

Projects to Encounter Genocide in Iraq pre-&post-ISIS

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Abstract: In Iraq, we tried to educate the bases of reconciliation like peace and justice at primary, secondary and higher Education levels, and we had examples of ways that train students to accept the other, sympathize with him, and achieve community reconciliation, and some training and educational models were applied to university students, primary and secondary students. One of the practical models applied is the Peace-building Education and Conflict Transformation Project for university students and the granting of the Professional Diploma in Peace to prepare learners who are able to teach peace and disseminate it in social settings.

The second model is the education of reconciliation through global citizenship, and it is the model that educational institutions in Iraq should implement. Young people constitute a large proportion of the total population of Iraq, and educational institutions are the place that attracts them and facilitates the dissemination of ideas that establish national reconciliation, such as recognition of the other, tolerance with him, peaceful coexistence, renunciation of violence and the promotion of peace, and paving the way for the transition to true democracy. These are the values of global citizenship through which national reconciliation is taught to young people in schools and universities.

The third model is the educational model in which virtual reality technology was used (no Body's listening). Designed in Britain and applied in Iraq by the International Organization for Migration, Sulaymani Polytechnic University, Yazda Organization and UNESCO Chair for Genocide Prevention Studies in Islamic World at The University of Baghdad. This educational model aims to achieve empathy for the victims of genocide and recognition of their rights in order to reintegrate them into society.

Introduction

Our cultural project to face genocide aims to open field of genocide studies, and to complete the significant lack of this type of studies that Arab library suffers.

The focusing on genocide studies in Iraq and comparing its negative impacts on the society will help the Iraqi people to prevent violence and genocide and encourage the new younger generations for integration and enhance the peace and varied culture, in addition to deepen the culture of tolerance .

there are many sciences will be contribute in these studies, such as law, political science, history Archaeology, psychology, sociology and philosophy.

The phenomena of genocide (cultural and physical) had deep roots in human history, therefore we need to Archaeology of genocide for excavation

of these roots and study its deferent Dimensions, To expose these inhuman practices and prevent their recurrence.

There are several factors that motivate some of the political systems and ethnic or sectarian groups to commit genocide against minorities and other ethnic and sectarian groups. Such as, cultural, political, national, racial, economical, religious, factors and so on. What we interested in is a cultural factor. Therefore we need to new culture other than classical one to face thought and culture of terrorism.

Background

The phenomena of conflict and genocide had deep roots in Iraq, therefore we need to investigate the Archaeology of genocide to excavate these roots and study its different Dimensions, so as to expose these inhuman practices and prevent their recurrence by Educate it to the new younger generation.

The Saddam Regime committed many genocides against Iraqi components Specially Shea and Kurdish, like displacement of thousands of Iraqi Shea families to Iran in 1978- 1981, and the confiscation of their property and assets, mass killings of young people, the elderly, women and children, and many of them were buried alive in mass graves through uprising in 1991. Attacking Kurdish cities with chemical weapons and killing tens of thousands of civilians. ethnic cleansing against Kurdish nationalism in the so-called "Anfal", an attack that led to the displacement of thousands of Kurdish families from their land and looting their property.

In August 2014 ISIS swept across the Sinjar and Nineveh plains and began targeted attacks against indigenous Yazidis, Christians (including ethnic Assyrians), Shia Turkmen, and other religious minorities. ISIS carried out its plan to eliminate the Yazidi people, killing the men and adolescent boys, and abducting thousands of women and children. Young boys were indoctrinated and forced to fight for ISIS, while women and girls as young as nine were enslaved and sold as chattel to ISIS militants. While in captivity they were subjected to beatings, forced labor, forced marriages, and sustained sexual violence under an organized system of sexual enslavement. The United Nations, the United States Holocaust Memorial Museum, and other national and

The definitions

We can say that dictatorial regime of Saddam Hussien and Terrorism like Al Qaeda and Isis have committed two kinds of crimes against humanity in Iraq: physical genocide, and cultural genocide.

Physical genocide is distinct from other crimes against humanity in special intent to destroy, in whole or in part, national, ethnical, racial or religious group.¹

The physical genocide, according to (Article II) from UN convention, is:

“Genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such²:

(a) Killing members of the group;

- (b) Causing serious bodily or mental harm to members of the group;
- (c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- (d) Imposing measures intended to prevent births within the group;
- (e) Forcibly transferring children of the group to another group.

