

Cultural Approaches to Peacebuilding

« An Introduction to Building a Culture of Peace »

المقاربات الثقافية في بناء السلام: مدخل لبناء ثقافة السلام

Hanane Nacef**

Laboratory of environmental legal studies, 8 Mai Guelma 1945 University (Algeria),
nacef.hanane@univ-guelma.dz

Djamel Menanceur

8Mai Guelma 1945 University (Algeria), menanceur.djamel@univ-guelma.dz

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Abstract :

This research paper sought to study cultural approaches in peacebuilding, in particular the approach of the peace of culture with the aim of emphasizing the importance of building a culture of peace as a fundamental input in understanding and interpreting the conflict further more, transforming it to what prevents its return again.

The study concluded that building a peace of culture as a basic input includes basically various pillars and controls which identified its success including; dialogue, justice and reconciliation, in managing and organizing relations between the different actors whose functions are varied and different as well as their influences and levels, carried out by a set of mechanisms such as diplomacy, religion, media and others. Besides, permitting to enhance opportunities of building values and behaviours and consolidating them serving permanent peace..

Keywords: Culture, Peacebuilding, Culture of peace, Culture of violence, Building a culture of peace.

ملخص

سعت هذا الورقة البحثية إلى دراسة المقاربات الثقافية في بناء السلام وبالتحديد مقارنة ثقافة السلام بهدف التأكيد على مدى أهمية بناء ثقافة السلام كمدخل أساسي في فهم وتفسير النزاع وتحويله بما يمنع العودة إليه مجددا. ولقد توصلت الدراسة إلى أن بناء ثقافة السلام كمدخل أساسي يشمل أساسا عدة ركائز محددة في إنجازه والتي يمكن حصرها في الحوار والعدالة والمصالحة في تسيير العلاقات بين مختلف الفواعل التي تتعدد وتختلف وظائفها باختلاف المستويات والمؤثرات في ذلك، والتي تضطلع إليها مجموعة من الآليات كالدبلوماسية والدين ووسائل الإعلام وغيرها من الآليات بما يسمح تعزيز فرص بناء القيم والسلوكيات وترسيخها خدمة للسلام المستدام.

كلمات مفتاحية: الثقافة، بناء السلام، ثقافة السلام، ثقافة العنف، بناء ثقافة السلام.

*Corresponding author.

I. Introduction:

The history of mankind experienced a diversity as concerns conflicts, with different forms and levels, as there were various latent and overt violent and non-violent conflicts due to the influence of different variables in determining the pattern of its behavior. Therefore, these conflicts were the result of the social, economic, political and cultural variable at times, and the convergence of variables and their integration at other times. As the cultural variable or factor is considered as one of the most significant variables affecting the acquired or unearned behavior of individuals. Thus, those values, beliefs, ideas and behaviors are a motivation or an anti-conflict motive which are adopted and followed by a certain environment. However, this is due to the cultural pattern that distinguishes a society from other societies. Besides, the ideas that are inherited and transmitted from generation to generation can influence the peaceful orientations and violent tendencies of society by identifying the nature of the culture followed in it, whether the culture of peace or violence.

In view of the importance of the peacebuilding process in society and the endeavor to rearrange the structures that would support, consolidate and restore peace. However, the cultural factor knows a fundamental place within this process, as change begins with individuals, their behaviors and their culture, because before delving into peacebuilding strategies in terms of the different structures required Focusing first on building a culture of peace among individuals, because this conviction would facilitate and simplify peacebuilding processes With the concerted efforts and various official and unofficial local and foreign efforts and initiatives.

On this basis, this study seeks to search for the most important cultural approaches to peacebuilding, specifically in the following central question:

•What are the contents and foundations of building a culture of peace ?

Based on the main question, the following sub-questions are branched out in order to clarify the study aspects from its various parts so as to bring the vision closer to understand a culture of peacebuilding as an input from the cultural approaches to building peace as follows:

- What is the concept of culture and what are its forms and varieties ?
- What is the nature of the relationship between culture and peace, what is meant by a culture of peace ?
- What are the most important strategies for restoring peace ? What are the roles of the peacebuilding process ?
- What is the process of a peacebuilding culture, what are the most important pillars, actors and mechanisms supporting them ?

