A theoretical analysis on a peace culture model in the workplace

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A R T I C L E I N F O

A B S T R A C T

This study aims to develop a theoretical approach to define the culture of peace and its dimensions in the workplace based on De-Rivera's peace culture dimensions at the international level. This study offers an organizational model in the workplace and it needs empirical tests in further studies. This paper is an attempt to develop a theoretical framework for peace culture in the workplace. Peace culture will be analyzed in four underlying dimensions: liberal development, violent inequality, state use of violent means, and nurturance. This study transfers De Rivera's peace culture dimensions into the organizational level, and it is assumed that peace culture in the workplace could be a remedy for a harmonious and peaceful workplace. 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. In a conclusion, it is expected that this study fills the gap in the literature and will have a leading role for further studies.

Introduction

Peace culture is an important concept and believed to be very crucial for international relations. Also, organizational culture is considered as important at the workplace. In business literature there are various classifications of organizational culture and the most popular one belongs to Hofstede but there is a gap in peace culture when dealing with workplace issues.

The main problem of this paper is to investigate how we can develop a more humane and peaceful workplace. Humanizing work place is a recent trend for organizations after the Covid 19 pandemic. Employees from many countries experienced distant work practices. Lock downs were challenging events and also opportunity for employees and organizations. Solidarity among employees and managers became a necessity. Therefore, the Pandemic was also an opportunity for reorganizing and transforming workplaces into a more humanistic platform where people can feel themselves more accepted and valued. Peace culture is a very useful tool to create more humane workplaces. The aim of this paper is to offer a theoretical framework for peace culture in the workplace based on De Rivera`s peace culture model in nation states (De Rivera, 2004). We found that there is a good amount of study in peace culture in the literature but there is also a need to imply the concept to the human resources area. This paper is an attempt to adapt De Rivera`s peace model into organizations. Since this is a theoretical analysis, we did not gather data from the field. However, our model needs to be tested by empirical studies in the future.

In this paper De Rivera`s cultural dimensions for countries will be transformed into organizational cultural dimensions. After explaining the peace culture, we classified the dimensions step by step in different titles and subtitles. As a theoretical methodology, organizational structure will be analyzed in terms of peace culture. A harmonious and happy work place 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 should encourage

and include basic elements of peace culture such as harmony, solidarity, altruism. However, we need more concrete structure 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.

Theoretical and Conceptual Background

Peace Culture

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). Organizational culture may be 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). Peace culture can be included or can be ignored in an organizational culture based on the managerial philosophy. De Rivera addresses eight different bases for a culture of peace: *Education (and especially, education for the peaceful resolution of conflict); Sustainable development (viewed as involving the eradication of poverty,reduction of inequalities, and environmental sustainability); Human rights; Gender equality; Democratic participation; Understanding, tolerance, and solidarity (among peoples, vulnerable groups, and migrants within the nation and among nations); Participatory communication and the free flow of information;International peace and security (including disarmament and various positive initiatives)* (De Rivera, 2004). The question is how we can use this classification 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 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 emphasis on peace culture. Perhaps the most popular cultural classification comes from Hofstede's (1980) well known research. He underlies the five cultural dimensions: Individual collectivism, Power distance, Uncertainty avoidance, Masculinity and femininity, Long termism – short termism. The international GLOBE research project includes 25 societies around the world and compares leadership styles and cultural dimensions (Chhokar, Brodbeck, House, 2008).   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 demonstrated in the following table.

Table 1: Nine cultural dimensions

Assertiveness	Individuals in organizations or societies are assertive, confrontational, and aggressive to social relationship.
Future Orientation	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	An organization or a society minimizes gender role differences while promoting gender equity and equality of genders
Humane Orientation	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	Organizational and societal institutional practices encourage and reward collective distributions of resources and collective action.
Group Collectivism	Individuals express pride, loyalty and cohesiveness in their organizations, families, circle of close friends or other such small groups.
Performance Orientation:	High level members of organizations and societies encourage and reward group members for performance improvement and excellence.
Power Distance	Members of an organization and society encourage and reward unequal distribution of power with greater power at higher levels.
Uncertainty Avoidance	members of an organization strive to avoid uncertainty by relying on established situation

Source: Chhokar et al., 2008

When peace culture is concerned, "the concept of harmony" is also 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). 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 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.

Dimensions of Organizational Peace Culture (DOPC) Based on De Rivera's Model

Recent studies of work culture mainly use Hofstede's (1980) cultural dimensions (Storti, Samaan and Peace Corps, 2010: 10). However, we need different dimensions for peace culture which can explain work conditions in terms of peace and use of violence.