The criterion that distinguishes genocide as a conceptual category is the intentional attempt to annihilate a social group that has been marked as different.

We can summarize the significant characteristics of genocide as such: “intend to or intention), “prevent the community from reproducing”, “killing groups not individual”, targeting racial, national, ethnic, religious groups”.³

The cultural genocide

according to Article III of UN convention: any deliberate act committed with the intent to destroy the language, religion or culture of a national, racial or religious group on grounds of national or

racial origin or religious belief such as:

1. Prohibiting the use of the language of the group in daily intercourse or in schools, or the printing and circulation of publications in the language of the group;
2. destroying, or preventing the use of, libraries, museums, schools, historical monuments, places of worship or other cultural institutions and objects of the group.¹⁴

Another example was soon added:

3. subjecting members of a group to such conditions as would cause them to renounce their language, religion or culture.

The physical genocide in Iraq:

There are many events of genocide happened in Iraq during modern history. Some of them of sectarian factor, other of national and racial factors.

Sectarian and religious genocide in Iraq:

1. For the sectarian or religious factor, represented in Saudi Wahhabi tribal attack on Karbala in 1802 and Najaf in 1802 and 1806. They killed 8 thousands of civilians and destroyed the city included the shrine of Imam Husien and looted its precious valuables..
2. Punish Shiites who lived in the marshes and surrounding areas for a way of coercive and violent practices to force them to emigrate and to leave their land and property . these practices took different forms:

❖ The practice of sectarian cleansing against the Shiites by the displacement of thousands of Iraqi families to Iran in 1980- 1981, and the confiscation of their property and assets. The expulsion led to the death of hundreds of elderly and children on their way to Iran through the Badlands,

and mined, some of whom were killed in indiscriminate shelling while their passage to the field of battle, others died by drowning, others died due to illness .

- ❖ Attack the marshes and surrounding areas permanently by aircrafts and artilleries.

- ❖ Arresting Men and women of those areas of the young and middle-aged and placed in prison without trial, and then killed them and buried them in mass graves discovered after the fall of the dictatorial regime.

- ❖ Preventing the delivery of food to areas of marshes and withhold the ration card for most of the population, and that leading to malnutrition and the spread of deadly diseases.

- ❖ diverting water of Euphrates river from the marshes, which led to the death of agricultural crops and then led to the desertification of agricultural land and receding water completely from the marshes, which led to the death of fish and animals such as buffalo, cows and birds that live in this natural environment, and this led to the destabilization of ecological balance in the Region.

3. The Mass graves which discovered in Iraq after the downing of dictatorial system are very irrefutable evidence of genocide committed by Saddam regime against She'a in Iraq.

National and racial genocide in Iraq:

1. Attack Kurdish cities with chemical weapons and kill tens of thousands of civilians.

2. The practice of ethnic cleansing against Kurdish nationalism in so-called "Anfal", an attack that led to the expulsion of thousands of Kurdish families from their land and looting their property⁴.

3. mass graves of Kurdish nation which discovered in several cities in south of Iraq, and that they contain dozens of civilian casualties.

The cultural genocide in Iraq:

As physical genocide Iraq has witnessed a number of events can be classified as cultural genocide, these events took also many forms:

1. Prevent any form of political parties and cultures that compete with the ruling party and the culture of the ruling authority. The political genocide has excluded from UN genocide convention, but there is some objection on justification of this exclusion, as considered by Beth van Schaak a blind spot in the convention⁵.

2. Prevent rituals and habits of other sects and creeds as inconsistent with the doctrine of the ruling power and the dominant culture.

3. The killing of Iraqis intellectuals or forcing them to emigrate from the homeland and prevent the intellectual and philosophical dialogue which Baghdad known with it throughout its long intellectual history, Which led to a weakening intellectual contribution of Baghdad in the Arab and World contemporary philosophical movements.

4. Prevention of national and ethnic minorities in Iraq from using their native languages, and the regime's attempt to dissolve their culture in the Arab national culture, which led to the weakening of their identity ,then

loosing of sense of belonging to the homeland. This what has happened to Kurdish nation in Iraq.