To answer the main question and the sub-questions, it can be assumed that whenever there is ability to build peaceful values, beliefs and behaviors of individuals, the process of a peacebuilding culture will be effective in influencing. This is according to a scientific approach based on description in the analysis of the phenomenon and the nature of the link and connection between it, and other phenomena in order to reach scientific results that would be as the most entry points to peacebuilding..

II. The concept of culture ;

Culture is among the fundamental concepts in the field of social and human sciences, in which visions and perceptions differ in defining and fine-tuning their concept, because of the the multiplicity of backgrounds, viewpoints and ideologies on which researchers and scholars in this field rely. However, this does not prevent the presentation of a concept in line with the phenomenon under study. In order to bring the reader's vision closer in a more accurate way. Therefore, the beginning is required to brief both the linguistic definition and the terminographic definition, right up to the procedural definition of culture.

II. 1. Definition of Culture:

The term “culture” in the Arabic language was given to everything that refers to understanding, comprehension, cleverness, and speed of learning, it is termed by Edward Taylor in 1871 in his book *Primitive Culture* « as it is the whole complex of knowledge, beliefs, art, ethics, law, traditions and all the customs and abilities acquired in society (Al Saif, 2014, p. 07) .

Hence, the content of the procedural definition may become clear in considering culture as the environment in which the acquired and unearned behaviors reside, both apparent and latent for individuals, transmitted through symbols (Kafi, 2006, p. 139) such as language and religion, which differ from one environment to another, society to another, and from class to another. With different time periods, as the war period is different from the peace period (Alkhalil, 1971, p. 78), Therefore, it varied in terms of types and shapes.

II. 2. Forms and varieties of culture:

As it is already mentioned, culture varies in terms of environments, classes and societies in different periods of time, in addition to this multiplicity and diversity in terms of form, culture is also multiplied in terms of the actors contributing to its formation and crystallization to take five forms in each of the elite culture, popular culture, mass culture, imperial culture and subculture which can be illustrated as follows:

- **Elitist culture** : the elitist culture or the elite culture, or rather, it can be said that the culture of social elites which is distinguished by their material and spiritual life methods in various forms and their private institutions from other general culture (Franklin, p. 52).
- **Popular culture** : popular culture or general culture concerned with the culture of ordinary individuals in which identities are expressed, negotiated and unified (Lisafonil, 2020) .
- **Mass culture** : the artificial culture that the mass media creates through the media materials published, which are subject to market standards according to supply and demand.
- **Imperialist culture** : the imperialist culture or the dominant, occupied or monopolistic culture of another, whose culture is forcibly imposed on other cultures by means of laws, threats and pressures (Alkhalil, 1971, p. 87) .

Despite the differences in the cultures including content and actors, they share common topics and issues. However, the most closely related issues are peace and violence. Therefore to express two types of culture, which are completely contradictory and different, namely the culture of peace and the culture of violence.

Thus, before going into the nature and contents of the two concepts, one must identify the nature of the link, firstly between culture and peace, on the one hand, secondly, between culture and violence, on the other hand, so that we can define lines of distinction between the two concepts.

II. 3. Culture and Convergent concepts :

Proceeding from the previous idea that the concept of culture has a link and relationship with other concepts in the social and human sciences in general, because of its contact with all political, economic, social, media, and religious fields, as we can form from every field a link with culture, such as saying political culture, media culture, economic culture and religious culture and other cultures. Thus, this may make it as a transdisciplinary concept that can be adapted and combined with other sciences.

In view of the subject nature treated by the study, it is required to encompass both the concepts of violence and peace. Moreover, the nature of the relationship which they have with the concept of culture. Thus, considering the fact that peace and violence coexist as groups of attitudes and behaviors in varying degrees in most societies, as it reflects the basic human need for coherence on the one hand and independence on the other hand. However, in the case of a balance between needs, each society requires the development of its peaceful or violent cultures (Boulding, 2008).

