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## THE CONCEPTUAL FRAMEWORK OF THE CULTURE OF PEACE AND ITS IMPLICATIONS ON SUSTAINABLE DEVELOPMENT

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### **Abstract:**

The issue of peace, renunciation of violence, and acceptance of the other is one of the vital issues that rose to the top of the list of priorities at the end of the last century and the beginning of the new millennium of the conscience of the Iraqi people by spreading the culture of peace. In this context, we seek during this research to identify the concept of the culture of peace and its impact on sustainable development, and to draw a set of results and suggestions to consolidate this culture in our Iraqi society as an obligation of sustainable development.

**Keywords:** (a culture of peace, sustainable development)

### **Introduction:**

The culture of peace is made up of common values and behaviors based on non-violence and respect for basic human rights with understanding, tolerance and cohesion. All this within the framework of joint cooperation, the full contribution of youth and women, sharing the flow of information, and that the key to a culture of peace is to transform violent competition into cooperation in the field of achieving goals as a multifaceted project that includes the dimensions of sustainable development.

### **Research problem:**

The problem of the study lies in how the elements of the culture of peace contribute to achieving sustainable development, as well as knowing the challenges and obstacles facing the culture of peace to play its role in development and peace, as well as the importance of research in providing the ideal model for spreading the culture of peace through change in order to transform behavioral, structural, and cultural violence Especially in the post-conflict transitional phase, from a dynamic, violent conflict, to constructive social change, and this is in addition to emphasizing the role of education in spreading a culture of peace, given that achieving well-being, building peace, and stopping violence depends on several reasons, and this requires a great effort by the researcher. Through this, the most important questions are identified as follows:

- 1- What is the culture of peace? What are its implications for sustainable development?
- 2- What are the challenges and obstacles facing the culture of peace in its relationship to sustainable development?
- 3- What is the impact of the contribution of elements of the culture of peace on reconstruction and societal reform?
- 4- What is the impact of using a culture of peace in education and learning systems?

## **Research aims:**

### **The research seeks to:**

- 1- Knowing what each of the culture, peace in general, and what is the culture of peace in particular.
- 2- Identify the most prominent challenges and obstacles created by the wars and faced the process of spreading the culture of peace and development in Iraq.
- 3- Explaining the nature of the relationship between peacebuilding and achieving sustainable development
- 4- Recognizing the role of education and educational systems in spreading the culture of peace.
- 5- Access to results and recommendations that help lay the foundations for a culture of peace and sustainable development in Iraq.

## **Research Methodology:**

In the preparation of the research, the inductive approach was relied upon, by following the descriptive method in mentioning the various concepts and definitions that are related to the subject and that were obtained through books and official data, and the analytical method was followed when analyzing the information.

Concept of a culture of peace

Through this part, we will try to identify what each of the culture and peace in general and what is the culture of peace in particular.

### **1-1.The concept of culture:**

#### **1-1-1. Define culture linguistically**

Culture is defined linguistically in several ways, and it means working with the sword, and culture is the plank on which spears are flattened (Al-Razi, 1984, p. 84). When he says (a man is cultured), it means that he has become a clever man (Ibn Perspective, 1972, pages 684-685), and the word culture means everything that illuminates the mind, refines the taste, and develops the talent of criticism, and by deriving the word culture from culture, it means broad knowledge in the various branches of knowledge, and a person with wide knowledge is defined as a cultured person ( Mu'nis, 1978, pg. 340).

#### **1-1-2 .Defining culture idiomatically**

It is said that the word (culture), which is one of two or three words shrouded in complexity, is only surpassed by the word (nature), which is natural, which is not complex, despite the common view of nature as derived from culture (Eagleton, 2000, p. 9). This complexity prompted students of anthropology and cultural sociology to study the concepts of culture that control it, and even to use the word (culture) in sociological and anthropological writings. I became aware Standing on its own, different scientific branches contribute to it (Wild, 1985, page 6), while its definitions and meanings have multiplied, until it reached in 1952 one hundred and sixty-one definitions of the word culture as cited by the human scientist Alfred Cropper (Ali, 2001, page 133).

Culture is defined as a system consisting of a set of beliefs, customs, knowledge, and behaviors that are formed and shared within a specific group, and the culture that any person forms has a strong and important influence on his behavior, (Gill, 2013, p. 71).

Culture refers to a set of characteristics that distinguish any society from others, including: the arts, the music for which it is famous, religion, customs, prevailing customs and traditions, values, and others (Idang, 2015, pp. 97-98).

