TRANSFORMING DE RIVERA’S PEACE CULTURE MODEL INTO WORKPLACE: A THEORETICAL ANALYSIS

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Abstract:

Peace culture is an important concept and believed to be very crucial for the area of international relations. However, peace culture has not been well studied in organizational studies. In fact, peace culture is a part of organizational culture at the workplace. Some workplaces are peaceful and some are not. In business literature, there are various classifications of organizational culture and the most popular one is Hofstede’s (1980) classification. In this respect, this study aims to develop a theoretical approach to define culture of peace and its dimensions in the workplace based on De Rivera’s (2004) peace culture dimensions at the international level. According to De Rivera (2004), peace culture can be traced in four underlying dimensions: Liberal development, violent inequality, state use of violent means and nurturance which could be a remedy for the present chaotic and violent condition in the world. This study transforms De Rivera’s peace culture dimensions into the organizational level, and it is assumed that peace culture in the workplace will create more harmonious and peaceful workplaces. Peace culture in the workplace is also expected to be a beneficial factor to employees’ behavior, job performances and organizational commitment as well as work outcomes. As a conclusion it is expected that this study fills the gap in literature and will have a leading role for the further studies.

Introduction:
The aim of this paper is to discuss transforming peace culture model of De Rivera into the organizational level. De Rivera studied peace cultures in nation states (De Rivera, 2004). Peace culture is defined as a set of values, attitudes and modes of behavior based on non-violence and respect for the fundamental rights and freedom of all people (UNESCO, 1995). He addresses eight different bases for a culture of peace.

These were as follows: (De Rivera, 2004)

1. Education (and especially, education for the peaceful resolution of conflict)
2. Sustainable development (viewed as involving the eradication of poverty, reduction of inequalities, and environmental sustainability)
3. Human rights
4. Gender equality
5. Democratic participation
6. Understanding, tolerance, and solidarity (among peoples, vulnerable groups, and migrants within the nation and among nations)
7. Participatory communication and the free flow of information
8. International peace and security (including disarmament and various positive initiatives)

The question is how we can use this classifications for organizations. Can we transform these dimensions from national culture into organizational culture? Organizational culture defined as a general constellation of beliefs, morals, customs, value systems, behavioral norms, and ways of doing business that are unique to each corporation, that set a pattern for corporate activities and emergent patterns of behavior and emotions characterizing life in the organization (Tunstall, 1983). Organizational culture also includes the implicit, invisible, intrinsic and informal consciousness of the organization which guides the behavior of the individuals and shapes itself out of their behavior (Scholz, 1987). Organizational culture shows distinctive characteristics of a community having a significant history, consists of shared assumptions and fundamental beliefs validated over time as essential to the group’s successful handling of problems relevant to its internal cohesiveness and external adaptations (Walton, 1998).

An organization’s culture may (or may not) include some elements of peace culture. It is generally accepted that organizational culture is highly affected by national culture. In previous research studies, behavioral differences were detected in the subsidiary companies of the same
multinational organization. It is suggested that national cultural differences may help to shape organizational design and behavior at a local level (Brown, 1998). In business literature, there are several classifications of organizational culture but there is no particular emphasis on peace culture. Perhaps the most popular cultural classification comes from Hofstede’s (1980) well known cross-cultural research. He underlies the following five cultural dimensions:

- Individual collectivism
- Power distance
- Uncertainty avoidance
- Masculinity and femininity
- Long termism – short termism

Apart from Hofstede’s study, the international GLOBE research project includes 25 societies around the world and compares leadership styles and cultural dimensions (Chhokbar, Brodbeck, House, 2008).

1 Culture was the one of the major interests in GLOBE field study. Nine cultural dimensions were used in the research and some of them borrowed from Hofstede. These dimensions are as follows:

- **Assertiveness**: is the degree to which individuals in organizations or societies are assertive, confrontational, and aggressive to social relationship.
- **Future Orientation**: is the degree to which individuals in organizations or societies engage in future oriented behaviors such as planning, investing in the future, and delaying individual or collective gratification.
- **Gender Egalitarianism**: is the extent to which an organization or a society minimizes gender role differences while promoting gender equity and equality of genders.
- **Humane Orientation**: is the degree to which individuals in organizations and societies encourage and reward individuals for being fair, altruistic, friendly generous, caring kind to others and exhibiting and promoting altruistic ideals.
- **Institutional Collectivism**: reflects the degree to which organizational and societal institutional practices encourage and reward collective distributions of resources and collective action.
- **In Group Collectivism**: reflects the degree to which individuals express pride, loyalty and cohesiveness in their organizations, families, circle of close friends or other such small groups.

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Performance Orientation: refers to the extent to which high level members of organizations and societies encourage and reward group members for performance improvement and excellence.

Power Distance: is the degree to which members of an organization and society encourage and reward unequal distribution of power with greater power at higher levels.

Uncertainty Avoidance: is the extent to which members of an organization strive to avoid uncertainty by relying on established situation

In GLOBE’s dimensions “humane orientation” and “gender egalitarianism” seems to be closest dimensions to peace culture. When peace culture is concerned, “the concept of harmony” is very essential (Galtung, 2009). Harmony is one of the most fundamental eastern values which is derived from Confucianism and encompasses a state of mind, an action process and outcomes of the action. Some research findings reveal that the degree of harmony is positively related to employees’ organizational citizenship behavior and job satisfaction, and that job satisfaction positively mediates the relationship between the degree of harmony and organizational citizenship behavior (Chin, 2015).

It should be noted that harmony is mainly an Asian concept and it takes a very important place in Confucianism. In the West, it is more logical and it may be described as reasoned harmony whereas Japanese harmony has its base in people’s heart or emotion. Japanese people harmonize by touching the other party’s heart. As in the west, harmony in Japan appreciates the uniqueness of each person, but what makes the Japanese harmony unique is harmony beyond the person. In other words, Japanese people emphasize harmony in the place where they interact (Konishi, et al, 2009).

If cultures are classified in terms of having harmony in their structure, we may speak about high level of harmony or low level of harmony in organizations. Stakeholder approach in business ethics is an attempt to create a balance or harmony between stakeholders of business organizations. Stakeholders are defined as groups who can affect or can be affected by decisions or actions of business organizations (Freeman, 1983). It is highly possible that high level of harmony will increase peace in

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4 Emiko Konishi, Michiko Yairo, Naoko Nakajima and Miki Ono, The Japanese value of harmony and nursing ethics, Nursing Ethics 2009 16 (5)
5 Stockholders and Stakeholders: A New Perspective on Corporate Governance, Freeman, R. Edward, California Management Review ; Spring 1983; 25, 000003; ABI/INFORM Global
the workplace. However, it can be argued that a high level of harmony may discourage creativeness, self-expression or innovations. We need strong empirical findings for such a conclusion.

Peace culture also is a part of spirituality in the workplace. As Marques and et al (2005) rightly noted that spirituality is distinct from institutional religion. While religion often looks outward depending on rites and rituals, spirituality looks inward-the kingdom within. Peace and harmony in the workplace are considered as important parts of spirituality. On the other hand, high level of religiosity does not mean high level of spirituality in the work place. A work place can be highly Catholic or Islamic with a low level of spirituality.

Barbara, Dubee and Galtung (2009) underlie general guidelines for peace structure in a business organization. :

- Equity in costs/benefits (not exploitation)
- Reciprocity (not one conditioning the others)
- Integration, involving the whole person (not segmentation)
- Solidarity (not fragmentation)
- Inclusion (not exclusion, marginalization, first and second class parties)

They also address some general guidelines for peace culture:

- Respect for and partnership with nature
- A focus on basic human needs for all as a priority goal
- Democracy and human rights domestically and globally
- A decentralized, connected, horizontal social sphere not pyramidal
- An oscillating time image (not end of history)

Regarding organizational structure Barbara, Dubee and Galtung (2009) question relationship in the workplace:

- Are these relationships healthy or exploitive?
- Do they involve cooperative efforts to meet basic human needs and sustainable operations, or do they involve corruption, deceit, disrespects and a primary focus on maximizing short-term profit?

In this paper organizational structure will be analyzed in terms of peace culture. A harmonious happy and peaceful workplace is regarded as a non-financial benefit in human resource literature (Mondy, 2008). A peaceful work environment will increase the level of happiness among employees and managers. Violence in the work place can be intrinsic or extrinsic. Therefore, organizational culture of a business corporation should encourage and include basic elements of peace culture such as harmony,
solidarity, altruism. However, we need more visible framework to observe peace culture in the workplace. De Rivera’s model can provide us a useful base to understand and possibly measure the peace culture in the workplace.

**RECENT STUDIES**

Recent studies of work culture mainly use Hofstede’s (1980) cultural dimensions (Storti, Samaan and peace corps, 2010: 109). However, we need more useful dimensions for peace culture which can explain work conditions in terms of peace and use of violence. In his study, Kim (2012) focused on five different research trends that view the bilateral relations with “the other”. First was collectivism as the absence of individualism, rejecting the “Other”. Second one was assimilating the other to the self in acculturation literature, which reflects annihilation anxiety. Third was hidden ethnocentrism in theories, signifying that one is not open to the Other’s experiences. Fourth was focusing on comparisons between culture-typed individuals rather than multi-cultural individuals, thereby implying a binary opposition between the self and the other. The last one was host communication competence research, pressuring others to become similar to oneself.

All of these suggested the position of “Research Culture of War”, looking for to define, dominate and absorb the other. But Kim appealed for adopting the perspective of “You Shall not Kill” in his intercultural research, meeting the other rather than trying to dissolve it (Kim, 2012: 3).

Peace activities provides the potential for cultural problems in interactions between different organizational actors and with local populations. It may be necessary to develop a general approach to culture and peacekeeping (Rubinstein, 2003).

Rubinstein (2003) offered a cultural model for understanding and action. He also described some ways to determine this cultural model. He examined specific cultural differences between military and humanitarian participants in peace actions. In conclusion he suggested about approaching cross-cultural considerations.

According to Allik and Realo (2004) studies suggest that cultural values are related to beliefs and attitudes important to a culture of peace. For instance, individualist societies show higher levels of trust or social capital.

Peace is mainly a micro-social phenomenon. The concept of a culture of peace is designed for studying peace on nation-state level and internationally (Katanaric, 2010). He discussed first of all the micro-social foundations of peace in his study to explain why the rising participation of women in parliaments is correlated with a decrease in collective violence in societies. Secondly De-Rivera’s analytical concept
of the culture of peace was adapted for the sake of studying peace at a local level, for example Croat-Serb “peace enclaves” and comparing them with Croat-Serb conflict areas. The empirical findings confirmed the relevance of the concept of culture of peace. He founded that the most important link between micro-peace and macro-peace was in trends gender equality and non-dominance over weak, respectively which were stronger in the peace than the conflict areas.

In his study, Katunaric (2011) firstly discussed the peace concept and then compared cases of peace enclaves in some multiethnic (Croat-Serb) areas in Croatia in the first half of 1990s with similar places in Bosnia and Herzegovina, Kosova and India. He tried to build up an explanatory framework so applied some elements of analytical concept of peace culture. These elements were; gender equality, in particular women’s participation in politics and sympathy for the weak. The issue of the (in)consistency of the peace culture concept was explained in view of the fact that, according to peace culture research on national samples, just a few Western societies belong to the advanced “peace cultures”, while others, for example USA, Britain or France do not. In conclusion of the study, two dominant systems of cultural masculinity (Hofstede) in the globe, techno-economic and the ethno-religious masculinity, were showed up as the major obstacles to the expansion of a peace culture (Katunaric, 2011).

Peace, like many theoretical terms, is defined in difficulty. But also like happiness, harmony, love, justice and freedom, we often recognize it by its absence. As a consequence Johan Galtung and others (2009) have provided the important distinction between “positive” and “negative” peace. Positive peace expressed the simultaneous presence of many desirable states of mind and society, such as harmony, justice, equity, etc. Negative peace has historically expressed the absence of war and other forms of wide-scale violent human conflict.

Spirituality and peace are concepts that cannot be separated each other. McGhee and Grant (2008) stated that a spiritual managers is expected to have some behavioral characteristics:

- Seeking to transcend their ego or self-interest
- Awareness and acceptance of their interconnectedness with others creation and their ultimate concern
- Understanding the higher significance of their actions while seeking to their lives holistically
- Believing something beyond the material universe which ultimately gives value to all else.

Spirituality is about making sense of one’s existence while recognizing the interconnectedness of all living things. In the light of definitions of spirituality we can easily conclude that peace and harmony are parts of spirituality in the workplace. Peace and harmony are directly included among spiritual

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values in (Jackson, 1999), Kruger and Hanson (1999), Gsacolene and Jurkiewicz (2003), Marquez (2005). Peace can also be found as a spiritual value in various research related with compassion, respect, justice, altruism, service to others, appreciating others (Synder, Lopez 2001), (Fry, 2003), (Jurkiewicz and Gsacolene, 2004), (Fry, 2005), (Reave, 2005).

Gull and Doh (2004) notably stated that spirituality can be the basis for ethical conduct in business. Where spirituality is absent there is a lack of understanding of interconnectedness. It seems it is very hard to maintain a peaceful workplace without spirituality. They argued that spiritual persons perceive work as a calling not just a job; and it is a job in which they want to do the best they can while respecting others.

A recent study showed that “meaning in the workplace is strongly linked to experiencing respect, understanding, honesty, encouragement, trust, kindness, peace and harmony, interconnectedness, and acceptance (Marques J et al. 2005). They also stated that overall harmony is a part of spirituality in the workplace. They also put peace among several characteristics of spirituality in the workplace that increases the level of job satisfaction and self-esteem.

Many philosophical, religious and cultural traditions have intended to express peace in its positive sense. In Chinese, for example, the word of “heping” means world peace, peace among nations. While the words “an” and “mingsi” mean an inner peace, a peaceful and harmonious state of mind and being. Other languages also frame peace in its “inner” and “outer” dimensions (Webel, 2007: 6).

Elise Boulding (2000), a major figure in peace studies and peace movements, called for the building of cultures of peace, which she defined as: A mosaic of identities, attitudes, values, beliefs, and institutional patterns that lead people to live nurturantly with one another, and the earth itself without the aid of structured power differentials, to deal creatively with their differences and share their resources.

In September 1999, the United Nations General Assembly adopted a Declaration and Program of Action on a Culture of Peace, thus called for a global movement for a culture of peace. There were eight areas of action that form the framework of the Program of Action and each of those areas was necessary for the transition from a culture of war and violence to a culture of peace and nonviolence. Eight areas of action accepted as crucial to build peace of culture were culture of peace through education, sustainable economic and social development, respect for all human rights, equality between women and men, democratic participation, understanding, tolerance and solidarity.

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participatory communication and the free flow of information and knowledge and international peace and security (Adams, 2000:261).

Following the initiative of the United Nations to launch a program of action to build a culture of peace in the world. The concept of “culture of peace” is widely recognized and become a highly controversial topic.

De Rivera (2004) defined a four dimensional “culture of peace” concept with a factor analysis of the relationships between objective measures for each of the eight aspects of a culture of peace in 74 different nations (De Rivera, 2004:544).

These dimensions were liberal-developmental, equality, state nonviolence, and nurturance. Liberal development was characterized by high scores on press freedom, per capita GDP, life expectancy, literacy, democracy, human rights, and gender equality. Equality was indicated by relatively low discrepancies in the distribution of wealth and low homicide rates. State nonviolence was characterized by the infrequent use of military threats and low military expenditures, and it is positively correlated with low imprisonment rates. Nurturance was indicated by the acceptance rather than the generation of refugees, the amount of money spent on education, and the percentage of women in parliament (De Rivera, Kurrien and Olsen, 2007:260).

De-Rivera (2004) explained the concept of peace culture and presented a model of peace and violence culture together with a set of objective indicators. After the empirical, analytic and normative discussions of peace culture, in his article he illustrated a template with its application to an assessment of the United States. His model was based on the Universal Declaration of Human rights.

According De-Rivera (2004), from an international and activist’s perspective culture of peace assessment should be oriented toward the eight areas of action. These were: 1. Education for conflict resolution, 2. Sustainable economic and social development, 3. Respect for human rights, 4. Equality between women and men, 5. Democratic participation, 6. Understanding, tolerance and solidarity, 7. Participatory communication and the free flow of information and knowledge, 8. International peace and security.

According to De Rivera, Kurrien and Olsen (2007), societies have emotional climates that affect how people feel and act in public situations. Unlike the emotions experienced in an individual’s personal life, these modal feelings reflect a collective response to the socio-economic-political situation of the society and influence how most people behave toward one another and their government. Rivera, Kurrien and Olsen (2007) explored the concept of emotional climate in their study on three different countries which are Norway, the United States, and India. They showed that it is possible to measure some important aspects of the emotional climates of three nations that have different degrees of a
culture of peace. According to Rivera, Kurrien and Olsen (2007), the subjective experience of national emotional climate appears to be related to objective indices for the culture of peace in the different nations. The emotional climate measures: social trust, and social anger and fear appeared strongly related both to liberal development and to nurturance.

Basabe and Valencia (2007) examined how objective measures of socio-structural dimensions of culture of peace are related to subjective national values, attitudes and emotional climate. It is hypothesized that the structural dimensions of a culture of peace correlates with individualist, egalitarian and post materialist values and also with beliefs and attitudes such as interpersonal trust and tolerance towards minorities and with a positive emotional climate. Basabe and Valencia’s (2007) study found the following: Liberal development dimension was associated with egalitarian, individualist values, a low negative emotional climate and less willingness to fight in a new war. Violent inequality dimension was strongly correlated with lower harmony values. In addition; the dimension of state use of violent means was strongly associated with low harmony values and nurturance dimension correlated with horizontal individualism, tolerance, cooperative values, and positive emotional climate (pp.412-414)

TRANSFORMING DE RIVERA’S MODEL INTO ORGANIZATIONAL LEVEL

According to De Rivera (2004), peace culture can be traced in four underlying dimensions:

1. Liberal development
2. Violent Inequality
3. State Use of Violent Means
4. Nurturance

These four dimensions reflects non-violence, peace and harmony for a nation and they are also suitable to measure peace culture in an organization.

1) Liberal Development: The first major structural dimension is Liberal Development and it includes social and democratic dimensions.

Social dimension:

- High literacy
- High life expectancy
- High income

Democratic dimension:
Democratic participation
Freedom of press
Respect for human rights
Gender equality

**Social dimension:** Social dimension of Liberal Development is represented by high literacy, high life expectancy and high income level.

**High Literacy:**

High literacy associated with economic development of a country from De-Rivera points of view. In organizational level, high literacy can correspond to high level of training and development activities. Like a highly developed country’s high level of education opportunities for its citizens, a developed organization is expected to provide high level of training and development opportunities for its members. Knowledge is becoming basic capital of development and competitive advantage in today’s organizations to attract skilled labor. Modern organizations use their resources (money, time, energy, information etc.) for continuous training and advancement of employees thus this dimension has a significant role in the organizational and individual performance (Vemic, 2007: 209) Training and development (TD) activities are parts of human resource function in organizations. Through TD activities organizations enhance their total knowledge and reduce lack of ability among employees. However, equal opportunity and fairness to reach TD activities is essential to maintain harmony and peace in the workplace. This sub-dimension corresponds to the percentage of organizations’ budget allocated to training and development activities in organizational level. Researches show that employee training has a significant effect on employee performance and satisfaction. And it is thought that it will also create an environment for peace culture in a workplace. In organizations training and development consists of planned programs designed to improve performance at the individual, group and organizational levels. Improved performance in turn, implies that there have been measurable changes in knowledge, skills, attitudes and social behavior (Cascio, 1998: 262). American Society for Training and Development urges businesses to increase training expenditures to at least 2 percentage of their annual payrolls up from the current U.S. industry average of 1.2 percent (Cascio, 1998: 265).

**High Life Expectancy:**

Another sub-dimension of social dimension is life expectancy. Life expectancy in a society means that how many years an individual expects to live. From this definition, we can see long employment
expectancy in an organization as an equivalent concept of life expectancy. It is also correlated with low turnover rates of employees. Long employment means that you expect to work at your organization many years and not to change it frequently. From this point, we can transform the concept of life expectancy into long term employment. Life expectancy shows the prosperity and welfare in a country while long term employment is an indicator of employee welfare and long term job safety. In international level, De-Rivera (2004) determined life expectancy as a component of economic development for sustainable development to solute poverty. According to OECD (2012), life expectancy measures how long, on average, people would live based on a given set of age-specific death rates. A wide range of factors affect life expectancy and healthy life years. Higher national income (as measured by GDP per capita) is generally associated with higher life expectancy at birth and also with healthy life years (OECD, 2012). In organizations long term employment expectancy is equivalent to high life expectancy. In human resources management recruitment refers to organizational activities that influence the number and types of applicants who apply for a job and whether applicants accept jobs offered. Employers provide some benefits and services for their workforce. One of them is long term employment (Ivancevich, 2007). In determining the fundamental nature of the worker’s status length of employment is important issues (Bernardin, 2007: 303). For example, Asian and Japanese companies offered life-long employment and career development (Price, 2004: 157). Through long term employment employee satisfaction and loyalty are expected to increase.

High Income:

The last indicator of the social dimension of the Liberal Development is the high income level which corresponds to “high level of employee income” in organizational level. High income is related with economic development in international level. High indices of development are an indicator of high domestic stability and peace. If there is low income at a nation there will be still war and violence (Rosecrance, 1973: 264). Researches point out that wages or salary, an amount of financial remuneration received by the employee and the rate at which it is viewed as a fair thing in the organization is an important dimension of job satisfaction of the employees. (WHO?) And it will also be an important condition of the peace culture in an organization. High income is similar to the high level of employee income in organizational level. Pay policies and practices are critically important for every single employee, from the worker to the CEO. Levels of pay will always be evaluated by employees in terms of fairness. If they consider that they earn less level of income they will lack of commitment (Cascio, 1998: 385).

Democratic dimension
Democratic dimension of Liberal Development is characterized by democratic participation, freedom of press and respect for human rights for the nations.

Democratic Participation:

In international level, peace can only be achieved through its own instruments; dialogue and understanding, tolerance and forgiveness, freedom and democracy. Peace and democracy together indivisible and end to the violence. They are inseparable from the respect of human rights. We don’t judge, any other nation’s political and ideological system, freely chosen and exported. We must respect those universal rights of man (Sanchez, 1993: 50). Democratic participation in an organization can be considered as a democratic and participative management style and decision making process. In this management style, the manager delegates power to his subordinates for carrying out the decision-making process. In an organization in which employees get involved in decision making process and aware of the mission and the vision of the organization, they will be more committed to their organization and be proud of to be a part of it.

Participation in decision making refers to employee involvement. The concept has a moral, practical and legal basis. There are practical reasons for taking account of employee views before making significant decisions. Skilled workers may be aware of implications that are invisible to the manager. Also the authority of managers may be constrained by an organization’s own rules in the form of company handbooks, job definitions, reporting paths and procedures so that the participation of employees in decision making can’t be avoided (Price, 2004: 649).

Freedom of Press:

Another indicator of democratic dimension in international level is freedom of press which is also freedom of communication. In our technological age authoritarian governments are implementing practical barriers or legal limitations on social media through internet. Every organization has its own style of communication. Communication style in an organization can be very liberal or very authoritarian. From this point, we can argue that freedom of press corresponds to the efficient and horizontal communication system in organizations.

Peace can only last where human rights are respected, where the people are fed and where individuals and nations are free (Gyatso, 1993: 52). UNESCO Constitution states a commitment to fostering “the free exchange of ideas and knowledge” and “the free flow of ideas by word and image”. In addition to Universal Declaration of Human Rights states “Everyone has the right to freedom of opinion and expression, this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media regardless of frontiers” (Schmidt, 2007: 6). Henderson (2010) notes that companies which have successfully survived the downturn and continued
to do well have a strong communication function. Thus, provides the required environment to ensure peace culture in an organization.

In organizational level efficient and horizontal communication system corresponds freedom of press. Organizations should have efficient communication among employees and departments that is necessary to accomplish the organization’s overall task. Horizontal communication overcomes barriers between departments and provides opportunities for coordination among employees to achieve unity of effort and organizational objectives. Horizontal linkage refers to communication and coordination horizontally across organizational departments (Daft, 2009: 59-60).

Respect for human rights:

Universal Declaration of Human Rights explains this dimension as: Human rights are ends, rather than means. Only when human rights are seen as ends will the violation of human rights be approached universally, impartially, constructively. Human rights are indivisible, concrete and specific, universal, will not be protected if left solely to the governments (Amnesty International, 1993).

Respect for human rights should be observed in both national and organizational level. In organizational level, human rights can be defined for particular stakeholders such as employee rights or consumer rights. The International Labour Organization (ILO) is the highest international authority responsible for the conduct and development of human resources. It has a global programme on decent work (ILO, 2000) with the overall goal for the global economy of providing opportunities for all men and women to obtain decent and productive work in conditions of freedom, equity, security and human dignity. Its one of the four objectives is promotion of human rights at work (Price, 2004: 113-114).

Respect for human rights provides a trustable environment in a country. Similarly, respecting rights of stakeholders will produce trust among employees and other stakeholder groups and it will ultimately create a peaceful climate in an organization.

Gender Equality:

Gender equality has always been an important global human rights issue. It means equal empowerment and participation for both men and women in all spheres of public and private life. This doesn’t imply that both sexes are the same but rather they are equal in rights and dignity. As with all human rights, gender equality must be constantly fought for, protected and encouraged (Flowers, 2009: 237).

The last dimension of Liberal Development is the gender equality and it is also a dimension of the Liberal Development in organizational level. Gender inequality in a country is reflected as
discrimination against woman in organizations. Discrimination against woman in work place is an important problem in organizations and unfortunately it is not an unusual occasion. Still in many countries women earn much less than men for the same amount of work. In addition to gender wage gap, women often face a glass ceiling in promotions. Peace culture in an organization provides a climate in which women and men have equal opportunities and equal work conditions. Prior to the civil rights movement of the early 1960’s, employment decisions often were made on the basis of an applicant’s or worker’s race, gender, religion or other characteristics unrelated to job qualifications or performance. And across racial groups, women earned less than men, even in identical jobs. Employment discrimination, age, gender discrimination are examples of inequality at work (Bernardin, 2007).

It also corresponds to the percentage of women in managerial positions in organizations. An important consequence of gender discrimination in workplace is barriers for woman in career advancement and it is also a way of violence against woman. According to recent studies woman still gets low and middle level management jobs instead of top management. Bell (2005) finds 4.5% of top executives to be female in 2200 large US firms.

The equal participation of women and men in public life is one of the cornerstones of the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) adopted by the United Nations (UN) General Assembly in 1979, and in force since 1981. Today, more than 20 years since the signing of the convention, 179 countries are party to it and bound to take measures to promote women’s participation in decision making and leadership positions (Ballington, 2005).

Once women began to enter the lower party ranks, they could directly increase pressure for representation at the highest level - parliament. In other words, women's participation inside the party as party activists at the local level, as organizers of intra-party women's groups, and as internal office-holders should buoy up women's power in the party. This power should increase women's opportunities to lobby for further support of women as candidates for parliament. Women's party activity also creates a new pool of politically experienced women (Caul, 1999).

In organizational level women, which constitute half of the world’s human capital, are one of its most underutilized resources. Sustainable growth at global levels depends on women joining the labour force and fuller use being made of their skills and qualifications. Better use of the world’s female population could increase economic growth, reduce poverty, enhance societal well-being and help ensure sustainable development (OECD, 2008).

Smith, Smith and Verner (2005), analyzed whether female top executives and women on board of directors have any significant effect on firms performance measured by alternative performance.
measures. The results showed that the positive effects of women in top management depend on the qualifications of female top managers.
Table 1: Liberal Development

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<tr>
<th>LD in international level</th>
<th>LD in organizational level</th>
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<tbody>
<tr>
<td><strong>Social dimension:</strong></td>
<td><strong>Social dimension:</strong></td>
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<tr>
<td>• High literacy</td>
<td>• High level of training and development activities</td>
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<tr>
<td>• High life expectancy</td>
<td>• Long term employment expectancy</td>
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<tr>
<td>• High national income</td>
<td>• High level of employee income</td>
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<tr>
<td><strong>Democratic dimension:</strong></td>
<td><strong>Democratic dimension:</strong></td>
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<tr>
<td>• Democratic participation</td>
<td>• Democratic and participative management style in decision making process</td>
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<tr>
<td>• Freedom of press</td>
<td>• Efficient and horizontal communication system</td>
</tr>
<tr>
<td>• Respect for human rights</td>
<td>• Respect for employees and all stakeholder groups</td>
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<td><strong>Gender:</strong></td>
<td><strong>Gender:</strong></td>
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<tr>
<td>• Gender equality in the country</td>
<td>• Gender equality in the workplace</td>
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</tbody>
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Table 1 summarizes liberal development dimensions for international and organizational level.

2) **Violent Inequality**: The second dimension of peace culture is Violent Inequality. In national level, it reflects:

• Income inequality (Gini’s index)
• Homicide rates
• Human rights violations

Violent inequality dimensions can be transformed into organizational level:
• Income inequality among employees in the same level jobs

• High personnel turnover rate

• Human right violations in the workplace (Violations against employees, customers, local people, stakeholders, etc.)

Table 2: Violent Inequality

<table>
<thead>
<tr>
<th>Violent Inequality in national level</th>
<th>Violent Inequality in organizational level</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Income inequality (Gini’s index)</td>
<td>• Income inequality among employees in the same level jobs (high income difference between positions)</td>
</tr>
<tr>
<td>• Homicide rates</td>
<td>• personnel turnover rate</td>
</tr>
<tr>
<td>• Human rights violations</td>
<td>• Human rights violations in the workplace (Violations against employees, customers, local people, stakeholders, etc.)</td>
</tr>
</tbody>
</table>

**Income Inequality**

The first dimension of “Violent Inequality” in a country is the income inequality which is measured with Gini’s Index. In international level measures of income inequality are based on data on people’s household disposable income. The main indicator of income distribution used is the Gini coefficient. Values of the Gini coefficient range between 0 in the case of “perfect equality” (each person gets the same income) and 1 in the case of “perfect inequality” (all income goes to the share of the population with the highest income) (OECD, 2011). The correspondent of this dimension in organizational level is the income inequality among employees in the same level jobs. Employees feel dissatisfied with their jobs when their wages are unfair with respect to their colleagues. According to Adams’ Equity Theory employees judge whether they’ve been treated fairly by comparing the ratio of their outcomes and inputs to the ratios of the others doing the similar work. If their pay is judged as unfair, employees are
likely to feel unmotivated (Hellriegel, Jackson and Slocum, 2008:481) and this violates the peace culture in an organization.

The most important objective of any pay system is fairness or equity. Equity can be assessed on at least three dimensions: **Internal equity;** in terms of the relative worth of individual jobs to an organization, are pay rates fair? **External equity;** are the wages paid by an organization fair in terms of competitive market rates outside the organization? **Individual equity;** is each individual’s pay fair relative to that of other individuals doing the same or similar jobs? Researchers suggested several basis to determine equitable wage and salary. The theories assume that employees compare their inputs (skills, education, effort, etc.) and outcomes (pay, promotion, job status, etc.) with those of their co-workers. If they don’t satisfy payment, they try to leave the organization (Cascio, 1998: 389-390).

**Homicide rates**

Another important dimension of peace culture; the homicide rate in a country would be similar to the employee turnover rate in an organization. Homicide is of interest not only because of its severity but also because it is a fairly reliable barometer of all violent crime. At a national level, no other crime is measured as accurately and precisely (Fox and Zawitz, 2010). Homicide is generally considered the most serious of all crimes, with obviously the most serious consequences for the victim (Smit, Jong and Bijleveld, 2012). Loss of one’s life in a societal base is similar to loss of an employee either by his or her resignation or firing. High turnover rate in an organization often means that employees are not satisfied with their jobs or they do not feel themselves as a part of their organizations. In organizations, employee turnover is a well-recognized issue of critical importance. Unrealistic expectation of employees is also an important personal factor which contributes to the high turnover rate. Many people keep unrealistic expectations from organization when they join. When these unrealistic expectations are not realized, the worker becomes disappointed and they quit. One of the personal factors which have been missed in many research studies is the inability of employee to follow organizations timing, rules, regulations and requirement as a result they resign (Shah, Fakhr, Ahmad and Zaman, 2010).

**Human rights violations**

The last indicator of the violent inequality in international level is human rights violations and it corresponds to the “stakeholder rights violations” in organizational level and this dimension includes all the violations against employees, customers, local people, stakeholders which can be considered as an important obstacle against organizational peace culture. Galtung (1993) first defines violence as “avoidable impairment of fundamental human needs or to put it in more general terms, the impairment of human life, which lowers the actual degree to which someone is able to meet their
needs below that which would otherwise be possible (Ho, 2007). The European Commission’s
definition of workplace violence includes “incidents where people are abused, threatened or assaulted
in circumstances relating to their work, involving an explicit challenge to their safety, well-being or
health. Human resources professionals must be aware of the many forms of less severe violence that
is occurring and must be taken seriously. Although a method exists that can perfectly predict a violent
employee, the growing number of workplace homicides has made it possible to construct a profile of
the typical perpetrator. While violent employees may not have all the profile characteristic, most have
a majority of them (Bernardin, 2007: 374). Taking specific actions to prevent workplace violence can
create a security-conscious organizational culture, thereby potentially reducing a company’s exposure
to violent employee crime (Bernardin, 2007: 375).

3) **State Use of Violent Means (SUVM):** A third dimension of peace culture is State Use of Violent
Means (SUVM):

- Military acts as the primary technique for coping with foreign policy crisis and military
  expenditure.

Although it is difficult to find an appropriate equivalent of SUVM in organizational level. Violent
methods of conflict management can be an equivalent to state use of violent means..

- Organizational Conflicts settled by superior force

**Table 3 State of Violent Means**

<table>
<thead>
<tr>
<th>State Use of Violent Means (SUVM) in international level</th>
<th>Organizational Use of Violent Means (OUVM)</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Military acts as the primary technique for coping with foreign policy crisis and military expenditure.</td>
<td>- Conflicts settled by organizational power</td>
</tr>
</tbody>
</table>

Another dimension of peace culture in international level is the “State Use of Violent Means” which is
characterized by the Military acts as the primary technique for coping with foreign policy crisis and
military expenditure. In organizational level this dimension is explained by the conflicts settles by the superior force along with high level of power distance at an organization.

In international level, while diplomacy and military force are only two among several national techniques, they often bear a diverse relationship to one another. The failure of military arts or their incapacity greatly heightens diplomacy; the failure of diplomacy greatly increases the use of military measures (Rosecrance, 1973: 231).

State use of violent means is based on military expenditure as a percentage of GDP (UN, 2002) and as the use of military as the primary technique for coping with foreign policy crises from 1945 to 2001, according to the Center for International Development and Conflict Management. This measure correlates highly with the percentage of the population who are imprisoned (Basabe and Valencia, 2007: 410).

Power distance may be an important determinant of the egalitarian relationships within the organization. High power distance is related to the autocratic style of management and could interrupt the peace culture in an organization. Conflict management plays an important role in workplaces. As conflicts always settled by the superior force of the managers it is difficult that peace culture exists. An effective conflict management requires understanding the sources and the reasons of the conflict and finding solutions with the direct involvement of the all parties concerned. If conflicts are settled by managerial power instead of reconciliation in organizational level, this is a kind of use of violent means.

4) Nurturance: A fourth dimension of peace culture in international level is nurturance. It can be observed in three sub-dimensions:

- The percentage of GNP devoted to education
- The acceptance of refugees
- The percentage in woman in parliament

Since sub-dimensions of liberal development are repeated as sub-dimensions of nurturance (high literacy and gender equality). Nurturance was not transformed and analyzed in organizational level.
CONCLUDING REMARKS

In this study we developed a theoretical approach to address the culture of peace in work place and its dimensions. Work should be viewed not only as a form of utility maximization, but also as a source of meaning central to individual identities: people do not only aspire for money, but they also seek to build viable relations through which they shape a legitimate account of themselves to their co-workers, friends and to their family. Nevertheless, work is embedded in a larger set of social and cultural meanings, through which people acquire feelings of self-worth: dignity in work may originate in such sources of self-worth like values and spirituality, not as a matter of private assessment, but as a constituent part of the social world in which personalities grow and evolve (Gotsis and Kortesi, 2008).

For this purpose; researchers have given much recent attention to organization culture and the main analytical point made by these researchers is that culture is a mechanism of social control, more powerful perhaps than other, more formal control systems or practices. By shaping and attempting to ensure that all organizational members — employees — share these norms, values, beliefs, and expectations, leaders of enterprises can harness organization culture to achieve key goals and objectives. By positing that organizational members can come to share a common culture, these researchers are in effect, saying that there is a unity of interest among employers and employees; it just has to be realized (Lewin, 2001).

As mentioned before; in the business literature, there are several classifications of organizational culture but there is no emphasis on peace culture which could be an effective solution to interpersonal and organizational problems in workplace. Kök (2009) emphasized the importance of developing peace culture as “If the world order is to move away from its present chaotic and violent condition, building cultures of peace is the remedy and the creative management of differences is at the core of peace culture.” Peace culture could also be a remedy to workplace conflicts, job dissatisfaction, absenteeism, turnover intentions etc.

A formation of a positive context that can be characterized as a culture of peace via creation of positive climate should be the objective of the international community. A positive emotional climate may be defined as one in which people’s emotional relationships are characterized by a concern for others, sensitivity to others’ needs, freedom, trust, and security. This does not mean that there is no anger, fear, or dissatisfaction. However, it presumes that there is more trust and solidarity than hostility and disunity, more personal security than insecurity, more hope than despair, more confidence in institutions than dissatisfaction and anger at authority, and more tranquility than fear in public (Bar-Tal, Halperin and De Rivera, 2007). Therefore, it is also possible to create a positive climate for the
people works in an organization, as organizations are social entities formed by people with common goals, by providing the necessary conditions for the peace culture in a workplace. The concept of peace culture is essential for the organizational level as well as the international level.

In this study, we aimed to transform De Rivera’s dimensions of peace culture to organizational level. De Rivera (2004) explained the “peace culture” in terms of four dimensions: liberal development, violent inequality, state use of violent means and nurturance. Liberal development was characterized by high literacy, high life expectancy, high level of income, democratic participation, freedom of press, respect for human rights and gender equality. Violent equality was indicated by income equality, homicide rates and human rights violations. State use of violent means was characterized by military acts as the primary technique for coping with foreign policy crisis and military expenditure. And nurturance was indicated by the acceptance rather than the generation of refugees, percentage of GNP devoted to education, and the percentage of women in parliament.

We transformed three of these four dimensions of peace culture to organizational level with the same titles as liberal development, violent inequality, organizational use of violent means for a consistent and parallel peace culture model in workplace. We excluded nurturance dimension in the analysis to avoid repetitions. Nevertheless, we defined these three dimensions with different and more organizational explanations. We indicated liberal development with high level of training and development activities, long employment expectancy high level of personnel income democratic and participative management in decision making process, efficient and horizontal communication system, respect for employees and all stakeholders and gender equality in the work place. We explained the dimension of violent inequality by income equality among employees in different and same level jobs, resignation rates (personnel turn over) and violations against stakeholder rights. We also clarified organizational use of violent means dimension with conflicts settled by superior force and high level of power distance.
REFERENCES