- The relationship between culture and violence :

The violence practiced by individuals stems from beliefs, values, habits, and behaviors that are acquired and unearned in the environment in which they live in the form of letters, symbols or images as a means of self-defense and the common interests of the same group (Ahmed, 2009).

The discourses and symbols transmitted through novels or the media establish violence and work to enhance and nourish it, as a defense force against the different other. However, with this breadth, the values of discrimination, racism, gender and technological violence are crystallized... In addition to other negative accumulations that generate a state of fear, especially if violence is linked to the ethics and values in its practice (Ahmed, 2009) as taking a principle - the end justifies the means - in various dealings and behaviors.

Therefore, the values, beliefs, attitudes, and behaviors that prevail within the group that glorify violence in its dealings with other groups are expressed in a culture of violence (Alkhalil, 1971). Which is based on the desire for a continuous violent confrontation due to several influential motives and reasons to reinforce and excite contradictions and differences.

- The relationship between culture and peace :

The situation is not much different in the nature of the relationship between the concepts of culture and peace from its former culture and violence in terms of patterns and indicators of understanding the nature of the relationship and the link between the concepts, as peace is also a pattern of behaviors and values taken by individuals in their behavior towards each other, acquired and unearned by the influence of discourses, novels and stories to support the idea of acceptance and coexistence with a different other without symbolism, stereotypes or standard procedures.

Thus, from this, the attribute of peace is one of the most important features of culture which can be expressed in the concept of a peace culture, this concept that is based on the recognition of the existence of difference. Its acceptance and respect without discrimination, in addition to the ability to adhere to the principles and ideals that support, embody and activate the state of coexistence such as freedom, justice, equality, solidarity, dialogue, participation, tolerance and unity, in order to reject violence and an attempt to stabilize its prevention.

III. The implications and determinants of a culture of peace :

III. 1. Conceptual dimensions of a culture of peace :

There have been numerous conceptual dimensions of the concept of a culture of peace, because of the multiplicity of visions addressed to it. As this dynamic concept can be subject to any dimension, such as ; it is taken as an idea, a goal and as a means, or a process in itself.

However, it was taken as an example by the professor of sociology and peace researcher Elise Boulding as a central element in human nature (Boulding, 2008), which means a state inherent in humankind by virtue of instinct, which may appear an associated feature in individuals and that everything that is acquired outside the culture of peace is considered a parasitic behaviour of human nature .

Kenneth Boulding also linked the culture of peace with the human will and desire to transform behavior in a way that serves peace, expressing this in his saying that "the culture of peace is present in all circumstances as long as there is a desire and will to deal with diversity and difference" (Boulding, 2008).

In the United Nations charters, the culture of peace was included as a process to be taken to achieve and implement measures and steps to support the state of peace, as they were mainly represented through the call to prevent the promotion of violence and commitment to settle conflicts, Furthermore, to respect life, human rights and sovereignty, and the pursuit of development, equality and other principles (Nations, 1999, p. 03). Moreover, because it is a multi-faceted process, it makes peace a dynamic structure by laying the foundations for survival, continuity and development, and prevents the emergence of conflicts or it makes it possible to resolve them without resorting to violence (Al-Shabeeb, 2017, pp. 124-132).

III. 2. The evolution of the peace culture concept :

Concerned by the need for peace in societies, especially after a series of conflicts which they have witnessed and are still witnessing in the different periods of time, which soon differ in terms of their levels between the lower levels of difference, tension and crisis to the higher levels of conflict and armed conflict, direct violence or war, which are reflected in their actions on the requirements of life as a whole. However, one of the first initiatives introduced in this context was the Environmental Charter and the Theological Conference, and the subsequent Charter of the United Nations General Assembly.

- The Earth Charter on the Environment and the Culture of Peace :

During the Earth Charter on Environment and Sustainable Development in Rio de Janeiro, peoples were urged to sign a commitment to live in peace with all living things in a sustainable manner through the equitable sharing of resources, reliance on peaceful means in resolving conflicts, paying attention to the role of transnational groups and various popular organizations in creating or Building a Culture of Peace (Boulding, 2008) .