5. Prevent the sale and purchase of the intellectual and cultural books that do not consist with the ruling ideology, and burning intellectual and religious books in universities and colleges libraries, also in the public libraries.

6. Subjecting the culture and art of various kinds to the trends of ruling regime and of its underdeveloped ideas which isolated Iraq from the outside world, And canceled any role for Iraq in the global and Arab art , except the talent that smuggled out of Iraq and have lived life according to the Western model or according to the host country.

7. Falsification of the old historic buildings and Architectures in Iraq by subject them of the symbolism of the arrogant dictator, whether by his name or by many his photos that filled horizons.

8. Falsification of history by rewrite it according to ideology of ruling authority.

Cultural genocide committed by ISIS In Mosul North of Iraq:

1. Burn the Mar Matta Church.
2. Taken some Churchs as military barracks.
3. The Demolition of Mujahid Al Ddin Mosque dating back to the sixth century of Hijra.
4. The Demolition of the Tomb of Ibn Al Atheer.
5. The Demolition of the Tombs of the Prophets, such as Younis and Sheat tombs.
6. The destruction of ancient Sinjar minaret.
7. . The destruction of parts of Nergal Gate, and smashing winged bulls.
8. Bulldozing Al Hader city, one of world heritage site.
9. Blow up ancient city of Nimrud.
10. Theft of rare manuscripts, and precious antiques, and sold in order to finance their terrorist acts.
11. Destruction and theft relics preserved in Mosul museum.

Analytical approaching of cultural genocide

You hear every day the terrorist attacks and atrocities committed by ISIS in my country. As you know many antiquities and relics were stolen, and many Architectural buildings were destroyed. We now not in question of identifying why that has happened; what happened has happened and we couldn't prevent it, but it's not beyond human capability to change this kind of reality!

I believe everybody has his own role in such circumstances. I also believe that Iraqis and their friends in the international community have been doing their best to fight physically and culturally against terrorism.

For me, I would like to take this excellent opportunity to talk briefly about several issues.

I may start by asking few questions:

Who has committed genocide against Iraqi people, and why??

Who has destroyed Iraqi Architectures and Why??

How should we deal with this crisis?

And the serious question is: What do we have to do?

I think we can identify two dimensions in this crisis: political and cultural.

The first and second question needs cultural and systematic answer.

The second is a political question, therefore it's not our interest, because political question may confuse our mind, it's focused upon what should the government have done and it haven't ! While scientific question focuses on what we have to do according to present data.

For the first question I think it is easy and right to say that ISIS has destroyed the Iraqi Architectures, but we shouldn't forget that ISIS was not brutal objects coming from an alien planet. They were and still a culture with religious justification and historical roots. We should acknowledge that it is a part of Arab culture, and that what makes our task very difficult. For example, ISIS consider the cultural symbolism of antiquities as idols. But the fact that the real idols exist inside their minds not outside., but their religious doctrine makes them project their self- Idols outside, Therefore the case seems illusion, and the terrorist seems psychopathic.

Therefore we may need to think about the crisis according to the present social reality, and we may need to identify the real causes of the crisis; this should engage history, to go back to the historical roots that may lead us to think about our educational curricula.

What is important and relevant to us is the second dimension, that implies cultural factors and methods of reasoning. In this dimension we could invest in the previous good work that has been done to deeply identify the way terrorism revive and survive.

These questions are consistent with our college strategy and cultural project, which focuses on cultural, religious, sectarian, and ethnic pluralism. It works on deepening awareness of importance of human heritage in Iraq. The documentation of Iraqi archaeological buildings, and the viewing of Iraqi heritage as a part of the development of humanity, in addition to enhance of awareness of archaeology through the curricula and textbooks will be our national and international duties during the post ISIS period.

Our cultural project aims to teach people how they depend upon their heritage as a deep memory that saves the developments of human mind in the fields of reason and civilization.

Our activities to facing genocide

1. The first conference of genocide in 20 October 2014. Presented in it 30 papers discussed many aspects of the subject. This was the first time that conference about genocide held in Iraq.