The concept of culture is characterized by its comprehensiveness of the types of science, as it is used in various sciences such as linguistics, psychology, humanities, philosophy, economics, organization, and others. Therefore, many definitions can be found about this concept according to the branches in which it is used, and the following are the most widely used definitions in the scientific community (Vilali, 2014, pp. 109-112). Malinowski defines the concept of culture as "inherited skills, objects, methods or technical processes, ideas, habits and values" (Wildavsky et al., 1997, p. 17).

Taylor believes that culture "is that complex whole that includes knowledge, belief, art, morals, law, customs, and any capabilities that a person acquires as a member of society." as follows:

- Any characteristic that characterizes a person comes from social inheritance.
- A set of ideas, information and experiences that spread in a society due to social support for it, and its basis is heritage.

- A set of ideas that revolve around life, general trends, and aspects of civilization that characterize a people and give them a special place in the world.

While Clyde Kluckhohn defined culture as "a social legacy that reached individuals from the society to which they belong, and which left the lifestyles of the peoples who lived under that society," in other words, it is "the information that a person stored in his books, or even in his memory" Leslie White (WHITE) sees culture as "a tool that helps individuals organize their beliefs, values, knowledge, and all the things they've learned in their lives, which ultimately shapes their behavior patterns".

Anthony Giddens: defined culture in general and comprehensively as meaning "the way of life produced by the members of a society, or groups within the community, and on this basis it includes the style of dress, marriage traditions, family lifestyles, forms of work, religious ceremonies, in addition to the means of Leisure and recreation" (Giddens, 2005, p. 79), also asserted that it consists of non-accurate, implicit aspects such as beliefs, opinions, and values that constitute the intrinsic content of culture.

The Scientific Cultural Encyclopedia considers the subject of culture as (educated, i.e. a heritage acquired by people from one generation to the next through education, cumulative and easy to think and know, in the theoretical and practical field, and that it is human and pertains to the only human being who possesses a sophisticated nervous system and unique mental capabilities, and it is continuous. It is inherited by members of society from generation to generation, and it is connected to the past and present, and it is specific to predicting the future, and it is variable that adapts to its reality and responds to its needs. that change quickly Akbar (Behbehani, 1997, p. 26).

## **2-1. The concept of peace**

### **1-2-1 . Definition of peace linguistically**

The linguistic meaning of the word "peace" in the language is clear that it is one of the beautiful names of God. He is God, besides whom there is no god, the Holy King, peace (Al-Hashr:

Verse 23). It is derived from the verb “salaam” (al-Mu’jam al-Wasit, 2004)..It means security from everything that harms him or worries his mind and conscience, that is, it means safety, reassurance, immunity and safety And in the language of the Arabs there are four things: from it, peace is a source of peace, and from it, peace is the plural of peace, and from it, peace is one of the names of God Almighty, and from it, peace is a kind of tree, and the meaning of peace, which is the source of peace, is that it is a supplication for man to be safe from pests in his religion and himself, and its interpretation is purification He said: And the interpretation of peace is the name of God that He is the Possessor of peace who possesses Peace, that is, rid of what is abominable, peace be to God, peace is safety, and peace is supplication, and the abode of peace is the abode of God Almighty.

**The etymology of the word peace is centered as follows:**

1. Peace means peace.
2. Peace means negative or positive neutrality.
3. Peace means surrender and submission

-In Latin, the word peace means absence of danger and the cradle of advancement.

**Second: Definition of peace terminologically**

Peace in terminology does not deviate from the linguistic meaning. The concept of peace has expanded from negative peace (i.e. the absence of war, conflicts and conflicts) to include positive peace (i.e. the absence of exploitation, and the creation of social justice). There is a correlation between negative peace and positive peace, i.e. consensus or agreement after a split. There are three concepts used in the field of the concept of peace, namely:

- 1- **Making peace:** which is helping the parties to the conflict to reach a negotiated agreement.
- 2- **Peacekeeping:** It is to prevent the parties to the conflict from fighting among themselves.
- 3- **Building Peace:** It is the construction of the conditions of society so that the society can live in peace, and this includes several methods such as education in the field of human rights, economic development, increasing aid and social solidarity, and restoring harmony and harmony among the groups of one society.

Peace within this concept requires harmony between the individual and his society, between man and woman, and between the environment and man (Al-Sarraf, 1996, p. 134). In the academic research field, there is consensus on six stages that the various formulations of the concept of peace went through, especially in Western peace research. These stages are:

**The first stage:** peace as a practice and behavior in the absence of war, and this applies to violent conflict, whether between states or within states themselves in the form of civil wars, and this idea of peace is common to ordinary people and politicians at the same time.

**The second phase:** focused on peace as a balance of power within the framework of the international system, and sometimes this balance is called the balance of terror when it is based on a balance of military forces with destructive capabilities between two or more camps.