The concept of a culture of peace has been suggested in this charter in the version of perfection between individuals themselves, and between individuals and nature, in order to enhance peaceful societies through increasing a sense of interconnectedness, homogeneity, diversity and interdependence regardless of ethnic, religious and gender differences (Mitalova, 2018).

-The Third Theological Conference "Christians for Peace and Poverty":

Various conferences promoted the idea of peace, including the third theological conference entitled "Christians for Peace and Violence" in 1983 which was organized by the Association of Theologians in Madrid. Furthermore, in a joint project between the Peruvian Ministry of Education and UNESCO-Peru, the book - The Culture of Peace - was published in 1986. Live McGregor .As the second step in this concept after the Earth Conference. In 1989, the UNESCO Program for a Culture of Peace started to fulfill the United Nations' mission of the avoidance of wars.

- United Nations General Assembly :

The concept of a culture of peace emerged on the first of July 1989 with the declaration of "peace in the minds of men" based on universal values of respect for the right to life, freedom, justice, solidarity, tolerance, human rights and gender equality.

In 1992 the concept developed into an integrated program that was included in 1996 in the 1996-2001 UNESCO strategy to include cooperative programs between countries in education and culture under the slogan - Education for Peace - Service for Peaceful Coexistence (Nations, 1999, p. 03).

In 1997 the theory of a culture of peace was introduced for the first time in Declaration and Programme of Action 53/243 in the United Nations General Assembly (Mitalova, 2018), where the Assembly discussed in its fiftieth and fifty-first sessions entitled – Human rights issues – However, in the agenda of the second session The fifty-sixth Assembly in 1997 at the request of a number of countries. Furthermore, in 2000 announced the International Year for the Culture of Peace (Resolution 52/15) (Nations, 1999, p. 03).

In the fifty-third session, the period 2001-2010, The General Assembly proclaimed the International Decade for a Culture of Peace and Non-Violence for the Children of the World (Resolution 25/53) and the Program of Action on a Culture of Peace (Resolution 53/243). The Assembly continued its consideration of the issue in its fifty-fifth to sixty sessions. (Resolutions 55/47, 56/5, 57/6, 58/128, 59/23, 59/142, 59/143, 60/3, 60/10 and 60/11) (Mitalova, 2018).

In its sixty-first session, the General Assembly decided to hold in 2007 a high-level dialogue on interreligious and intercultural cooperation in order to promote tolerance, understanding and universal respect for issues of freedom of religion or belief and cultural diversity, in coordination with other similar bodies (Nations, 1999, p. 55).

III. 3. Controls of a culture of peace and its methods of development:

The creative management of differences, needs, or desires in the social system is one of the most significant controls of a culture of peace in order to preserve its convergence and interdependence, in a way that constitutes a physical image of diversity (Boulding, 2008), based on principles that reject violence and seek to prevent conflict as the principle of freedom, democracy, justice, tolerance, solidarity and respect for human rights, Through dialogue and negotiation (PEACE).

Based on gender participation, as the principle of participation and respect for human rights is a catalyst to wards a culture of peace, besides, the monopoly practiced by men over power is no longer possible in this field, getting instead of love as a driving factor for gender behavior in following peaceful methods in addressing various problems (Boulding, 2008). Therefore, this can be by adhering to principles, ideals and all that has been reached in terms of emotion, nobility, pride and self-esteem (Othman, 2013).

However, among the culture of peace aims and its methods of development adopted, there are ;building understanding in stead of defeating a common enemy, strengthening democratic processes, free flow of information, a participatory culture and peace building centers replacing traditional structures supporting violence, replacing the environment supporting violence with cooperative sustainability, as well as recognizing the role of citizens and NGOs that work on the revitalization of the United Nations system (Kurtz, 2008).

As an example, the United Nations system played a supportive role in promoting a culture of peace as UNESCO developed the basic frameworks to promote the concept of education for a culture of peace around the world .This integrated understanding of peace education is reflected in the Declaration and Program of Action of the United Nations General Assembly of 1999. On a culture of peace relying on support networks that link peace activists, peace researchers and peace educators. Among them is the Peace Education Committee (PEC) of the International Peace Research Association (IPRA) (Kurtz, 2008).