2. The second conference in 22 October 2015. Presented in it fifty papers and studies discussed various aspects of the topic.

3. The Third conference in 1-16 December 2021, held in Sulaymania under the title: Peac-building and prevention of Genocide, presented in it 75 Papers.

4. The national day to facing violence and genocide launched in the third of April 2016.
5. Launching global complain to protect the Heritage in the college of Arts with presence of the director of UNESCO Mrs. Bokova.
6. Translation some important books and researches about genocide.
7. We completed our preparation for The UNESCO chair of genocide studies.
8. Studying genocide in postgraduate studies of MA and PhD in departments of sociology and psychology of our college.
9. Studying mass graves by GSR system in department of geography.

The project of Unesco chair of genocide studies

The proposal corresponds to UNESCO Medium-Term Strategy for 2014-2016 , specifically for Genocide studies in the Education Sector by supporting education system responses to contemporary challenges for a culture of peace and non-violence and integrating universal values based on mutual understanding and respect for human dignity into education policies and programmers.

The UNISCO Chair aims to produce multidisciplinary academic knowledge on aspects of Genocide studies and to contribute original research to the study of non-Muslim in Muslim- majority societies. The focus of the Chair is on Genocide studies in Iraq, Arab world and the world, however, within a comparative perspective that considers other world religions, and other multicultural societies characterized by alternating periods of conflict and accommodation between communities. The chair will bring together a divers team of Iraq professors, researchers and public intellectuals to share in research projects. A regional and international network of universities and scholars will supports the development to the Chair's research and teaching capacities through a program of visiting lectureship, joint PhD supervision, and collaborative research. On the basis of the knowledge produced, the Chair will develop educational initiation and engage with civil society: and religious and political actors to foster understanding, dialogue and reconciliation between sects and religious communities and help rebuild social cohesion in Iraq.

The UNISCO Chair will be a hosting for activities on the Iraqi identity concept through inviting scholars from Iraq and abroad to participate in these activities.

The Chair address one of the most pressing challenges facing Iraq and other Islamic societies today increased social and political tensions mistruth and violence under the pretext of difference in religious and sectarian identities and the urgent need to produce alternative knowledge, visions and narratives to serve as bases for mutual understanding dialogue and cohesion within multicultural societies. The public debate on inter-sectarian relations is highly partisan and polarized in the Arab region as a whole, and even more so in Iraq where the Sunni- Shi'e divide is used to just political violence and where non-Muslim communities feel increasingly alienated and insecure in the prevailing climate academia have so far been largely unable to engage with the issue beyond restricted intellectual circles. On the one hand, inter-sectarian and inter-religious relations have deteriorated to such a degree over

the past decade that Iraqi universities are now identified as Sunni, Sh'i or Christian. On the other hand, the country is emerging from decades of authoritarian governance and repeated conflicts during which large numbers of academics left the country, and those who remained were isolated from international advances in their fields. The Baghdad UNESCO Chair will Contribute to addressing this multi-layered situation. Its creation is premised on the need to reestablish academia as a credible moderating voice in the Iraqi public sphere precisely on what is today's most continuous issue inter-religious relations. The Chair therefore pursues four parallel objectives to redevelop Iraq's research and teaching capacities in the Genocide in fields of humanities and social sciences to approach inter-religious, and particularly Sunni-Sh'i relations through state-of-the-art research methodologies and theories to provide a platform where professors, students and other intellectuals from Iraq, the region and beyond can meet and work together across sectarian and religious divides, and to engage academia in a dialogue with civil society and religious and political actors in Iraq and the Islamic world at large so as to make a meaningful contribution to an issue of immense social import.

The objectives of the project are as follows:

1. The project aims to creating a research environment conducive to the study of the circumstances surround the genocide (physical or cultural). and able to attract researchers and students majoring in Iraq and other Arab countries, and at producing a new generation of researchers and professors trained to constitute the academia elite in Iraq in the coming decades.
2. From a social and policy perspective, it is expected that the research findings of the project on Genocide will shed new light and enrich the public debate on legal historian social and political aspects of inter-religious and nations relations, and provide elements to foster reconciliation between communities and promote social and political cohesion in Iraq and Arab region.
3. Develop the knowledge and skills of lecturers, researchers, and students in research methodologies and theoretical and conceptual approaches for the study of Genocide in fields of humanities and social sciences.
4. Produce quality research comparative studies in Genocide in Iraq and in the Islamic world from different disciplinary perspective (religious, sciences, humanities, and social sciences).
5. Provide a platform where professors, students, and other intellectuals from Iraq, the region and beyond can meet and work together across sectarian and religious divides.
6. Contribute to the public debate and policy decision – making to improve Genocide studies, governance and social cohesion in Iraq.

Cultural genocide

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finally I would like to express my deep appreciation for this joint scientific activity between German institutions and Iraqi educational institutions. We hope that the benefit will include both sides.

Projects to encounter Genocide in Iraq

In Iraq, we tried to educate the bases of reconciliation like peace and justice at primary, secondary and higher Education levels, and we had examples of ways that train students to accept the other, sympathize with him, and achieve community reconciliation, and some training and educational models were applied to university students, primary and secondary students. One of the practical models applied is an educational model in which virtual reality technology was used (no Body's listening). Designed in Britain and applied in Iraq by the International Organization for Migration, Sulaymani Polytechnic University, Yazda Organization and UNESCO Chair for Genocide Prevention Studies in Islamic World at The University of Baghdad. The other model is the Peace-building Education and Conflict Transformation Project for university students and the granting of the Professional Diploma in Peace to prepare learners who are able to teach peace and disseminate it in social settings.

GCE has suddenly become a strong policy focus in international agendas, in particular in the 2030 Agenda for Sustainable Development adopted at the United Nations Sustainable Development Summit in September 2015. Its promising aim to empower learners to act responsively towards global issues draws attention to the pressing need to foster global citizens; thereby promoting more peaceful, inclusive and sustainable societies. Closely linked to human rights, it conveys values of respect, diversity, tolerance and solidarity⁶.

international bodies have recognized these crimes as amounting to genocide.

The Role of Education in Reconciliation

The educational institution plays an important role in achieving national reconciliation. Young people constitute a large proportion of the total population of Iraq, and educational institutions are the place that attracts them and facilitates the dissemination of ideas that establish national reconciliation, such as recognition of the other, tolerance with him, peaceful coexistence, renunciation of violence and the promotion of peace, and paving the way for the transition to true democracy. These are the values of global citizenship through which national reconciliation is taught to young people in schools and universities.

In Iraq, we need a conciliatory discourse, and education is the most effective way to spread and reinforce this discourse.

Reconciliatory discourse is a civil discussion in which participants with divergent views seek to build common ground for (educational) practice through the articulation of a shared problem to which they are all morally and

intellectually committed. Participants in RD use compromise and make practical choices to build on the best. They respect divergence and eschew consensus for consensus' sake. They use its principles in writing as well as in practice-oriented discourse. Their purpose is to make better public and private judgments about education⁷.

From these underpinnings will come a view of reconciliatory discourse, which demands the meeting of hearts as well as minds. The aim is to rethink the purpose of educational debate, within the commitment to build on the best to improve education for all children. To do this, there will be the development of common ground on aims, the use of compromise, an ability to build on the best of arguments, and to integrate them.

Iraqi educational, cultural and political institutions have made important steps on the path of national reconciliation, Those steps were represented in rejecting violence, promoting peace and coexistence and teaching peace and genocide.

Education for national reconciliation is achieved by promoting the values of tolerance, understanding, acceptance of others, dialogue and rapprochement with them, in accordance with the principle of appreciation and mutual respect.

The International Committee on Education for the Twenty-first Century affirmed at its first session in Paris in 1993 that the central topic that should be attached to is the role of education in promoting the values of peace, tolerance and dialogue. Therefore, the Committee adopted a plan emphasizing the importance of humane, cultural and international education, with a focus on providing students with values It harmonizes with a knowledge society whose global character is increasing day by day.⁸

The Virtual Reality Experience "No Body's Listening" is a pioneering experiment in the use of technology to educate young people about the catastrophic effects of genocide and violence on society, and provides a powerful tool for generating empathy with victims, deepening the sense of others' right to life, liberty and coexistence, and recognizing them as they are In The Reality, and as they present themselves to others.