**The third stage:** Emphasis was placed on both negative peace (preventing war) and positive peace (preventing structural violence within society).

**The fourth stage:** a feminist concept of peace prevailed (violence against women), which does not differentiate between the presence or absence of war when violence is practiced against women.

**The fifth stage:** the focus has been on the idea of peace with the environment, because capitalist practices have brutally assaulted the human environment.

**The sixth stage:** the stage of focusing on the inner peace of man, because it is necessarily linked to peace at the macro level (Yassin, 2008, p. 7).

We add to this division

**The seventh stage:** This is the stage in which the focus was on human rights, violations and violence directed against children, the disabled and other vulnerable groups.

The concept of peace has become focused on the connotations of comprehensive development, whether it is social, economic, political, or cultural. Therefore, the derogation of these rights or part of them or the imbalance in them is considered one of the violations of basic human rights and an entrance and fertile ground for fueling conflict.

It is concluded from the foregoing that the concept of peace has been included to include several dimensions within the person himself and between persons and between groups. The concept also moved from negativity to positivity, and from local peace to global peace, and it also graduated to include peace with the environment, human rights and development in general.

### **3-1. peace culture:**

#### **1-3-1. Defining the culture of peace linguistically:**

The expression peace culture appears at first glance to be a vague linguistic expression, which requires scrutiny and careful research of its vocabulary.

The sentence (the culture of peace) consists of two terms (culture) and (peace), and these two terms are capable of casting shadows as concepts on our intellectual and ideological contexts and perceptions, which provides a sense of their true meaning within the framework of the expression (the culture of peace), because some people think that there is a culture of peace It can be dealt with directly However, as is well known, not all complete and linguistically correct sentences are necessarily true sentences with an actual investigation and an objective, tangible equivalent to reality.

For example, your saying (a mountain of gold) does not indicate the presence of a tangible (mountain of gold) somewhere, or your saying (a forest of stars) does not mean the existence of a forest of stars except within the framework and level of linguistic creativity. For all of this, researching the linguistic meaning of (the culture of peace) seems to be a matter that requires full awareness of the dynamic meaning of the two terms (culture) and (peace), and in the event that they are combined in the form of the term (peace culture), and for more clarification, the term culture can be defined linguistically, as mentioned previously. With the following (educate the man culture means that he has become shrewd man), but perhaps standing on the linguistic meaning of the term culture does not provide the full meaning and concept required of this term in the context of the expression (the culture of peace).

It is also possible to search for the meaning of the word peace in the language, perhaps this helps in reaching the desired meaning, and among the definitions that were mentioned about the word peace is what came in the surrounding dictionary saying (And peace is one of the names of God Almighty, and safety is innocence from faults. And peace be upon him from the

scourge of breaking safety, and God Almighty delivered him from it in peace, peace be upon him, so you received him, I gave him, and he ate it. Submission is contentment and peace.

He surrendered to submission and became a Muslim. And his command to God is his peace, peace and reconciliation, peace and righteousness (Al-Fayrouz Abadi, 1952, page 132). Here, the deep linguistic meaning of the word (peace) in the Arabic language becomes clear. The first of these meanings is that it is one of the names of God, Glory be to Him (He is God, besides whom there is no god but He, the King, the Holy, Peace) (Surat Al-Hashr: 23). The adjective is the extent of the capacity and the energy, but to the extent that we benefit from this explanation. In understanding the word peace, this word is still shrouded in ambiguity within the framework of the system and context (the culture of peace). It is clear that the expression (the culture of peace) is a term. It is an expression whose true meaning can be discovered within the framework of the term. Before that, I will mention here the researcher's vision of the concept of culture.

It is a vision that is available from various sources, but it takes on a philosophical, social and developmental dimension. That is, the concept of culture that will be presented is based on philosophical, social and developmental principles, and it is the definition in which I find space and possibility, absorb the philosophical, social and developmental meaning of the system of transformations assumed by the researcher as a means of spreading a culture of peace.

Many definitions have been satisfied with the formal situation and the abstract contexts of culture, but here the researcher seeks to provide a dynamic definition of culture. And (the dynamism of culture) emerges from our perception of culture in its active and influential form, because drama in its least and most meaning means action and movement. Here I will mention two directions of definitions of culture, one of which views culture as consisting of values, beliefs, norms, mental interpretations, symbols, ideologies and their problems of mental products, while the other direction sees culture as referring to the overall style of life of a people, and the personal relationships between its members as well Their orientations (previous source, page 31).