IV. Peacebuilding culture :

IV. 1. Strategies for restoring peace :

The concept of peace is the central unit corresponding to the concepts of conflict, which revolves around a set of basic concepts and terms, in particular, there are ; peacemaking, peacekeeping, peacebuilding, lasting peace, and peace settlement agreements (Khazindar, 2014, pp. 61-68) as the most important concepts used in the concept Peace, which are considered as strategies for restoring peace (Fakher, 2005, pp. 06-12). These strategies are centered as follows:

- Peacemaking :

Peacemaking means the work that calls for reconciliation between the conflicting parties through peaceful means to reach a negotiating agreement stated in Chapter VI of the United Nations Charter. For instance the establishment of peace-enforcement units armed with heavier armor than peacekeepers and placed permanently at the request of the Security Council (Kafi, 2006, p. 189).

Peacemaking was one of the mechanisms of preventive diplomacy against mutual violence and armed force through stages of preventive diplomatic efforts to stop and neutralize the conflict and reach stability, "stopping the clash" to reaching a sustainable peace solution that ends the conflict (Fakher, 2005, pp. 06-12).

- Peacekeeping :

Peacekeeping is by preventing the parties to the conflict from fighting among themselves. Furthermore, the United Nations field operations refer to the armed forces of their military personnel or civilian police which are deployed with the aim of keeping peace as a traditional peacekeeping to the one that extends to the protection of human rights Monitoring political elections and providing warning aid in building state structures (Fakher, 2005, pp. 09-12) in addition to expanding capabilities to prevent renewed conflict (Kafi, 2006, p. 189) .

The process of maintaining a just peace is also carried out on the basis of preventive diplomacy, procedures for resolving or containing disputes by peaceful means (negotiation, mediation, arbitration, legal solutions, regional organizations ...) or any peaceful means agreed upon by the parties to the conflict (Fakher, 2005, p. 09).

-Peace enforcement strategies :

The state of imposing peace occurs when the parties that are capable of agreeing or reaching consensus in intentions and opinions, in Chapter Seven of the United Nations Charter sanctions are "economic, political isolation, military force (threatening regional and international peace) besides, among the strategies for imposing peace are the support for both peacekeeping operations and humanitarian goals." The right to military intervention to preserve human rights (Fakher, 2005, p. 09).

- Peacebuilding :

Peacebuilding means managing the conditions of society so that society can live in peace based on several methods : education, human rights, economic development and increasing aid, social solidarity, all of what requires consensus between the individual and his community (Yassin, 2007, p. 70).

Peacebuilding is complementary "process" to a peacekeeping operation, as conflict resolution requires efforts at various levels. However, peacebuilding includes structural physical and social initiatives which will aid reconstruction and rehabilitation (Oklahoma, 2010, p. 108).

IV. 2. The fundamentals and strategies of the peacebuilding process :

The increasing magnitude of civil wars in the nineties prompted the emergence of the concept of peacebuilding as an attempt to develop measures to deal with this level of conflict by supporting structures that would consolidate and enhance peace in order to avoid a relapse into conflict. Based on solid foundations. However, if the reconstruction and development process did not begin after the Conflict (Oklahoma, 2010, p. 105).

The peacebuilding process endeavours to address the root causes and consequences of conflict by repairing corrupted relations, advancing reconciliation, building institutions and political reform, facilitating economic transformation in order to create long-term stability and justice, good governance, rebuilding state infrastructures, rehabilitating former combat forces and reintegrating them. Furthermore, It seeks to enhance and advance human security towards creating a positive peace or stable social balance in which conflicts are not exacerbating (Rancis, 2010, p. 206) .

This process is conducted by various involved parties represented by the international community on the one hand, and the local community within the concerned state on the other hand, according to the different fields in which it operates, such as areas of justice, reform of the security sector, laying practical foundations for development and other which reality imposes the need for each situation (Menaceur, 2015).

The peacebuilding process usually involves a group of political decision-makers, citizens, aid and development agencies, religious organizations and social movements. Considering the transformations of the conflict, it must be placed in the category of an economic and social problem, if the structural variable is to take place.

Furthermore, peacebuilding process can also occur at any stage of the escalating cycle. If preventive diplomacy does not take its course at the first sign of turmoil, problems remain without evaluation. Therefore, transformation processes in the evolving conflict stages can take the form of early warning that calls for the application of appropriate preventive measures, As the conflict escalates, especially if it becomes violent. Thus, the transformation process may depend on a specific type of administration or intervention, which may require later reconciliation, mediation, negotiation, arbitration, and joint steps to solve the problem (Oklahoma, 2010, p. 106).

IV. 3. Peacebuilding as an approach to understanding a culture of peace:

Concerning the fact that the culture of peace is the values, behaviors and beliefs that are based on the recognition of the existence of difference, its acceptance and respect without discrimination, and commitment to the principles and values that stimulate coexistence to reject the state of violence, As the fact that peacebuilding is the process of addressing the root causes and consequences of conflict by reforming relations, pushing reconciliation, enhancing and advancing human security towards finding a Stable social balance (Al-Shabeeb, 2017, pp. 124-132).

Thus, building a culture of peace is concerned with the process of addressing the root causes of conflict through the building of peaceful values, behaviors and beliefs of individuals that accept and respect the idea of difference without discrimination and adhere to the principles and values that stimulate coexistence rather than violence. As a dynamic structure that prevents the emergence of conflicts or or makes it possible to resolve them peacefully without resorting to violence. Besides, it lays the foundations for survival, continuity, meeting and development.

Accordingly, building a culture of peace is taken as an approach and entry point designed for upbringing and guidance - peace education - which develops a tolerant, open, fair and peaceful individual who respects himself and respects others and deals with them on the basis of dialogue and openness to different viewpoints, intellectually unbiased. However, this requires the development of a sufficient social, economic, cultural and political environment by its promotion and connection with the family and community environment.

V. The process of building a culture of peace :

The ability to deal with conflict and overcome one of its aspects or address its root causes to end it, so as to serve and protect vital interests through legal means which lead to a peaceful solution between the parties away from all violent means. Thus, the process of building a culture of peace includes the various procedures that sought to create a new, peaceful situation that differs from its predecessor.

Among the most important of these measures are fields and ranges, whether inside or outside the community that have a direct or indirect impact to serve and meet the basic human cultural, social and economic needs at all local and international levels. This process is based on specific pillars and foundations to ensure its functioning.

V. 1. Pillars and foundations of building a culture of peace :

Among the most important basic pillars on which the process of building a culture of peace is made :

- **Dialogue** : The ability to dialogue catalyzes building a culture of peace and organizing relations between the different parties and actors. Therefore, dialogue is among the basic pillars on which the process of building a culture of peace is based. Thus, by devoting various efforts towards consolidating thinking in dialogue and removing the individual from the expectations of the group for fear of rejection or cynicism inducing towards violent behavior and providing opportunities for creativity and communication in making a common understanding and knowledge (ISESCO, 2013, p. 28).

- **Justice** : The process of building peaceful values and behaviors among individuals requires searching for the remnants of the conflict from victims, perpetrators and beneficiaries. Moreover, the establishment of the Commission for Truth of an international and local nature, in order to hold accountable the perpetrators of crimes and violations and address the issue of impunity. Furthermore, to determine compensation based on the rule of law and in a participatory nature - the participation of civil society - Which creates a state of confidence in excluding confidential items. As an area to contribute to building a culture of respect for human rights and the rule of law. Besides, creating a space for reconciliation and building solidarity and social cohesion (Soka, 2006).

Among the most important examples on the topic of justice is that of addressing issues of gender equality, paying attention to crimes against women, and considering their implications, in addition to the solutions to be taken from opportunities to restore social status through legal reform (Soka, 2006).

- **Reconciliation** : is a whole set of aims that include clarifying the truth about the causes of violence and conflict, achieving justice for the victims, establishing democratic institutions and rebuilding destroyed institutions. Besides, dealing decisively with the factors that led to the conflict, eliminating fear of communal living, rebuilding trust in government and its institutions, building social solidarity among citizens (Soka, 2006).

Among the levels of reconciliation is the cessation of hostilities and the restoration of peace without fear of the risk at the national level. However, locally there is the promotion of reconciliation by restoring one's status and clarifying the truth associated with the conflict - mutual respect - the basis for future interaction leads to building social cohesion (Soka, 2006).

Among the most important pillars of building a culture of peace is also the need for initiatives to build a culture of peace stemming from the will of individuals towards achieving a state of peace with others in the same community, according to mechanisms that contribute its achievement, such as activating the role of women, children, youth and civil society ... and other local actors both formal and informal, in order to realize the common goal of building a culture of peace.

As the process of building a culture of peace is enhanced if it is rooted from a domestic will followed by support from the international community, such as the United Nations institutions, regional organizations and groups of countries that are able to submit proposals, aids and grants (Fakher, 2005, p. 07) in rebuilding what the conflict has destroyed, in order to create a situation that does not allow the renewal of the conflict in the future.

V. 2. Actors of building a culture of peace :

The actors of building a culture of peace vary based on the values of understanding, acceptance of difference, respect for the dignity of humanity and not relying on violence as a way out for any problem, regardless of its quality, depending on the field in which it is intended to spread. However, there is an agreement in its consensus by limiting it to the role of both the local community and the international community, with its various formal and informal institutions, as the process of building a culture of peace is not a single process limited only to governments without the combined efforts of all groups of local and international society ;

-International actors:

The official actors involved in building a culture of peace include all levels, for example, at the international level, the role of each of the governmental organizations, such as the former League of Nations and the United Nations today (Ritzer, 2007, pp. 132-134) In addition to the

role of various economic institutions, such as the International Monetary Fund, through providing financial loans to transform the post-conflict situation.

In addition to the role of multinational companies and economic institutions that impose their control over the various sectors in which they are effective in the success of the efforts to build a culture of peace. Countries may play as a third party to advocacy in building and achieving a culture of peace. In addition to the role of non-governmental organizations such as the Red Crescent, Greenpeace ... and other organizations.

- Local actors :

The state has a fundamental role in directing formal and informal "popular" institutions in building a culture of peace in various sectors, whether in schools or religious sanctuaries, through awareness, education and training. In addition to the role provided by the various official state actors, including the national army, the "security apparatus", local authorities, the national government, government ministries, logistical agencies ... and others.

Among the most important local actors, social non-governmental organizations include "civil society in general, given its ability to transform conflict and move from the upper level" conflict management and settlement "to the lower level," building a culture of peace "if it exploits its potential in implementing positive programs to instill a culture of peace. Reconciliation and re-communication programs between the conflicting parties and the implementation of a balanced development, providing blocks that allow free change and participation, and developing local capabilities in establishing participatory community relations with programs that consolidate them.

It also includes both individuals and affiliated groups, tribal leaders, trade unions, religious leaders, youth, women, ethnic minorities, NGOs, institutions, media, journalists, individual activists, private citizens, businessmen, peace activists, students, religious groups.

V. 3. Mechanisms for building a culture of peace :

The United Nations Association has paid attention to the role of education and upbringing in building a culture of peace and non-violence. It also emphasized the promotion and inculcation of basic values and skills in building a culture of peace by taking several activities and revitalizing national and international efforts in spreading values, attitudes, behavior patterns, ways of life that enable the solution of any conflict or transferring it by peaceful means in accordance with the principles of respect, tolerance and acceptance of difference (Nations, 1999).

-Diplomacy as a mechanism in building a culture of peace :

Diplomacy has an effective role in building a culture of peace at the international level and towards external behaviors with other countries or with other groups affiliated by virtue of a religious and ideological character to groups in the same state. However, this is due to its ability to call for settlement in negotiations and through mediators with communication skills and competence to manage the contradictory and hostile relations and transform them by building a culture of peace among them.

- Religion as a mechanism in building a culture of peace :

Religion is considered as one of the most important mechanisms for building a culture of peace. Due to the principles and values which it states, in addition to its ability to recall the values of peace or, on the contrary, its ability to build a culture of violence, if its principles are used in other places, for instance using it as a starting point for defending the faith and responding to enemies of religion. As religion has the power to nurture and guide individuals. Besides, religious institutions have a role through the presented religious speeches and messages.

As the culture of violence with a religious or other background is resolved by building a culture of peace through the intervention of the clergymen themselves, to transform crimes committed in the name of religion that have nothing to do with the divine religions that share necessities or purposes (peace = preservation of soul + reason + money + religion)

- The media as a mechanism for building a culture of peace :

The media, with its capabilities and qualifications, is considered as a way to build and spread a culture of peace, due to its awareness to create among individuals on the one hand, and its ability to change the society in which ideas are broadcast on the other hand. However, media is the means by which one can promote, advocate or normalize certain ideas, especially the building of a culture of peace. As the mass media contributes to building a culture of peace through its ability to reach different groups of society. Furthermore, to form public opinion, and to contribute to addressing and forming different age groups.

Building a culture of peace through the media is one of the most important solutions to the current situation, due to the time in which we live - the age of technology - the generation's contact with this technology in a form more than its contact with other individuals, actors or mechanisms makes the role of the media in building a culture of peace more important than other roles. Especially since individuals in our time are witnessing a state of attraction to all that has a connection to the means of communication and the media, therefore, the latter is a major part of individuals' lives.

The role of the school as a factor in building a culture of peace does not have the same effect for the media, neither religious sanctities nor the role of women, family and society in its achievement, because the individual's adherence to the electronic device or mobile devices has become an inevitable formula for them, especially for those in the process of upbringing, thus, this is what gives the media a fundamental role in building a culture of peace over other roles .

VI. Conclusion :

Finally, the hypothesis can be confirmed on which this research paper is based is valid, in other words, the more capacity there is in building peaceful values, beliefs and behaviors of individuals, the more effective the process of building a culture of peace will be.

Among the most important results that were reached in this study are as follows :

1. Culture is about the values, beliefs, behaviors, customs and traditions in the environment in which individuals live which differ according to society, class, environment according to time periods.
2. Peace is the central unit corresponding to the concepts of conflict (difference, tension, crisis, conflict, war) as it is a social condition that the individual deals with towards society in general.
3. Peacebuilding is concerned with the process of constructing the infrastructure and structures that would support and consolidate adequate livelihoods in different sectors, areas and fields at different levels. Peacebuilding is among the strategies for restoring peace before conflict, in conflict and post-conflict..
4. The culture of peace has received international attention, starting with the Earth Conference on the Environment and its annexes, from calls for peace to the initiative of the United Nations through its decisions, moreover, the call for a culture of peace in the agenda and programs of UNESCO.
5. Building a culture of peace as an input and approach in building peace which is concerned with endeavouring to build the values, beliefs and behaviors of individuals that will consolidate and support peace. However, the most important pillars are dialogue, justice, reconciliation and other ethical principles in social dealings.
6. There are many actors in building a culture of peace, including formal and informal actors of different local or external levels, that play a significant role in achieving it, if there is a joined effort of local will and motivation for external support and assistance. Furthermore, the mechanisms for achieving them vary, including diplomacy, religion, media, and others.

• Recommendations :

Among the most important recommendations that came out of the study which can be determined as follows :

1. The need to deepen the understanding of the nature of the relationship between peace building and a culture of peace, in order to expand the vision in understanding and comprehending building a culture of peace as an entry point to peace building.
2. Not to be limited to the "idea" of building a culture of peace in the minds of men and women only, but to the necessity of identifying practical steps and procedures that can be used in achieving sustainable peace.
3. Searching for structures and mechanisms that would contribute to enhancing the building of a culture of peace in various societies, especially post-conflict societies.
4. The convergence and unity of the various functions ,actors and efforts, whether local or international, formal or informal, in support of building a culture of peace in a way that consolidates national, international and global security and stability.

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