No Body's Listing and Peace-building Project

Two global projects emerged from the cultural project at University of Baghdad: the first is the Culture Project for Genocide Prevention, and the Peace-building and Conflict Transformation Project. These two complementary projects have been completed; The first was the granting of the University of Baghdad the UNESCO Chair for Genocide Prevention Studies in the Islamic World, and the second represented by the establishment of the Postgraduate Diploma in Peace Building, which was accomplished in our college in partnership with the Peace College at the University of Innsbruck in Austria. Therefore, our college today grants an international certificate recognized by nations United and European universities.

The most recent method of teaching reconciliation and peace is to use technology to teach genocide, and to achieve the empathy required as a basis for reconciliation.

Technology of Virtual Experience

Nobody's Listening is a ground breaking immersive exhibition to commemorate the Yazidi genocide by ISIS. The virtual reality experience, which is the centerpiece of exhibition, transports viewers to an Internally Displaced Peoples' camp in northern Iraq using a combination of cutting edge immersive techniques: stunning 6D oF scenes from photogrammetry shot in Iraq; 360 footage of the destruction caused by ISIS; and 3D animation created in London studio. The branching narrative allows viewers to choose to listen to the story unfold told by one of three different characters: a Yazidi woman abducted and sexually enslaved; her brother, who survives a massacre; and an ISIS fighter who attacks the village. The VR experience was premiered at the Iraqi Parliament and University of Baghdad in December 2021.

As an immersive technology, VR has proved an effective tool in training, education, and communication settings, and it has been increasingly applied in a range of fields, including military, health, gaming, education, business, entertainment, and cultural heritage. Already dubbed "the ultimate empathy machine", VR technology enables people to see through the eyes of others. To empirically assess the effectiveness and short and long-term impact(s) of the Nobody's Listening VR exhibition on the Yazidi genocide education and awareness for potential positive changes and actions, a systematic and extensive evaluation of the Nobody's Listening VR was planned and took place between December 2020 and March 2021. The evaluation was carried out with over 120 locals from different background in five cities (Baghdad, Sulaimani, Erbil, Duhok, and Kirkuk) across Iraq. Each evaluation session involved using the Nobody's Listening VR, followed by completing two questionnaires and an interview. The research project is being led by Professor Rozhen Mohamed-Amin, Director of DCH, in cooperation with Professor Salah al-Jabri, UNESCO Chair of Genocide Prevention Studies in the Islamic World at the University of Baghdad.

Peace-building Studies Program

Stemming from the belief that education should play a major role in building peace; the College of Arts at University of Baghdad has designed a peace education program jointly with the University of Innsbruck in Austria in 2019. This study program includes teaching students methods and methods of dialogue in order to build lasting peace after conflict, and develop a culture that promotes tolerance and coexistence among the diverse and different components of Iraqi society. The program includes education on citizenship and reconciliation in the context of building lasting peace and rejecting violence in its various forms. The program also included training teachers on conflict management and peace building methods, training on the semester course program and its teaching hours and training on social and emotional learning.

The Project aims to develop the knowledge aspect related to global citizenship issues (World Peace, Cultural Diversity, Justice, Equality and Sustainable Development).

Structure of the Program

- **Abbreviation:**

- CRU = Class Room Hours
- IP = Iraqi Points
- WL = Work Load
- ECTS = European Credit Transfer System – Points

Degree/Diploma

(1) The successful completion of one semester (15 IP = 15 ECTS) will be certificated.

(2) Students of this program graduate with the Diploma in Peace and Conflict Transformation (36 IP = 36 ECTS)

(3) In order to guarantee national and international compatibility the workload of the two semesters in this Diploma Program, excluding thesis writing (= 6 ECTS) are equivalent to one semester in a full European Master's Program (= 30 ECTS).

