

<http://dx.doi.org/10.17960/ell.2024.30.3.005>

## Advancing Peace Linguistics: A Holistic Approach Integrating Galtung's Theories and Linguistics\*

Jocelyn Wright (Mokpo National University)\*\*

Francisco Gomes de Matos (Universidade Federal de Pernambuco)\*\*\*

Younghee Cheri Lee (Mokpo National University)\*\*\*\*

Wright, Jocelyn, Gomes de Matos, Francisco, and Lee, Younghee Cheri. 2024. **Advancing Peace Linguistics: A Holistic Approach Integrating Galtung's Theories and Linguistics.** *English Language and Linguistics* 30.3, 83-103. Peace linguistics (PL) intersects the fields of peace studies and applied linguistics, and peace linguists have recently begun to research, raise awareness about, advocate for, and teach linguistic aspects of peace. However, PL is still emerging. With this paper, we attempt an explicit rapprochement between the disciplinary fields by uniting Galtung's work on peace and violence with linguistics. We begin by defining key concepts related to applied linguistics and peace studies and contributing a holistic model of peace, which serves to situate approaches to comprehensive PL, positive and negative, along a continuum. We then expand Galtung's typology of violence to propose a corresponding typology of peace, linking his types of violence to peace equivalents as well as linguistic phenomena. For illustrative purposes, we next provide examples of positive and negative PL activities corresponding with linguistic phenomena. In doing so, we highlight connections with other disciplines, showcasing the transdisciplinary nature of this field. Finally, we conclude with a discussion of the value of these contributions while acknowledging the limitations of this theoretical paper and propose directions for future research. In trying to avoid a violentology perspective, this paper also foregrounds peace, both in word and deed.

**Key words:** peace linguistics, positive peace, negative peace, holistic peace model, comprehensive peace linguistic approaches, peace typology

---

\* We are grateful to our anonymous reviewers for their kind and helpful feedback.

\*\* First author, \*\*\* Second author, \*\*\*\* Corresponding author

## 1. Introduction

Despite the often grim portrayal of human nature, peace may be more prevalent and violence less inevitable than commonly believed (Sponsel 1996, 2018). As Sponsel (2018:278) asserts, “The scientific evidence accumulating over several decades proves beyond any doubt that nonviolence and peace are natural, ubiquitous, and normal in the human species.” Undeniably, peace, as both a process and an outcome, is a necessary and worthwhile real-world project of perennial importance and relevance (Galtung and Fischer 2013) that merits pursuit.

Especially, since the 1960s, peace studies and related areas (e.g., peace education, peace psychology, etc.) have taken up this challenging task (Gomes de Matos 2002; Friedrich 2007, 2019). However, as Friedrich (2019:117) reports, “little has, to date, been done to account for the linguistic aspect.” Despite having been lexicographically defined by Crystal in *A Dictionary of Language* (1999) and having even longer disciplinary roots (Gomes de Matos 1987; Janicki 2015), *peace linguistics* (PL), a field with peace as its explicit focus and value orientation, is still considered by many to be nascent or emerging (Friedrich 2007, 2019; Gomes de Matos 2018; Wright 2019). Because this recent interdisciplinary branch is still unfamiliar (Janicki 2015) and “work at the intersection of language and peace is not often taken into consideration neither within linguistics nor between applied linguistics and other areas of knowledge” (Friedrich 2019:114), it seems necessary to discuss what it is, where it stands conceptually, and some possible approaches to illuminate transformative pathways.

After providing an overview of key concepts related to applied linguistics and then to peace, particularly from Galtung’s (1969, 1985, 1990, 1996) viewpoint as a pioneering peace and conflict studies researcher<sup>1</sup>, the purpose of this theoretical

---

<sup>1</sup> Among many achievements, Galtung (1930-2024) founded the Peace Research Institute Oslo (1959) and others, established the *Journal of Peace Research* (1964), presented and published extensively, founded the TRANSCEND network (1993), offered peaceful conflict transformation trainings worldwide, served as a consultant to United Nations agencies, mediated international conflicts, and earned many accolades including a Right Livelihood Award (1987) (Galtung and Fischer 2013). He is considered by many to be the father of peace and conflict studies.

paper is to present a holistic model of peace, which serves to situate approaches to PL along a continuum, and an expanded typology that provides illustrative examples linking peace and linguistic phenomena. A dual aim is to promote approaching PL without adopting a violentology perspective (Muñoz 2001; Muñoz et al. 2005), an orientation emphasizing violence despite a desire for peace.

Thus, to systematically explore the intersections between peace studies and applied linguistics and, thereby advance PL, this study addresses the following research questions:

- (1) How can linguistics integrate Galtung's theories of peace and conflict to identify areas of/for peace linguistic research, policy, education, and action?
- (2) What are examples of PL activities, and how do they connect with work in other disciplines?

These questions are crucial in clarifying approaches within PL and emphasizing their significance in various scholarly contexts. This study aims to significantly contribute to developing and recognizing PL as a distinct and valuable discipline.

## **2. Conceptual Foundations**

PL intersects the fields of peace studies and applied linguistics. By way of introduction, first comes a brief presentation of relevant understandings of the latter and its object of study. This is followed by a short summary of peace studies and a conceptualization of peace, which entails a preliminary discussion of violence and conflict for, as Galtung (1996:32) puts it, "peace studies presupposes violence studies." This leads to an overview of PL and a description of proposed approaches.

### **2.1. Language and Its Applied Science**

As simply defined by a pioneering peace linguist, Gomes de Matos (2009,

2012), the science of human language, *linguistics*, involves the study of language, as a complex (and we add dynamic) cognitive system of communication creatively employing universally shared symbols, and languages, as specific worldly manifestations usually reflected in spoken, written, or signed interactional use for diverse purposes (e.g., psychological, social, cultural, educational, economic, political, spiritual as well as ecological). Additionally, following Gay (2008), language is a powerful social institution which shapes thought and action but is open to interpretation, which means users have choices (agency) about how to use it.<sup>2</sup>

Besides language use (discourse), its effects, and implications, *applied linguistics*, principally concerned with real-world language problems, studies language users and speech communities, their attitudes, and sociocultural contexts (Friedrich 2007, 2019; Grabe 2010). Through observation, description, and action, the field can contribute to the resolution of these problems (Friedrich 2007). Since violence is a real-world problem which involves language, a peace-focused science of language is well-positioned to contribute to peace.

## 2.2. Peace Studies and the Dynamics of Violence and Conflict

For its part, *peace studies*, also an applied social science, sets out to examine “the conditions – past, present and future – of realizing peace” (Galtung 1969:183) empirically, critically, and constructively (Galtung 1985, 1996). Importantly, peace studies is concerned with “*peace by peaceful means* – not by violence” (Galtung 1996:63). Since however, according to Galtung’s transformative view, peace is often opposed to war and, more generally, violence, understanding this concept is an appropriate starting place even if, by adopting a peace lens (Friedrich 2019), it is not intended to be the ultimate focal point.

As defined in Galtung and Fischer (2013), *violence*, or the threat, real or imagined, thereof, involves preventable hurt or harm caused by failure to satisfy basic *human needs* resulting in physical, mental, and/or spiritual suffering. The

<sup>2</sup> As Friedrich (2007) repeatedly notes, language is not a weapon. Rather, it is an instrument/tool which individuals or groups use more or less effectively to promote peace and justice.

needs violence undermines include *survival, wellbeing, identity/meaning, and freedom*, and individuals or collectives in multiple *spaces* (from micro to macro) may be deprived of these both inwardly (*intra*) and outwardly (*inter*) to greater or lesser extents in one or, often, a complex combination, of three major ways: directly due to an intended physical event, indirectly due to an unintended structural (systemic) process, or (in)directly due to a cultural (symbolic) invariant, such as language (but also religion, ideology, art, and empirical and formal science) carried, for instance, by educational institutions and media, which justifies or legitimizes the others, internalizing them and rendering them acceptable (Galtung 1990, 1996; Galtung and Fischer 2013). Galtung refers to *direct, structural, and cultural violence* as super types.

Understanding the dynamics of *conflict* as distinct from violence is crucial. While conflict is pervasive in human interaction; it can be nonviolent. If suffering due to hurt or harm is detected and addressed with empathy, nonviolence, and creativity early on, violence can remain unactivated potential and be prevented (Galtung and Fischer 2013). This constructive process is known as *conflict transformation*.

### **2.3. Comprehensive Peace: Two Complementary Approaches**

According to Galtung (1996), within the complex dynamic world system, peace is either a reactive (curative) process of reducing or eliminating direct, structural, or cultural violence or a preventive one focused on enhancing the quality of human (and natural) life by avoiding violence. Galtung (1969, 1985, 1996) refers to the former as *negative peace* and the latter as *positive peace*, respectively. *Comprehensive peace* includes satisfying basic needs via both approaches.

While peace can be imposed, it is usually acknowledged that sustainability relies on nonviolent action (i.e. “peace by peaceful means”) (Galtung 1996) and is associative, where relationships are prioritized and individuals and collectives work together to build structures, rather than dissociative (Galtung 1969, 1985, 1996). Clearly, in this view, peace is not passive. Overall, this comprehensive view of peace operating, reactively and preventively, in and across various spaces to satisfy

needs lays a foundation for understanding PL.

#### **2.4. Peace Linguistics: Integrating Language and Peace Studies**

Gomes de Matos (2009:116) comments, “Language and Peace have long co-existed as two juxtaposed concepts, and little has been done universally, on a systematic basis, to integrate them, not just theoretically but applicationally.” However, PL, which Friedrich (2007) situates between pragmatics and sociolinguistics, is a new field that aims to bridge the divide and overcome *linguistic violence*, which she (2019:121) defines as linguistic and sociolinguistic behaviors that “violate” Galtung’s (1996) basic needs.

Over the past two decades, *PL* has been defined in various ways with Crystal (1999:254-255) initially describing it as “A climate of opinion which emerged during the 1990s among many linguists and language teachers, in which linguistic principles, methods, findings, and applications were seen as a means of promoting peace and human rights.” In Friedrich’s (2013:1) words, as a branch of applied linguistics that intersects with peace studies, PL “is concerned with the more directly linguistic aspects of peace building and [violent] conflict avoidance—both their investigation and then the teaching of such findings to different stakeholders.”

According to Galtung, “*violence studies* are about two problems, the use of violence and the legitimation of that use. *Negative peace studies* are about the non-use of violence and its delegitimation, and *positive peace studies* about the use of harmony and its legitimation” (Galtung and Fischer 2013:39, italics added). By analogy, we can identify two approaches to PL: *negative PL*, aimed at the reduction of or non-use of linguistic violence (including killing, see Friedrich’s 2012, *Nonkilling Linguistics*) and its delegitimation, and *positive PL*, directed toward the presence of or use of linguistic nonviolence and its legitimation. Ideally, just as Galtung (1969:186) advocates that working towards the ‘double goal’ can make a “real contribution,” peace linguists collectively would study and advance both simultaneously for optimal impact.

### 3. Contributions

This section summarizes some key points of Galtung's theories then introduces our contributions, beginning with a holistic model, followed by a continuum of linguistic approaches. This leads to a discussion of preexisting typologies based on an earnest examination of relevant literature. Then, expanding Galtung's (1996) typology by integrating his theories and linguistic phenomena, we identify areas of/for peace linguistic research, policy, education, and action and present illustrative examples of positive and negative PL activities.

#### 3.1. Holistic Model of Peace and Continuum of Linguistic Approaches

Galtung's (1996) first attempt at systematizing peace and conflict studies, shown in <Table 1>, helps to summarize various interactions and outcomes in different spaces seen so far. It identifies six different *spaces* (personal, social, cultural, worldly, natural, and temporal) where types of peace and violence occur.<sup>3</sup>

<Table 1> A Systematization of Peace and Conflict Studies

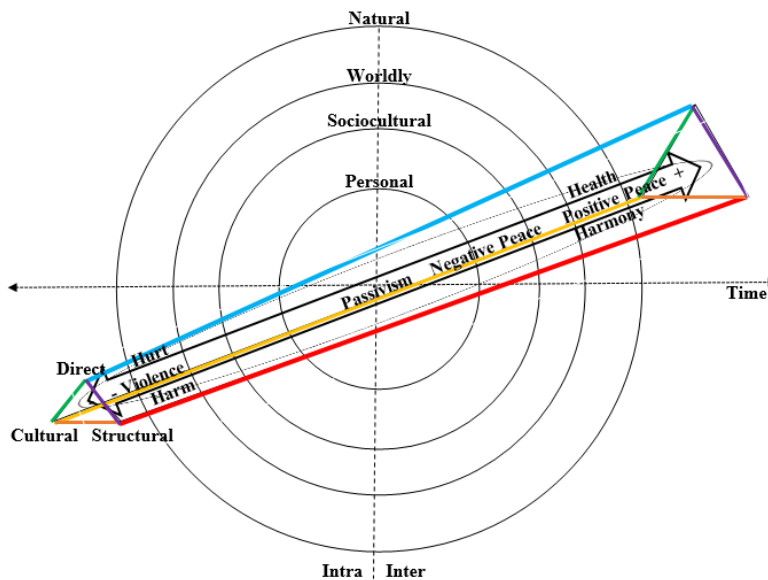
Space	Intra	Inter	Violence	Negative Peace	Positive Peace
Personal	Inner Dialectic	Outer Relation	Life-Reduction	Violence-Reduction	Life-Enhancement
Social	Inner Dialectic	Outer Relation	Life-Reduction	Violence-Reduction	Life-Enhancement
Cultural	Inner Dialectic	Outer Relation	Life-Reduction	Violence-Reduction	Life-Enhancement
Worldly	Inner Dialectic	Outer Relation	Life-Reduction	Violence-Reduction	Life-Enhancement
Natural	Inner Dialectic	Outer Relation	Life-Reduction	Violence-Reduction	Life-Enhancement
Temporal	Inner Dialectic	Outer Relation	Life-Reduction	Violence-Reduction	Life-Enhancement

(Adapted from Galtung 1996:30)

<sup>3</sup> Later in the same reference, Galtung combines the social and cultural.

Two *systems*, a fundamental inner dialectic and outer relation (e.g., intra- and inter-personal), interact within and across these spaces producing changes which undermine peace resulting in *violence*, a reduction in (the quality of) life, or foster peace by reducing or eliminating violence (*negative peace*), or enhancing life (*positive peace*).

The planetary model of peace proposed in <Figure 1>, inspired by Galtung's (1996) theories, presents a holistic way of visualizing peace and violence. Portrayed in concentric circles in the center of <Figure 1> are four main spaces (personal, sociocultural, worldly, and natural) for the intentional and unintentional, visible and invisible, direct, structural, and cultural effects of peace as for violence, with a fifth transversal space being temporal. Adding to the complexity, each space has dynamic intra-inter systems (e.g., intra- and interpersonal).



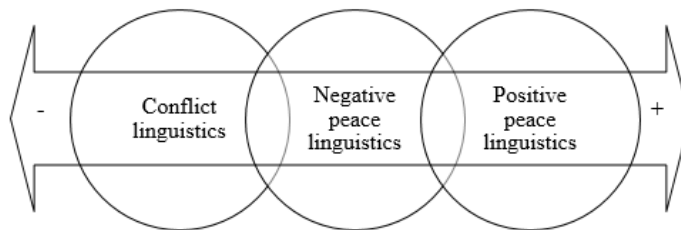
<Figure 1> Planetary Model of Peace

Intersecting each of these spaces and systems is a sliding value continuum with peace, positive and negative, foregrounded and violence at the opposite end. Each



extremity indicates more active efforts in either direction; passivism (inactivity) appears as an approximate zero point. Additionally, each side of the continuum represents direct and structural types, with cultural types surrounding them. This facilitates a depiction of Galtung's (1990) well-known vicarious/vicious triangles. Also included are the consequential hurt and harm associated with offensive and oppressive violence (suffering) or health/wellbeing and harmony associated with peace (a greater quality of life).

By analogy, it is possible to imagine a similar continuum of linguistic approaches exploring multiple spaces ranging from those more focused on positive and negative PL, foregrounded in line with Muñoz's already-mentioned violentology perspective, or (violent) conflict linguistics in the background as indicated in <Figure 2>.



<Figure 2> Continuum of Linguistic Approaches

### 3.2. Expanded Typology and Illustrative Examples

This section begins with a discussion of relevant preexisting typological work. This is followed by another main contribution of this paper, a typological expansion, and illustrative examples.

#### 3.2.1. Preexisting Typologies

Galtung (1996) presents a revised typology in <Table 2> consisting of types of direct and structural violence (from killing to fragmentation) associated with

avoidable insults to the four basic needs previously mentioned.

<Table 2> Galtung's Typology of Violence

	Survival Needs	Wellbeing Needs	Identity Needs	Freedom Needs
Direct Violence	Killing	Maiming Siege, sanctions Misery	Desocialization Resocialization Secondary citizen	Repression Detention Expulsion
Structural Violence	Exploitation A (strong)	Exploitation B (weak)	Penetration Segmentation	Marginalization Fragmentation

(Galtung 1996:197)

While Woehrle (2022) calls for its updating, as far as we know, there has been no further modification or expansion of this typology, for example, to include additional forms of direct or structural violence or cultural types. Nor have we come across a corresponding typology of peace, although in text, Galtung (1996) proposes alternatives to some subtypes.

Regarding linguistic violence specifically, Gay (2018), who started examining it and making the connection to peace before PL first appeared in dictionaries, developed a typology including forms ranging from subtle to grievous as in <Table 3>. However, his typology is more illustrative than comprehensive.

<Table 3> Gay's Modified Table of Forms of Linguistic Violence

Subtle Forms	Abusive Forms	Grievous Forms
Children's Mean Jokes	Heterosexist Language	Warist Language
Literacy Restrictions	Racist Language	Nuclear Discourse
Official Languages	Sexist Language	Genocidal Language

(Gay 2018:41)

To our knowledge, neither a more expansive typology of linguistic violence has been developed, nor has a corresponding one been systematically compiled for linguistic peace, although Friedrich (2007) included lists of disagreement- and cooperation-fostering terms shown in <Table 4> in her pioneering PL book *Language, Negotiation and Peace*.

<Table 4> Friedrich’s List of Disagreement- and Cooperation-Fostering Terms

Disagreement-Fostering Terms	Cooperation-Fostering Terms
Linguistic Violence	Linguistic Peace
Linguicism	Communicative Peace
Linguistic Separatism	Linguistic Rights
Killer Languages	Linguistic Justice
Linguistic Genocide	Linguistic Diversity
Linguistic Imperialism	Linguistic Choice
Linguistic Hegemony	Languages of Wider Communication

(Friedrich 2007:79)

### 3.2.2. Typological Expansion and Illustrative Examples

Given the above, <Table 5> represents an earnest rapprochement between peace studies and applied linguistics as well as an attempt at expanding Galtung’s (1996) typology. His four basic needs (survival, wellbeing, identity, and freedom) are featured in the first column. Intentionally centering peace, this table foregrounds approximate peace equivalents (in column six) to Galtung’s direct and structural forms of violence (in column three, with only slight modifications and some explanatory descriptors in parentheses). In between, in a seemingly unprecedented manner, the table superposes a cultural type as it features potential forms of linguistic violence and peace (columns 4 and 5) that could be areas of/for negative and positive PL research, policy, education, and action.

We would like to note that this table is by no means exhaustive. We tried to include some prototypical examples for each cell. Certain may have previously been studied and informed by other branches of linguistics (e.g., psycholinguistics, neurolinguistics, linguistic pragmatics, intercultural communication, sociolinguistics, edulinguistics, and ecolinguistics). In addition, the table features some perhaps less familiar categories but ones already highlighted as objects of PL (e.g., linguistic dignity).

<Table 5> Typology of Linguistic Peace and Violence (Selective Examples)

Basic Needs	Super Type	Violence	Cultural		Peace
			Linguistic Violence	Linguistic Peace	
Survival Needs	D i r e c t	Killing	Linguistic Killing	Linguistic Vitality	Sustenance
		Maiming	Linguistic Disability	Linguistic Ability	Ability Health/ wellbeing
Linguistic Dehumanization			Linguistic Humanization		
Wellbeing Needs		Morbidity*	Linguistic Humiliation	Linguistic Dignity	Affordance Cooperation
		Siege Sanctions (Blockades, Boycotts)	Linguistic Impoliteness	Linguistic Politeness	
			Linguistic Negativity	Linguistic Positivity	
		Linguistic Homogeneity	Linguistic Diversity		
Identity Needs		Misery	Linguistic Standardization	Linguistic Variation	Prosperity
			Linguistic Prescriptivism	Linguistic Appropriateness	
		Desocialization	Linguistic Prohibition	Linguistic Promotion	Nonviolent Socialization Anticipatory Socialization
	Linguistic Poverty		Linguistic Prosperity		
Freedom Needs	Resocialization	Linguistic Insecurity	Linguistic Security	Full Citizenship	
		Language Shift	Plurilingualism		
	Secondary Citizenship**	Linguistic Imposition	Linguistic Ownership	Freedom (To diverge, converge)	
		Linguistic Disenfranchisement	Linguistic Enfranchisement		
Repression	Linguistic Intolerance	Linguistic Differentiation	Freedom (To diverge, converge)		
	Silencing (self-censorship)	Linguistic Freedom (Freedom of Speech)			
Detention	Linguistic Purism	Linguistic Innovation/ Creativity	Freedom (To diverge, converge)		
	Linguistic Isolation	Linguistic Spread			
Expulsion	Monolingualism	Multilingualism	Sustainability Construction		
	Linguistic Persecution	Linguistic Accommodation			
Strong Exploitation (Destruction)	Linguistic Endangerment	Linguistic Regeneration	Equity Justice		
	Linguistic Domination	Linguistic Partnership			
Weak Exploitation (Inequity and Injustice)	Linguicism/Linguistic Imperialism	Linguistic Cooperation	Dialogue		
	Linguistic Injustice	Linguistic Justice			
Penetration	Linguistic Colonization	Linguistic Independence	Integrity Holism		
	Linguistic Dishonesty	Linguistic Honesty			
Segmentation	Illiteracy	Full Literacy	Access Participation		
	Functional Illiteracy	Functional Literacy			
Marginalization	Linguistic Exclusion	Linguistic Inclusion	Solidarity Acceptance		
	Linguistic Discrimination	Linguistic Respect			
Fragmentation	Linguistic Negation	Linguistic Affirmation	Solidarity Acceptance		
	Linguistic Separatism	Linguistic Unity			
Linguistic Division	Linguistic Segregation	Linguistic Integration	Solidarity Acceptance		
	Linguistic Segregation	Linguistic Integration			

(Thick solid lines in primary colors represent super types of violence; thick dashed lines in secondary colors represent the intersections between them; fine dotted lines represent the fluidity of categories.)

\* We added this subcategory to account for the psychological dimension.

\*\* We added the suffix -ship to focus on the phenomenon rather than the actor.)

Illustrative examples of linguistic phenomena follow beginning with direct types. Killing is a type of direct violence and a grievous insult to survival needs. Like its nonlinguistic counterpart, linguistic killing (from linguistic suicide, to linguistic homicide, to linguistic genocide, to linguistic ecocide) manifests itself in multiple spaces. Focusing on the sociocultural space and linguistic genocide, negative PL might concentrate on linguistic nonkilling through the protection of individual and collective linguistic rights, such as those laid out in the *Universal Declaration of Linguistic Rights* (UNESCO 1996), and the advocacy of linguistic responsibilities, whereas positive PL aimed at preventing linguistic extermination could promote linguistic vitality.

Some cases of linguistic disability may be on par to maiming as instances of direct violence given they are avoidable insults to wellbeing needs, in the extreme case, disability resulting from torture (e.g., cutting one's tongue off) but more usually in speech pathologies (e.g., stuttering or dysphasia/aphasia). Focusing on the personal space, negative PL might concentrate on reducing the negative effects of a pathology through assistive linguistics and speech therapy (linguistic healing and rehabilitation). Violence (or disease) prevention and health promotion, however, could be the object of positive PL.

Along the same lines, but in the psychological dimension, linguistic negativity is a type of direct violence as it constitutes an avoidable insult to wellbeing needs. Focusing on the personal space, negative PL might concentrate on reducing negativity while positive PL could promote positivity in thought and action as evidenced in language (e.g., choice of vocabulary and functions), skills, and strategies. In his 1996 book, *Pedagogia da Positividade: Comunicação Construtiva em Português* [Pedagogy of Positivity: Constructive Communication in Portuguese], Gomes de Matos constructs a positive case for this.

Like linguistic negativity, linguistic impoliteness in the forms of verbal abuse or aggression (e.g., accusing/blaming, belittling, insulting, screaming, shaming, being sarcastic, or trivializing) could be considered direct, but non-physical insults to wellbeing needs. Focusing on the intercultural or international differences between actors in the sociocultural or worldly spaces, negative PL might concentrate on reducing impoliteness by promoting strategies to avoid

disagreement, hedge, and minimize imposition, etc., while positive PL aimed at preventing impoliteness and meanwhile fostering politeness could emphasize active listening as well as asking questions rather than assuming, offering and asking for reasons, seeking consensus, taking responsibility, etc.<sup>4</sup>

As an example of structural violence, penetration represents an avoidable insult to identity needs. Colonization fits in this category, with linguistic colonization being a cultural counterpart and linguistic independence, its peace equivalent. Focusing on the sociocultural or worldly spaces, negative PL might concentrate on linguistic decolonization (e.g., through translanguaging) while positive PL aimed at preventing colonization could emphasize linguistic resistance or foster ownership via linguistic appropriation.

The second illustration of structural violence we consider is an avoidable insult to freedom needs: marginalization, with one type being discrimination. Sexist, heterosexist, ageist, ableist, racist, classist, and similarly abusive types of language constitute linguistic discrimination. Focusing on the sociocultural spaces, negative PL activities might concentrate on reducing or eliminating attitudes, behaviors, policies, and practices that lead to it. For their part, positive PL activities could emphasize preventing linguistic discrimination by promoting inclusive (non-sexist, non-heterosexist, non-ageist, non-ableist, non-racist, non-classist) language<sup>5</sup> as well as fostering linguistic respect and anti-discrimination.

As a final example, fragmentation is a type of structural violence that constitutes an insult to freedom needs. Linguistic division (e.g., linguistic apartheid) due to language conflict might be a cultural counterpart. Focusing on the sociocultural or worldly spaces, to reduce division, negative PL might concentrate on linguistic mediation and linguistic reconciliation while positive PL aimed at promoting linguistic unity could emphasize language planning.

---

<sup>4</sup> Some of these strategies were borrowed from Brown and Levinson (1987); however, their use of the terms positive and negative to refer to face and politeness strategies is different from our additive and subtractive uses in positive and negative PL, hence some mixing of categories.

<sup>5</sup> If perceived as imposed/coercive, though, this might not be effective. See Gay (2018) or Janicki's (2015) lengthy discussion of politically correct language.

## **4. Discussion and Conclusion**

The complexity and evolving nature of both applied linguistics and peace studies require ongoing interdisciplinary research to address the multifaceted nature of comprehensive peace. This study has made significant strides in establishing a holistic model for PL by integrating Galtung's theories with linguistic analysis and, in doing so, has highlighted the potential of PL to contribute to both academic scholarship and practical peacebuilding. However, the foundational model and typology proposed here are only initial steps toward a deeper understanding and broader application of PL. The final sections review the study's contributions and value before discussing limitations and possible directions for future research.

### **4.1. Summary of Contributions and Their Value**

The main contributions of this paper are the development of a holistic model of peace, the creation of a continuum that includes two complementary approaches to PL, and an expansion of Galtung's (1996) typology of violence to focus on peace and linguistic phenomena that identify areas of/for PL research, policy, education, and action. Through this work, which explicitly ties applied linguistics to peace studies, we aim to provide scholars, language planners, policymakers, educators, advocates, and activists with a more holistic understanding of the concept of comprehensive PL. By connecting peace and applied linguistics and orienting towards PL and the two complementary approaches, we hope to help them recognize and envision concrete objects of PL study, and ideally, engage further in PL, "an interdisciplinary field guided by the goal of promoting comprehensive peace through systematic study, deliberate education, and conscious uses of language spoken, written, and signed" (Wright 2024:x). We contend that there is a critical need for a peace-focused science of language, and we conclude with a call to all to explore both real and imaginative uses of languages. These deeply humanizing and harmonizing systems are essential for local and global peaceful meaning-making and relationship-building.

## 4.2. Limitations and Future Development

While this paper has laid a foundational framework for PL through a comprehensive literature review and theoretical exploration, it is essential to acknowledge inherent weaknesses of this study and its approach and outline avenues for future enhancement.

Regarding the study, the examples presented in the third section are necessarily limited and perhaps simplistic given this is a mere starting point, and there are space limitations. For instance, the concentric circles in the model <Figure 1> portray only the four spaces in Galtung's (1996) revised systemic approach, but future models could include additional ones that mark finer nuances or new ones altogether. For example, a digital space could be added to future models, as Friedrich (2019:122) proposes in her discussion of trolling, a linguistic phenomenon that "has no antecedent outside of digital communications."

Moreover, very little has been said here about peace in the natural space. Galtung (1985, 1990) acknowledges that his typology is anthropocentric but suggests it could be extended to include ecological imbalance (with its natural opposite being ecological balance). Negative PL activities in this space might concentrate on the role of language in reducing ecological degradation, while positive PL activities could emphasize language use aimed at maintaining balance and harmony in the ecosystem or, perhaps better, linguistic regeneration.

Additionally, types of linguistic violence might involve insults to more than one need. For instance, while Friedrich (2007, 2019) classifies linguistic exclusion as an insult to identity needs when she discusses the labeling of individuals who acquired an additional language as 'non-native speakers,' it could also be categorized as an insult to freedom needs if it serves to silence or censor. Likewise, types of linguistic peace might simultaneously satisfy more than one need. (This is one reason we used fine dotted lines in <Table 5>).

A more developed typology might include an even larger number of linguistic phenomena pointing to corresponding negative and positive PL activities. Additively, future research could also further specify phenomena according to Galtung's (1996) development theory and categories of system maintenance,



maturity, reproduction, and resilience (to violence and exploitation) reflecting both peace as a process and desired outcome.

Regarding the approach, it is important to acknowledge that empirical work is needed to support theoretical advances. Keeping in mind that a diverse range of research methods could be used to study PL and that PL covers a wide area, we present three possibilities below.

First, experimental research could be used to validate PL activities in real-world contexts. Future studies could implement and measure the effects of these activities in spaces where linguistic violence has been observed, utilizing controlled experiments to quantitatively assess changes in linguistic peace following specific educational interventions.

Second, the collection of empirical data is crucial to further strengthen the theoretical claims made in this paper. Case studies demonstrating the correlation between changes in language use, language users, speech communities, and their attitudes and peacebuilding within specific contexts and spaces could provide valuable insights into the practical applicability of the theoretical models proposed, reassuring the audience about the validity of the research.

Finally, diversifying the research methodology by incorporating mixed methods approaches could enable a more holistic validation of the theories presented. By combining quantitative data with qualitative analyses, future research could explore the generalizability and nuanced applicability of PL theories across different contexts.

In summary, as this paper primarily focuses on a literature-based theoretical framework, we acknowledge the need for future research employing diverse methodological approaches to overcome this limitation and invitingly open space for new interdisciplinary quantitative, qualitative, and mixed methods studies to do so. Such advancements will not only bolster the theoretical foundations laid herein but also enhance the practical effectiveness and applicability of PL in promoting peace in and across various spaces.

### Dedication

This paper is dedicated to Galtung, who passed away in February this year. His remarkable contributions to the field of Peace and Conflict Studies have deeply inspired us.

*When peace and linguistics we juxtapose  
A deeper science of language we propose  
And wider our understanding of peace grows*

### References

- Brown, P. and S. C. Levinson. 1987. *Politeness: Some Universals in Language Usage*. New York: Cambridge University Press.
- Crystal, D. 1999. *A Dictionary of Language*. Chicago: The University of Chicago Press.
- Friedrich, P. 2007. *Language, Negotiation and Peace: The Use of English in Conflict Resolution*. London: Continuum.
- \_\_\_\_\_. (ed.). 2012. *Nonkilling Linguistics: Practical Applications*. Honolulu: Center for Global Nonkilling.
- \_\_\_\_\_. 2013. Teaching Language for Peace. Chapelle, C. A. (ed.). *The Encyclopedia of Applied Linguistics*, 1-3. Oxford: Blackwell.
- \_\_\_\_\_. 2019. *Applied Linguistics in the Real World*. New York: Routledge.
- Galtung, J. 1969. Violence, Peace, and Peace Research. *Journal of Peace Research* 6.3, 167-191.
- \_\_\_\_\_. 1985. Twenty-Five Years of Peace Research: Ten Challenges and Some Responses. *Journal of Peace Research* 22.2, 141-158.
- \_\_\_\_\_. 1990. Cultural Violence. *Journal of Peace Research* 27.3, 291-305.
- \_\_\_\_\_. 1996. *Peace by Peaceful Means: Peace and Conflict, Development and Civilization*. London: Sage.
- Galtung, J. and D. Fischer. 2013. *Johan Galtung: Pioneer of Peace Research*.

Heidelberg: Springer.

- Gay, W. C. 2008. The Language of War and Peace. Kurtz, L. (ed.). *Encyclopedia of Violence, Peace, and Conflict*. 2nd ed., 1115–1127. Oxford: Elsevier.
- \_\_\_\_\_. 2018. The Role of Language in Justifying and Eliminating Cultural Violence. GURSOZLU, F. (ed.). *Peace, Culture, and Violence*, 31-63. Leiden: Brill.
- Gomes de Matos, F. 1987. Applied Linguistics and the Functions of Peace in Language Education. *The Greek Journal of Applied Linguistics* 3, 92-94.
- \_\_\_\_\_. 1996. *Pedagogia da Positividade: Comunicação Construtiva em Português*. Recife: Universitária da UFPE.
- \_\_\_\_\_. 2002. An Introductory Bibliography to Peace Linguistics. *ESL Magazine* 5.4, 25.
- \_\_\_\_\_. 2009. Using Peaceful Language: From Principles to Practices. Aharoni, A. (ed.). *Peace, Literature, and Art*. Vol. 2, 115-122. Oxford: UNESCO-EOLSS.
- \_\_\_\_\_. 2012. LIF PLUS: The Life-improving Force of Peaceful Language Use. Coleman, P. T. and M. Deutsch (eds.). *Psychological Components of Sustainable Peace*, 121-129. New York: Springer.
- \_\_\_\_\_. 2018. Planning Uses of Peace Linguistics in Second Language Education. Chua Siew Kheng, C. (ed.). *Un(intended) Language Planning in a Globalising World: Multiple Levels of Players at Work*, 290-300. Warsaw: De Gruyter.
- Grabe, W. 2010. Applied Linguistics: A Twenty-First-Century Discipline. Kaplan, R. (ed.). *The Oxford Handbook of Applied Linguistics*. 2nd ed., 34-44. Oxford: Oxford University Press.
- Janicki, K. 2015. *Language and Conflict: Selected Issues*. London: Palgrave.
- Muñoz, F. A. 2001. *La Paz Imperfecta*. Granada: Universidad de Granada.
- Muñoz, F. A., J. Herrera Flores, B. Molina Rueda, and S. Sánchez Fernández. 2005. *Investigación de la Paz y los Derechos Humanos Desde Andalucía*. Granada: Universidad de Granada.
- Sponsel, L. E. 1996. The Natural History of Peace: A Positive View of Human Nature and its Potential. Gregor, T. (ed.). *A Natural History of Peace*,

- 95-125. Nashville: Vanderbilt University Press.
- \_\_\_\_\_. 2018. One Anthropologist's Answer to Glenn D. Paige's Question Challenging Peace Studies. *Journal of Peace Education* 15.3, 267-287.
- UNESCO. 1996. *Universal Declaration of Linguistic Rights*. Paris: UNESCO.
- Woehrle, L. M. 2022. Structural Violence. Kurtz, L. R. (ed.). *Encyclopedia of Violence, Peace, and Conflict*. 3rd ed., Vol. 1., 431-438. Cambridge: Academic Press.
- Wright, J. 2019. Peace Linguistics: Contributions of Peacelinguactivist Francisco Gomes de Matos. *Humanising Language Teaching* 21.6. <https://www.hlomag.co.uk/dec2019/peace-linguistics>
- \_\_\_\_\_. 2024, in press. English for Peacebuilding Purposes Writing Courses. Reinders, H, J.-K. Park and J. S. Lee (eds.). *Innovation in Language Learning & Teaching: The Case of Korea*. London: Palgrave Macmillan.

Jocelyn Wright  
Associate Professor  
English Language and Literature  
School of Global Communication  
Mokpo National University  
1666 Yeongsan-ro, Cheonggye-myeon, Muan-gun, Jeollanam-do, 58554, Korea  
+82-61-450-2126, [jocelyn@mokpo.ac.kr](mailto:jocelyn@mokpo.ac.kr)

Francisco Gomes de Matos  
Professor Emeritus  
Department of Linguistics  
Universidade Federal de Pernambuco  
Av. Prof. Moraes Rego, 1235, Cidade Universitária, Recife, PE, 50740-540, Brazil  
+55-81-3341-7419, [fcardosogomesdematos@gmail.com](mailto:fcardosogomesdematos@gmail.com)

Younghee Cheri Lee  
Assistant Professor  
English Language and Literature  
School of Global Communication  
Mokpo National University  
1666 Yeongsan-ro, Cheonggye-myeon, Muan-gun, Jeollanam-do, 58554, Korea  
+82-61-450-2129, [cheriberry@mokpo.ac.kr](mailto:cheriberry@mokpo.ac.kr)

Received: 2024.07.14

Reviewed: 2024.08.03

Accepted: 2024.08.15