It is noticeable that the first definition is a description of culture, such as saying (it consists of values), (beliefs), (standards), and (mental interpretations, symbols, and ideological logistics). It is an abstract interpretation that does not go into research into what O'Keefe is. Are those values? or beliefs? ..... etc. It is a philosophical interpretation of culture. As for the second definition, it is a dynamic definition of the terms culture (relationships) and (total style), and this last definition in its two parts seems closer to the nature of this research in the philosophical and cultural origins of peace and drama. The word (culture), which was mentioned in the context (the culture of peace), takes on a deeper meaning when viewed from a philosophical and anthropological point of view. Because the research on the culture of peace, despite its theoretical framework, is also a research on our knowledge of the relationships, concepts, and beliefs of these people from an overlapping philosophical and cultural point of view.

So the term (culture) that was mentioned in the context (the culture of peace) can be interpreted in its dynamic and social framework, which indicates that it is a term. It is clear that the expression (the culture of peace) is a term whose elements and conditions can be provided. It is also a verbal and philosophical context within the framework of the social development philosophy project.

### **2-3-1. Definition of the culture of peace in terms (UNESCO concept)**

Against the backdrop of major transformations in various fields, UNESCO has paid great attention to the culture of peace. Peace has become the fixed agenda in all meetings of the United Nations, and its organizations, including UNESCO, whose constitution stipulates the following:

Peace that is based solely on the political and economic arrangements of governments will not guarantee or guarantee the collective, permanent and sincere support of the peoples of the world." .

This clearly illustrates the request of the International Organization to support intellectuals, men of civil society and its entities to consolidate the culture of peace, and it has succeeded in attracting civil society groups, especially when the United Nations declared on the twentieth of November 1997 AD an expression of human desire for peace, and an end to wars and all manifestations of violence.

Eradication Injustice and oppression, at the initiative of UNESCO, declared the year 2000 AD to be the International Year of Peace, and praised the contributions of civil society, as a group of Nobel Peace Prize winners around the world collected signatures amounting to one hundred million to be presented to the United Nations General Assembly in September (www. unesco, 2000)

Writer Rene Zapata says, commenting on the November 20th declaration, where the United Nations unanimously declared the year 2000 AD to be the International Year for the Culture of Peace.

“In which the member states of the United Nations recognized their shortcomings and their urgent need for a concept of peace that leads to a process in which all member states can participate, even if the circumstances of any state are modest and deficient”.

Among the definitions provided by UNESCO are the following:

The culture of peace is made up of common values and behaviors based on non-violence and respect for basic human rights with understanding, tolerance and cohesion. All of this is within the framework of mutual cooperation, the full participation of women, and the sharing of information flows. The United Nations, in defining the term culture of peace, says: “The key to a culture of peace is to transform violent competition into cooperation in the field of achieving goals.” UNESCO The possibility of achieving the term culture Peace and its prosperity on the ground in cases of reducing the environment of war, and replacing it with positive alternatives.

- Development and economic security.
- Democracy and political security.
- Disarmament and military security.
- Efficiency and economic dialogue.
- Developing international cohesion.

UNESCO views the culture of peace as a complex concept that grows and develops with practice It began to make arrangements for the mechanisms for implementing the Culture of Peace Project, represented by a number of programs such as the (CPP) program.

**It was represented in a number of conferences such as:**

**Peace in the mind of Men conference in 1989.**

**Which was based on basic theses:**



Developing a culture of peace as a matter based on universal values such as respect for individual life, freedom, justice,

Cohesion, human rights, and equality between men and women. Among the most important recommendations of this conference is the recommendation to develop education and peace research.

And the American Archibald MacLeish said, in the first general conference of UNESCO in 1946 AD: “The peace that was mentioned in that constitution is a state of mutual trust, unity of purpose, and coordination of activities in which free men and women can live a contented life”.

As Rene Zapata says, “This message is not new, as the culture of peace is a fabric woven by many generations in all human societies. Although the practice of this message is not specifically called this, in some places it is known as tolerance, non-violence, or justice, and in others it is known as By harmony, compatibility, solidarity, or unity of interests And the goals are with the others. We conclude by saying: The concept of a culture of peace did not come out of nowhere.

The existence of a single name to describe a large number of moral and practical initiatives may help to shed light on the common goal and expand the scope of its spread. In February 1994, UNESCO held a conference in Paris entitled “The First Conference for the Culture of Peace” (Gore, 2010, p. 6). In it, the frameworks for the culture of peace were defined as follows:

1. The culture of peace confirms that inherited conflicts between people can be resolved away from violence.
2. Peace and human rights are an individual matter that is guaranteed to every individual.
3. Building a culture of peace is a pluralistic task that requires the concerted efforts of all people in all sectors.
4. The culture of peace is an extension of the democratic process.
5. The application of peace is a project that takes place through all kinds of formal and informal education, as well as communication.
6. The culture of peace requires education and the use of new means, as well as maintaining peace and resolving conflicts.
7. The culture of peace can develop and grow through human development based on stability, authenticity, and justice, and peace cannot be imposed from the outside.

UNESCO has also issued another agenda that includes the concept of dismantling and erasing the culture of war from human minds (previous source, no date) which people should not repeat as a scientifically incorrect prescription (Scientifically Incorrect):

- We, as humans, inherited the readiness for war from our animal ancestors.
- -The behavior of war and the behavior of violence is "hereditary" behavior in human nature.
- Human behavior has more hostile content than any other predispositions.
- -Man has a violent mind, and the way we practice our actions is affected by the way and how we are built on it, and there is nothing in our nervous and functional system that limits our violent emotions.
- War is done in an instinctive or emotional way.

- UNESCO sought to create projects supporting the culture of peace, represented in:
- -International schools projects in order to spread cultural overlap and common understanding.
- -Expanding the framework of cultural encounter.
- -Developing values that will bring about interaction and cultural dialogue for peace, which guarantees the participation of women and youth.
- -International projects for dialogue and cultural exchange between different regions.
- UNESCO statement (2000 International Year for the Culture of Peace) After the United Nations General Assembly declared the year 2000 as the International Year of Peace, where a number of international personalities who won the Nobel Peace Prize collected signatures to present them to the United Nations General Assembly in support and dedication to peace, and published the statement on the Internet pages with several headlines on their pages.

Web site: ([www.unesco.org/menfest0](http://www.unesco.org/menfest0)) says:

- Publish statement 2000 about you
- Statement 2000: Peace is in our hands
- Manifesto 2000 for a culture of peace and violence (ibid, 2010, p. 8).

**The statement urged:**

- Respect life in all its forms.
- Rejection of violence.
- Sharing and giving.
- Listening is the way to understanding.
- Preserving our planet
- renewed solidarity

The official summary of the statement is defining data for the signatory of the statement, so we find:

“The United Nations General Assembly declared the year 2000 as the International Year for the Culture of Peace. The statement was issued at the initiative of a group of Nobel Peace Prize holders on the occasion of the celebration of the fiftieth anniversary of the issuance of the Universal Declaration of Human Rights, requesting the signature of the statement and all signatures on the 2000 statement will be submitted to the United Nations General Assembly in September 2000”.

We note from this proposition that interest in the culture of peace has extended to all sectors of people all over the world

**3-3-1. Elements of the culture of peace in Islam**

Islam focused fourteen centuries ago on the following elements: (Abu Ouf, 1999, page 60).

**1- Respect for life in all its forms:**

And this is what stipulates the decision to appoint man in the land to populate it in the Almighty’s saying (And He made you forgetful of the earth and settled you in it).

**2- Sharing and giving:**

Sharing and giving are located in the concept of brotherhood and trust (we find in the purified Sunnah the actual process of brotherhood and avoidance of conflict and conflict in the brotherhood of the Messenger (PBUH) between his companions in Mecca, and then the brotherhood between the Ansar and the immigrants in Medina. Among the common Muslims, it was deposited The Jews and their treaty therein were later known as the Medina newspaper. Islam focused on unity and brotherhood being based primarily on piety, thus eliminating fanaticism and tribalism. He made competence the place of nobility, and thus he erased the causes of greed, hatred, and envy, all of which are causes of war, conflict, conflict between people, and the culture of war.

### **3- Rejection of violence:**

Islam called for the rejection of violence and for taking wisdom and good advice as a means of debate and advocacy (And call to the way of your Lord with wisdom and good advice) (Surat An-Nahl: Verse 125). Islam's approach to the servants is wisdom and good advice, not coercion. Islam has focused on addressing the psychological and philosophical concepts that Lead to violence in All its different forms and types are in yield, impotence and grudges, and he worked on resolving them socially and psychologically based on solidarity and fraternity.

#### **4. Listening is the way of understanding:**

This is one of the elements of the call, as we mentioned previously (and invite to the path of your Lord with wisdom and beautiful exhortation). Islam has focused on the etiquette of conversation and the etiquette of disagreement, all of this within the framework of establishing a spiritual structure in which listening is the path to understanding. (It is because of the mercy of God that you will be kind to them, even if you... Rude and harsh-hearted, beware of those around you, so pardon them, seek forgiveness for them, and consult with them When you are determined, then put your trust in God, for God loves those who put their trust in Him." (Surah Al-Imran: Verse 159-5) - Preserving our planet:

This also falls under the heading of succession and populating the earth (And when your Lord said to the angels, "Indeed, I will place a successor on earth") (Surat Al-Baqarah: Verse 30).

#### **5. Renewed Solidarity:**

This falls under the heading of brotherhood and synergy, as we mentioned before.

It is possible to look at peace in Islam within the framework of understanding happiness, as Syed Muhammad Najeeb Al-Attas explains in his book (The Truth of Happiness and Its Meaning in Islam) and he says, "The meaning of the world is derived from the original Dan, which does not refer to a purely abstract concept, but rather expresses something really real in our human life and the source of this The meaning is the covenant that came in the Qur'an It was signed by the human soul in our pre-existent life, as man confirms in this charter his full recognition and acknowledgment of the lordship of God Almighty (Al-Attas, 1995, page 5).

The feeling of peace is of the same type of reassurance and reliance in Islam, because Islam focused on the security of the soul, and began with the human soul, in which if the individual performs well, the actions of the group will improve (the group is like the body, if one of its members complains about it, the rest of the body responds to it with sleeplessness and fever).

### **5\_3\_1 .Culture of peace and the United Nations:**

The concept of a culture of peace has been linked to the literature of the United Nations since its founding in 1945. It was stated in the preamble to the Charter of the United Nations, "We the peoples of the United Nations, and it is our duty to save succeeding generations from the scourge of war and to affirm our faith in basic human rights, in the dignity of the individual, and in the equal rights of men, women, and nations large and small. We resolved to show tolerance, to live together in peace and good neighborliness, and to join our forces to maintain international peace and security. We have decided to unite our efforts to achieve these purposes".

The United Nations Educational, Scientific and Cultural Organization (UNESCO) has played an important role in adopting peace issues and the culture of peace in its general conferences and in its periodic programs and activities, based on the preamble to the UNESCO Charter, which stipulates that "if wars begin in people's minds, then in people's minds also they must begin." Construction process peace". The United Nations believes that achieving a fuller development of a culture of peace is organically linked to fourteen requirements, which are as follows: (United Nations, 1999, pages 3-4).

- 1) Encouraging the settlement of conflicts by peaceful means, mutual respect, understanding and cooperation

International level.

- 2) Compliance with international obligations stipulated in the United Nations Charter and international law.
- 3) Promoting democracy, development, respect for all human rights and fundamental freedoms, and observance of with it.
- 4) Enabling people at all levels to acquire the skills of dialogue, negotiation and building consensus between opinions and resolving differences by peaceful means.
- 5) Strengthening democratic institutions and ensuring full participation in the development process.
- 6) Eliminating poverty and illiteracy and reducing disparities within and among nations.
- 7) Working to achieve sustainable economic and social development.
- 8) Eliminate all forms of discrimination against women through their empowerment and equal representation.

Equality at all levels of decision-making.

- 9) Ensuring that the rights of the child are respected, promoted and protected.
- 10) Ensuring the free flow of information at all levels and enhancing access to it.
- 11) Increase transparency and accountability.
- 12) Elimination of all forms of racism, racial discrimination, xenophobia and related

So out of prejudice.

- 13) Promoting understanding, tolerance and solidarity among all civilizations, peoples and cultures, with

Pay particular attention to religious and linguistic minorities.

**14) The full realization of the right of all peoples, including those living under colonial domination**

or other forms of foreign domination or occupation in the self-determination enshrined in the Covenant

The United Nations and embodied in the covenants, declarations and decisions issued by it.

Some believe that the culture of peace is "a system of values, principles, concepts, orientations, attitudes, and behaviors that establish peace in its broadest and optimal sense, together form its content, and work to invest in a way that helps to protect, develop, and sustain it. The culture of peace, according to this definition, is a scientific, emotional, behavioral culture, and the relationship between them is mutual Supportive and supportive, all of which establish peace internally and appear in behavior externally through dealing with others, which is made to prevent and prevent the outbreak of wars and conflicts, and which is made during conflict and war in order to stop the loss of lives, bloodshed, dissipation of energies, and the destruction of achievements, and awareness of the nature of wars, and publicizing their destructive effects And the effort that is made after the end of the conflict to transform people's behavior from war behavior to peace behavior and to put people's minds and hearts on the path of reconstruction, restoration, maintenance, safety and development (Ismail, 1999, p. 8)

**6\_1. Conditions for sustainable development and the most important challenges it faces**

Although there has been progress in the field of sustainable development in some Arab countries, including the economic, social and environmental aspects, development efforts still face many challenges, foremost of which are poverty, unemployment, the water issue, the crisis of scientific research and globalization.

Achieving sustainable development requires developing an integrated strategy with specific goals and clear priorities that take into account improving the economic and social conditions of the Arab citizen, meaning that the Arab countries need a new model of development (Raghda Salah and Ghantab, 2019, p. 214), and preserving the environment and its natural resources, taking into account the circumstances of development. our own Arabic language, its specificity, and good appreciation of global developments and future changes. Perhaps the most important pillars of this strategy are enhancing human capacity building (AL-Taai, 2019, p. 7), setting a number of indicators and standards to measure the extent to which development has been achieved, and conducting a periodic evaluation to follow up on its programs and direct its course. Thus, we can be reassured that we are moving in the right direction.

The most important challenges facing the countries of the Islamic world in the field of sustainable development (Al-Kubaisi et al., 2012, pp. 1-4).

**A- Poverty:**

Which is the main cause of many health, social and moral dilemmas in the countries of the Islamic world, where poverty leads to the depletion of available and scarce natural resources and to their indiscriminate use.

It should be noted that this dialectic between poverty and the depletion of natural resources may be caused by the spread of illiteracy and ignorance, the rise in the population, the increase in unemployment rates, the increase in external debts and the high burdens of servicing them.

**B- Irrational population inflation:**

And the lack of compatibility between population growth and the available natural resources to meet the growing needs of the population in many Islamic countries. Population growth in those countries has led to an increased demand for environmental resources and health, educational and social services.

**C- Deterioration of the natural resource base:**

The continued depletion of natural resources has led to the depletion of the natural resource base and the spread of all forms of pollution affecting water, soil and air, especially in urban areas, thus impeding the achievement of sustainable development.

**D- Insufficient funding sources:**

The lack of funding necessary to achieve sustainable human and environmental development and capacity building, and the failure of developed countries to provide the aid they promised to developing countries.

**C- Weak level of effectiveness of educational and research systems:**

The failure of educational and research systems to keep pace with scientific and technical progress in the world and the requirements for achieving sustainable development, in addition to the brain drain to developed countries.

**H- Debts:**

Debts and the burdens of servicing them constitute a major burden on the economies of the vast majority of countries in the Islamic world.

**6\_1.** The contribution of culture in achieving sustainable development goals Culture contributes both as a sector of activity in itself, and as an integral component of other sectors, and culture, if its preservation and promotion is an end in itself, also contributes widely to the achievement of many sustainable development goals - among them those related to sustainable cities and decent work Economic growth and reducing inequalities Equality, the environment, achieving gender equality, innovation, and establishing peaceful societies in which no one is marginalized. The role of culture can be examined simultaneously as an engine that directly contributes to achieving economic and social benefits, and as an enabling factor that contributes to the effectiveness of development activities. The ethical vision of the economy requires decision makers to ensure the presence Culture in development policies because ethics is a matter of culture (Lavand, 2022, p. 173) This approach also stresses the importance of sustainable mechanisms that lead to the achievement of goals and the importance of interlocking approaches that link sectors and move simultaneously towards achieving multiple goals, rather than looking at goals and targets related to them in narrow frameworks measured only by their statistical indicators. Culture contributes extensively to each of the five vital dimensions of sustainable development – people, planet, prosperity, peace and partnerships. The economic, social and environmental dimensions of sustainable development, in turn, contribute to enhancing the preservation of cultural heritage (Abdullah S. Yawer, Ali F. Bakr, Amira A. Fathi, 2023, p. 257) Moreover, some goals, such as education, are human development goals that can be achieved most effectively through culture.

**1-5-1 UNESCO** conventions and programs related to culture are directed towards the implementation of the 2030 Agenda for Sustainable Development

Sustainable development concepts are at the heart of UNESCO's conventions and programs related to culture, each of which brings a particular perspective or focus in line with its scope and conceptual framework. With the adoption of the 2030 Agenda for Sustainable Development, all agreements have included the relevant sustainable development goals in their implementation and monitoring mechanisms by harmonizing their concepts and selecting specific goals or targets from the goals and objectives of sustainable development to be added to their results framework, and the six UNESCO conventions related to culture, as instrumentsAn international standard whose implementation relies heavily on international cooperation and capacity building, all of which directly contribute to achieving Goal 17 of the Sustainable Development Goals related to partnerships, especially Goal 9-17 (capacity building) and Goal 16-17 (global partnership).

It also contributes cross-cuttingly to achieving Goal 5 of the Sustainable Development Goals related to gender equality, especially Goal 5-5 related to women's participation and giving them the opportunity to lead.

## **7\_1. Purpose and Principles**

### **7-1 general purpose**

UNESCO's thematic indicators for culture (Culture Indicators 2030) constitute a framework of thematic indicators that aim to measure and monitor the progress of culture's contribution to achieving the goals and objectives of the 2030 Sustainable Development Plan at the national and local levels. The framework will assess the role of culture as a sector of activity and its broad contribution to achievingVarious goals from the Sustainable Development Goals and in other areas, and the purpose of this set of thematic indicators is to support and complement the global indicators agreed upon in the 2030 Agenda for Sustainable Development and to strengthen the existing links between the various goals and targets.

The desired goals of the Culture Indicators Framework 2030 are the following: (UNESCO, 2020)

#### **1. Highlighting the contribution of culture to sustainable development**

These indicators, which are based on an in-depth analysis of the multiple ways in which culture contributes to the economic, social and environmental dimensions of development, provide evidence of the role of culture in change, making its contribution more visible and tangible than before.

At this time, when data related to culture are scattered and prepared by different institutions and bodies, the indicator framework brings them together and highlights the links and points of intersection between culture and other areas of policy, which raises the level of understanding of the size of cultural works and their direct and indirect contribution to sustainable development. Since the role, influence and contribution of culture is often difficult to quantify, this indicator framework seeks to quantify the behaviors and actions emanating from culture or document how cultural values are articulated in policies, programs and actions.

**2. Provide a thematic and broad overview of the role of culture in achieving the SDGs**  
Culture 2030 indicators do not verify the extent to which culture contributes to achieving each relevant goal of the Sustainable Development Goals and each globally accepted indicator, but

rather focus on the extent of its contribution to achieving many goals and objectives in order to link them together. The indicator framework allows data related to various goals and objectives to be centered on broad topics compatible with programs UNESCO, its activities and policies, and these thematic dimensions are based on the conceptual framework of the five dimensions that underpin the SDGs.

3. Strengthening cultural defense campaigns the Culture 2030 Indicators, by reinforcing the prominent and broad position of culture in the 2030 Agenda for Sustainable Development, will help build a coherent and robust narrative framework on the role of culture in sustainable development that is based on evidence and supported by key information, and this narrative will directly support efforts to advocate for culture at the global level or national local, with the aim of persuading decision-makers and partners to include it in their national and urban policies and programmes, and to better direct public and private financial resources towards the culture sector.

4. Provide evidence-based results to guide policies and actions

The Culture 2030 Indicators provide countries and cities with a conceptual framework and methodological tools for assessing the extent to which culture contributes to achieving the Sustainable Development Goals as part of the mechanisms currently adopted to implement the 2030 Agenda for Sustainable Development at the national or local level.

The evidence collected will guide policies and decisions as well as implementation actions in the culture sector and more broadly in other sectors. These indicators, through their repeated use of these measurement tools, will allow countries and cities to follow up on the progress they are making in terms of the results of their policies and the effectiveness or solidity of the policies themselves.

5. Building a knowledge base as a starting point for action after a city or country implements the indicator framework, each set of data becomes a valuable source of information that can be analyzed to prepare files on the prevailing situation at the local and national levels, and to show the most prominent trends in the contribution of culture to sustainable development in various cities, regions or countries. Analytical and good practices in creating a more accurate idea of culture with the aim of developing a knowledge base that includes a digital data bank on the role of culture in implementing the 2030 Agenda for Sustainable Development.

6. Monitoring the progress of culture's contribution to the implementation of the 2030 Agenda for Sustainable Development the information collected in the context of implementing the Culture 2030 Indicators in the cities and countries that volunteer to pilot them provides a valuable reference base for measuring the progress of actions as well as guiding them at the local and national levels.

The data also contributes to the formation of a comprehensive overview of the level of contribution of culture to the 2030 Agenda for Sustainable Development It provides evidence-based and analytical materials to support UNESCO's participation in UN-wide periodic reporting mechanisms dealing with this plan and General Assembly resolutions related to culture and development.

#### **Results:**

-That there is a relationship between the culture of peace and sustainable development in Iraq, as the culture of peace is considered one of the assumptions of sustainable development.



Youth and women are effective elements playing effective roles in spreading the culture of peace.

-Education and training have an effective impact on behavior change. It is also a tool in fighting poverty and preventing conflicts. Thus, it has a role in spreading the culture of peace.

#### **Recommendations:**

-Establishing a scientific center for peace studies concerned with the development of a culture of peace and following up the implementation of programs and activities supporting it.

-Starting an integrated effort to lay the foundations for spreading the culture of peace and acceptance of the other.

-Introducing independent curricula and courses on the culture of peace and sustainable development at all stages.

-Paying attention to developing the capabilities and skills of youth and women and providing them with the knowledge and values that serve the culture of peace and Islam.

-Spreading the culture of peace in thought and practice.

-Paying attention to scientific research related to peace studies and using its results.

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