FIRST TERM

	Semester I, Foundation	C RU	I P	W L	E CTS
	L: Concepts and Theories of Peace	4 5	3	7 5	3
Lit.	L1, L6, L7				
Goal 1	The graduates are familiar with the history of peace and conflict studies as an academic discipline. They are aware of its transdisciplinary character and understand the diversity of its methods. They are able to connect the epistemological foundation of peace philosophies with their practical application in the field of conflict transformation. And they see the need for special didactics in the training of strategic leadership, relationship and team building. They are principally familiar with selected areas of energetic, moral, modern, postmodern and transrational interpretations of peace				
TO TAL		4 5	3	7 5	3

	Semester I, Module 2: Research Methods in Peace Studies	C RU	I P	W L	E CTS
Cour se a	L: Research Methods in Peace Studies	1 5	1	2 5	1
Cour se b	WS: Academic Writing	1 5	1	2 5	1
Lit	L1, L6, L7				
Goal	The graduates are familiar with the main methodological approaches to peace studies and know the most important schools and their different epistemologies. They are able to apply these epistemologies for doing research and writing academic papers. The graduates are able to identify relevant problems and questions of peace and conflict studies and to answer them with the proper academic methods; to elaborate specific research questions of the field in a profound way and to draft self-reliantly an individual and concrete research outline. The graduates are able to independently write academic papers.				
TOT AL		3 0	2	5 0	2

	Semester I, Module 3: International Humanitarian Law	C RU	I P	W L	E CTS
Cours e a	L: International Humanitarian Law	1 5	1	2 5	1
Cours e b	SE: Human Rights	1 5	1	2 5	1
Lit	L2, L5, L7				
Goal	The graduates have practically and academically exercised topics from the main fields of the discipline. This includes humanitarian law and human rights, development and social justice. They are able to contribute academically to these topics in written and oral form, to draft and present respective projects.				
TOT		3	2	5	2

AL		0		0	
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	Semester I, Module 4: Cultures of Peaces	C RU	I P	W L	E CTS
Cour se a	L: The Idea and Principles of Cultures of Peaces	1 5	1	2 5	1
Cour se b	SE: Peace as a Relational Aspect of Humanity	1 5	1	2 5	1
Cour se c	SE: Peace, Language and Arts	1 5	1	2 5	1
Lit	L2, L4, L5, L6, L7				
Goal	The graduates understand the relation between peace and cultural activities. They are understand the human nature as a multilayer-relational phenomenon that can communicate via various techniques. They are able to handle some of these linguistic, physical and acoustic tools.				
TOT AL		4 5	3	7 5	3

	Semester I, Module 5: Psychology and Peace Building	C RU	I P	W L	E CTS
Cour se a	L: Humanistic Psychology as a Pillar of Peace Studies	1 5	1	2 5	1
Cour se b	WS: Applied Methods of Peace Psychology	1 5	1	2 5	1
Lit	L2, L3				
Goal	The graduates gain basic understanding of psychological tools and methods for applied conflict work and homeostasis of the conflict worker. They are familiar with several tools of conflict work and moderation such as Non-Violent Communication, Theme-Centred Interaction, Active Listening,				
TOT AL		3 0	2	5 0	2

	Semester I, Module 6: Diversity Management and Peace Building	C RU	I P	W L	E CTS
Cour se a	L: Post-Conflict Peace Building in Iraq: Approaches to Conflict Resolution, Conflict Management and Conflict Transformation	1 5	1	2 5	1
Cour se b	SE: Selected Cases of Conflict Management and Peace Building in Iraq	1 5	1	2 5	1
LIT	L2, L3 L5, L6				
Goal	Students understand the complexities of conflicts in Iraq on all societal levels. They develop knowledge about the particularities of individual, group and societal relations and lines of conflict inherent to diverse communities in Iraq.				
Tota l		3 0	2	5 0	2

Possible to cover this in Iraq

	English for Peace Workers I	C RU	I P	W L	E CTS
Cour se a	Basic English for Peace Workers	1 5	1	2 5	1
LIT					
Goal	The students are able to express themselves orally and written in English and dominate the basic use of the vocabulary of international peace work.				
TOT AL		1 5	1	2 5	1

SECOND TERM

	Introduction	C RU	I P	W L	E CTS
	L: Introduction into Applied Peace and Conflict Studies	3 0	2	5 0	2
Lit.	L3, L4, L5, L6				
Goal	The graduates know the general terms				

	and methods of Peace and Conflict Studies. They have profound ownership of the methods of elicitive conflict transformation.				
TOTAL		30	20	50	20

Request for UIBK to teach: possibility to teach in the beginning of March

	Semester II, