that reflects peace or good intentions.

6.5 Summary

This thesis has discussed the research work on making sense of the language of peace from the lens of Iraqi postgraduates and academics studying and residing in Malaysia.

The insights lead into pertinent observations shared here. The Iraqi respondents have high hopes towards embracing not only positive utterances, but also, peaceful coexistence among different ethnic groups. Despite the tragedy encountered, differences in faiths remain a concern that can be overcome in making sure that the Iraqi nation will one day unite, and hopefully, among all diverse people in the world. To enable such stable situation, people should attempt to resonate with effective communication that encourages well-bred language. Violent communication and discrimination against everyone especially, the minorities be it for whatever reasons should always be rejected. Rather, peace talk should be embraced and encouraged in all possible platforms and deliberated to minimise feelings of insecure about culturally diverse others and to enhance the feelings of respect and care for everyone.



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Appendix A

Invitation to Participate by E-mail

Dear Sir/Madam

I am Ali Salah Salman a PhD candidate in the School of Languages, Civilisation and Philosophy in Universiti Utara Malaysia (UUM). My research title is, “Making sense of the language of peace: Its meaning in Iraqi war victims’ narratives”. If you would like to participate in this study, I appreciate your assistance.

Please specify a suitable time and place to meet.

Thank You.

Ali Salah Salman

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Appendix B

Participant Consent Form

I have been asked to participate in the research (focus group discussions/in-depth interviews) on the construction of the language of peace seen through the lens of Iraqi people (victims). I understand that this is a voluntary act and there are no right or wrong answers.

I agree to participate fully in the session.

Participant Name:

Respondent Code/Pseudonym:

Signature:

Venue:

Date:

Appendix C

Interview Questions

1. How do you describe/understand/define “peace”?
 - a. What are the words that are related to “peace”?
 - b. Why do you link this with peace?
2. Can you tell me about your past tragic experience in Iraq?
 - a. How do you feel after each tragic action?
 - b. How do the actions impact your daily interaction with people?
3. Do you think we should do research about peace language?
4. Do you think that Iraqis are able to achieve peace after all the tragic events that people witnessed?
5. What are the factors that you think are workable in creating/promoting peace among Iraqis? Why?
6. Do you have any other points to share about peace or peace language?

Thank you very much for participating in this interview/study. If you would like to do follow-up encounters, or clarify your responses, please let me know.

Source: Adapted from Harun (2007).

Appendix D

FG1 and FG2 Discussions: Transcript Samples (Arabic Language Version)

لمشاركة 3 – مجموعة لتكوي ز1:

لأسلم موت حتى بل الخلفات ... إذ اني تال باب احث انتظلي على ال حدانك تيت حدنق يلدنا ... أي أن الناس لم ينجسوا
بمبدأ القراءة الدقيقة لآل في اللاتي حثت ---- من عم ، يجب أن ال يكون [ال عراقيون] فخرتهم سر عني في تك خاذ
القرارات أو من ع أوت في فن مط معين من المشكلة أو ال وضع الذي يمدد الناس إل جماعات ال هيبة [ك ماشدنا] [م
حدنق يلدنا أس يال ططية ل عام 2006 و 2008 نيل شيعة ال سنة].

لمشارك 10 – مجموعة قلاتك ي ز2:

من ب طية القرآن الكريم حتى ن هلي قسورة الناس ال يوج ش يء نيل نقي م لم يت دعاء ال ال سنة والشريعة ، ال عرب
وال ملهين ، نقي ال طلق ي جب أن يظمر الإسلام بل ه م م ا ر سة من خلل نقي ل ط القرآن الكريم هي دليل الحية
ل س ل هية وال عمل الصل في ال م يت م ع. نقي هذا النحو ، أود أن أقول إن هذا ال عمل ي عززل أسلم إذا ما بيناه
[ال عراقيون].

Appendix E

FG1 and FG2 Discussions: Transcript Samples (English Language Version)

FP3-FG1: *Peace is the avoidance of disputes ... if you [researcher] are looking to events that take place in our country ... which is, the people did not follow the principle of carefully reading the actions that took place ----, yes, they [Iraqis] should not be reckless in making decisions or prevention or mitigation of a particular pattern of problem or situation that threatens the people [religious groups] as we have witnessed [what happened in] the sectarian [tragedies] of 2006 and 2008 [among Shia and Sunni].*

MP10-FG2: *From the beginning of Holy Quran to the end of Surat al-Nas there is no such thing as the division of societies into the Sunnis and Shiites, Arab and Malay, at all. It [Islam representing peace] has to be shown that the practice of Holy Quran teaching is the guide to a peaceful life and good deeds in society. As such, I would like to say that this factor also promotes peace if we [Iraqis] practise it.*

Appendix F

In-depth Interviews: Arabic Transcript Samples

الكل ما تلتقيت يتخمس أوتشغل لاسلم هي حب المساعدة ، حب آل خرين ، حب الصنقاء ، حب الأقارب ، حب الناس ، حبال حيدران ، حبال وطن ، حب ألمم آل خرى فلأض لكل م قت تخس لاسلم من وجهه ظري هيال حب.

(المشارك 8)

بم أن نقا قون شركل علمش أن الوضع عال ملي فاك قهيال عراق [فإن المطلب أول لل الناس مولق ياداةال حيدة
ول لمي مظ جن بال م صويالقتي جلب أساة الإله باليتي تشرت لقي ملقنا ال بقم اعلي سنوات عهيدة لك مواطن
، نعر أن مولق ي هي تشجي ع لاسلم من خلل أن كون قلاذا حيدا ، سوا غي بيبيتي أوفيال جامة في لمكان
عالي.

(المشارك 2)

لاسلم موال خطابالت علن يي س لوكالت واصل لبيد الن اسلم عي شفي مذل حياقب مدوء ... اعلم الما لغات عاوي قبين
لطن حاي اسحق ودهم لى التاكت فف يبل غلب على صعبات مذل حياة تخرج بال نموش التاكت ي تشرت لقي على ألبم
، أو أن لي لم أن تقول لغ لاسلم ال خصل قهم.

(المشارك 14)

Appendix G

In-depth Interviews: English Transcript Samples

The words that reflect or represent peace are love of assistance, love of others, love of friends, love of relatives, love of people, love of neighbours, love of homeland, love of other nations. The best word that reflects peace, from my point of view, is love. (Male Participant 8)

Since we are generally concerned about the current situation there [in Iraq], consequently, the first demand of people is good and wise leadership in order to avoid the nepotism which brings the tragedy of terrorism that impacted our social weft for many years. As a citizen, I feel it is my responsibility to encourage peace by being a good leader, whether in my home or at the university, my place of work. (Male Participant 2)

Peace is the cooperation rhetoric and communication behaviour among people to live in this life with tranquillity ... adopting the cooperative language among victim will lead them to join hands in overcoming the difficulties of this life and to avoid the skirmishes that impacted even their politeness, or I can say their peace language. (Male Participant 14)

Appendix H

Coding Sample

Transcript	Coding (theme)
FG1-P3 <i>Peace is the <u>avoidance of disputes</u> ... if you [researcher] are looking to events that take place in our country ... which is, the people did not follow the principle of carefully reading the actions that took place ----, yes, they [Iraqis] should not be reckless in making decisions or <u>prevention or mitigation of a particular pattern of problem or situation that threatens the people</u> [religious groups] as we have witnessed [what happened in] the sectarian [tragedies] of 2006 and 2008 [among Shia and Sunni].</i>	avoidance of disputes (<i>descriptive code</i> of peace definition), prevention or mitigation of a particular pattern of problem or situation that threatens the people (<i>interpretative code</i> of peace definition),
FG2-P8 <i>I would like to say that peace is enhancing the concept of <u>harmony, love and friendship</u> or also is smiling. Only <u>smile for others and I see this beautiful symbol</u> here [Malaysia] and it is also depicted in the attitude as well as polite ... behaviour and the morality of this nation [Malay]. This is what we need. <u>Smile is a key for many positive issues</u> that people suffering for.</i>	harmony, love and friendship (<i>descriptive code</i> of language of peace), smile (<i>interpretative code</i> of language of peace)
In-depth Interview-P5 <i>I assert that if there was security and stability in any place in the world, there is no doubt that it is a motive and a sign of progress and <u>supporting scientific research</u> in that country ... the nearest example to us is Malaysian society. Their <u>economic and educational development</u> started only a few years ago, but Malaysia now is one of the stronger and more developed countries in the world because <u>they supported this field</u>. This is what we need in our country, as a key that promoting peace.</i>	supporting scientific research (<i>descriptive code</i> of peace factors), economic and educational development (<i>interpretative code</i> of peace factor).

Appendix I

Thematic Map Sample