In September 1999, the United Nations General Assembly adopted a Declaration and Programme of Action on a Culture of Peace, which called for a global movement for a culture of peace. There are eight areas of action that form the framework of the Programme 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 a culture of peace were education, sustainable economic and social development, respect for all human rights, equality between women and men, democratic participation, understanding, tolerance and solidarity, 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" became a widely recognized and highly controversial topic. 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.

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 development, 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).

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.

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.

Peace activities prevent 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 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, like many theoretical terms, is defined difficultly. But also, like happiness, harmony, love, justice and freedom, we often recognize it by its absence. As a consequence, Johan Galtung and others 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. Many philosophical, religious and cultural traditions have intended to define peace in its positive sense. In Chinese, for example, the word "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).

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 De 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 following emotional climate measures appeared strongly related both to liberal development and to nurturance: social trust, anger and fear. Basabe and Valencia (2007) examined how objective measures of sociostructural 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 correlate with individualist, egalitarian and post-materialist values, 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: the Liberal development dimension was associated with egalitarian, individualist values, a low negative emotional climate and less willingness to fight in a new war. A 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 the nurturance dimension correlated with horizontal individualism, tolerance, cooperative values, and a positive emotional climate.

Peace is mainly a micro-social phenomenon. The concept of a culture of peace is designed for studying peace on a nation-state level and internationally (Katunaric, 2010). Katunaric (2010) 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 found that the most important link between micro-peace and macro-peace was gender equality and non-dominance over the weak. 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 the 1990s with similar places in Bosnia and Herzegovina, Kosova and India. He tried to build up an explanatory framework, so he applied some elements of an 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 and France, do not. In conclusion of the study, two dominant systems of cultural masculinity (Hofstede) on the globe, techno-economic and the ethno-religious masculinity, were shown to be major obstacles to the expansion of a peace culture (Katunaric, 2011).

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". The 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 to define, dominate and absorb the other. However, Kim appealed for adopting the perspective of "You shall not kill" in his intercultural research, which means meeting the other rather than trying to dissolve it (Kim, 2012: 3).

Transference De Rivera's dimensions into the organizational level

According to De Rivera (2004), peace culture can be traced in four underlying dimensions: Liberal development; Violent Inequality; State Use of Violent Means; Nurturance

Liberal Development :

The first major structural dimension is Liberal Development (LD). LD includes;

Social dimension: High literacy; High life expectancy; High income

Democratic dimension: Democratic participation; Freedom of press; Respect for human rights

Gender Equality; Like other dimensions of peace culture, LD is defined on a societal or national basis. Therefore, it represents a macro approach. However, we need to refine LD in the organizational level.

Table 2: LD in International and Organizational Levels

LD in international level	LD in organizational level
Social dimension:	**Social dimension:**
High literacy	High level of training and development activities
High life expectancy	Long employment expectancy
High income	High level of personnel income
Democratic dimension:	**Democratic dimension:** Democratic and participative
Democratic participation	management in decision making process
Freedom of press	Efficient and horizontal communication system
Respect for human rights	Respect for employees and all stakeholders
Gender:	**Gender:**
Gender equality	Gender equality in the workplace

Social dimension

High literacy is associated with economic development of a country from De-Rivera points of view. At the organizational level high literacy correspond to a high level of training and development activities. Knowledge is becoming basic capital of development and competitive advantage in organizations, for present day firms' education is a duty for having skilled labor. So, modern organizations use their resources (money, time, energy, information etc.) for continuous training and advancement of their employees, thus this dimension has a significant role in organizational and individual performance (Vemic, 2007: 209) Training and development (TD) activities are part of human resource function in organizations. Through TD activities organizations enhance their total knowledge and reduce illiteracy among employees.

Life expectancy in a society means how many years an individual expects to live. From this definition we can see long employment expectancy as an equivalent concept of life expectancy. Long employment means that you expect to live in your organization many years. Life expectancy shows the prosperity and welfare in a country while long employment is an indicator of employee welfare and long-term job safety. At the 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 employment expectancy is equivalent to high life expectancy. In human resources management, employment or 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 an important issue (Bernardin, 2007: 303). For example, Japanese companies offer life-long employment and career development (Price, 2004: 157). Through long-term employment employee satisfaction and loyalty will increase.

The last indicator of the social dimension of the LD is the high-income level which corresponds to "high level of personnel income" at the organizational level. High income is related to economic development at the international level. High indices of development are an indicator of high domestic stability and peace. If there is low income in a nation, there will be still war and violence (Rosecrance, 1973: 264). Werther & Davis (1993) explored that job satisfaction depends upon the matching of rewards with the expectations of employees from the employer, and other factors like desires, wishes and needs of the employees. Researches have pointed out that compensation practices and the financial remuneration received by the employee is an important dimension of job satisfaction (Tasema and Soeters, 2006; Nazir, Shah and Zaman, 2013; Heywood and Wei, 2006; Parvin and Kabir, 2011; Ozel & Hacioglu, 2021), and it will also be an important condition of the peace culture in an organization. High income is similar to the high level of personnel 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 a low level of income they will exibit a lack of commitment (Cascio, 1998: 385).

Democratic dimension

The democratic dimension of LD is characterized by democratic participation, freedom of press and respect for human rights. International peace can only be achieved through its own instruments; dialogue and understanding, tolerance and forgiveness, freedom and democracy. Peace and democracy are inseparable from the respect of human rights. We do not 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 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 the decision-making process and areaware of the mission and vision of the organization, they will be more committed to their organization and be proud 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 sound 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 cannot be avoided (Price, 2004: 649).

Another indicator of the democratic dimension at the international level is freedom of press, which corresponds to the efficient and horizontal communication system in an organization. Peace can only last where human rights are respected, where the people are fed and where individuals and nations are free (Gyatso, 1993: 52). The 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, the 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, they provide the required environment to ensure peace culture in an organization.

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

The 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, and constructively. Human rights are indivisible, concrete and specific, and universal; they will not be protected if left solely to the governments (Amnesty International, 1993).

Respect for human rights is similar to respect for employees and all stakeholders. 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. One of its four objectives is the promotion of human rights at work (Price, 2004: 113-114).

Respecting human rights provides an environment of trust in a country. Similarly respecting employees' rights will create a trust culture in a business organization

Gender

An important human rights issue, gender equality means equal empowerment and participation for both men and women in all spheres of public and private life. This does not 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 LD is gender equality, and it is also a dimension of LD at the organizational level. Gender inequality in a country is reflected in the workplace as a discrimination against women in organizations. Discrimination against women in the workplace 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. A peace culture in an organization could be provided in a climate which women and men have equal opportunities and 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).

Violent Inequality

The second dimension of peace culture is Violent Inequality (VI).

It reflects: Income inequality (Gini's index); Homicide rates; Human rights violations

At the organizational level violent inequality includes: Income equality among employees in different and same level jobs (high income difference between positions); Resignation rates; Stakeholder rights violations (Violations against employees, customers, local people, stakeholders, etc.)

Table 3: Violent Inequality at International and Organizational Levels

Violent Inequality (VI) in international level	Violent Inequality (VI) in organizational level
Income inequality (Gini's index)	Income equality among employees in different and same level jobs (high income difference between positions)
Homicide rates	
Human rights violations	Resignation rates (personnel turn over)
	Violations against stakeholder rights (Violations against employees, customers, local people, stakeholders, etc.)

Income Inequality

The first dimension of "Violent Inequality" in a country is the income inequality which is measured with Gini's Index. At the 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 at the organizational level is the income equality among employees in different and 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 have been treated fairly by comparing the ratio of their outcomes and inputs to the ratios of others doing 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 bases 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 employees are not satisfied with their payment, they try to leave the organization (Cascio, 1998: 389-390).

Homicide rates

Another important dimension of peace culture is homicide rates, which 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). 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. The unrealistic expectation of employees is also an important personal factor which contributes to turnover. Many people keep unrealistic expectations of an organization when they join. When these unrealistic expectations are not realized, the workers become disappointed and they quit. One of the personal factors which has been missed in many research studies is the inability of employees to follow an organization's timing, rules, regulations and requirements, and as a result they resign (Shah, Fakhr, Ahmad and Zaman, 2010).

Human rights violations

The last indicator of violent inequality at the international level is human rights violations, and it corresponds to the "stakeholder rights violations" at the organizational level. This dimension includes all the violations against employees, customers, local people, stakeholders and which can be considered 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 yet must be taken seriously. Although no 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 the entire 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).

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 at the organizational level, methods of conflict management can be used: Conflicts settled by superior force andHigh level of power distance

Table 4: SUVM at International and Organizational Levels

State Use of Violent Means (SUVM) in international level	Organizational Use of Violent Means (OUVM)
Military acts as the primary technique for coping with foreign policy crisis and military expenditure.	Conflicts settled by superior force High level of power distance

Another dimension of peace culture at the 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. At the organizational level this dimension is explained by the conflicts settled by the superior force and high level of power distance in an organization.

At the 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 or incapacity of military acts 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 on the use of the 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 is 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. If conflicts are always settled by the superior force of the managers it is difficult for a peace culture to exist. 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 an employee and his superior have different opinions on any topic, there will be a conflict among them. It is necessary that an appropriate solution is found to resolve conflict at work. According to Hofstede's (1980) culture study, a high level of power distance means that there are very great distances between boss and subordinates. Power is centralized and generally not shared. The boss is more autocratic and paternalistic and sees himself as on one level, workers on another.

Nurturance

A fourth dimension of peace culture is nurturance: The percentage of GNP devoted to education; The acceptance of refugees; The percentage of women in parliament

Nurturance also includes these factors at the organizational level: The percentage of an organizations' budget allocated to training and development activities; The acceptance of disabled people in the workplace; The percentage of women in managerial positions in organizations; Respect for environmental issues in organizational activities

Table 5: Nurturance at International and Organizational Levels

Nurturance in international level	Nurturance in organizational level
The percentage of GNP devoted to education The acceptance of refugees The percentage in woman in parliament	The percentage of organizations' budget allocated to training and development activities. The acceptance of disable people in the work place The percentage of women in managerial positions in organizations

The percentage of GNP devoted to education

A fourth and the last dimension of peace culture is the "nurturance," and the first indicator of nurturance at the international level is the percentage of GNP devoted to education. This indicator corresponds to the percentage of an organizations' budget allocated to training and development activities at the 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. Researchers define GNP as the total value of final goods and services produced within a nation-state in a particular year, plus income earned by citizens (including income of those located abroad), minus income of non-residents located in that country.

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). The American Society for Training and Development urges businesses to increase

training expenditures to at least two percent of their annual payrolls up from the current U.S. industry average of 1.2 percent (Cascio, 1998: 265).

The acceptance of refugees

According to De Rivera (2004) the acceptance of refugees to a country reflects the understanding, solidarity and tolerance in a country, and in our study it shows itself as the acceptance of employees with disabilities in an organization. According to the United Nations Convention (1951), a refugee is someone who is unable or unwilling to return to their country of origin owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion. Some countries accept refugees and universally struggle to maintain a balance between controlling national borders and offering protection to millions of displaced people (Phillips, 2011).

At work the subject of the employment of disabled persons is a multifaceted one, with a broad definition that simultaneously encompasses aspects of employment policy and of course, basic and vocational training but which varies depending on whether the focus is on persons with a congenital disability or victims of an occupational or other type of accident. The fact is that in seeking work, disabled persons must contend with specific prejudices that further compound difficulties of finding, keeping or returning to a job (Dupont, 1998).

The percentage of women in parliament

The last indicator of "nurturance" at the international level is the percentage in women in parliament, and it is correspondent to the percentage of women in managerial positions in organizations. An important consequence of gender discrimination in the workplace is barriers for women in career advancement, and it is also a method of violence against women. According to recent studies women still get 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 are bound to take measures to promote women's participation in decision-making and leadership positions (Ballington, 2005). Once women begin 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).

At the 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 labor force and on making fuller use 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 female board members have any significant effect on a firm's 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.

Conclusions

In this study we developed a theoretical approach to address the culture of peace in the workplace 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 organizational 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 organizational 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 the workplace. Kök (2009) emphasized the importance of developing peace culture stating that "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 a 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 who work 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 transfer De Rivera's dimensions of peace culture to the 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 inequality 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 transferred these dimensions of peace culture to the organizational level with the same titles as liberal development, violent inequality, organizational use of violent means and nurturance for a consistent and parallel peace culture model in the workplace. Nevertheless, we defined these four dimensions with different and more organizational explanations. We indicated liberal development with a high level of training and development activities, long employment expectancy, high level of personnel income, democratic and participative management in the decision-making process, an efficient and horizontal communication system, respect for employees and all stakeholders, and gender equality in the workplace. 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 the dimension of organizational use of violent means with conflicts settled by superior force and a high level of power distance. We defined the nurturance dimension with the percentage of organizations' budget allocated to training and development activities, the acceptance of disabled people in the work place and the percentage of women in managerial positions in organizations.

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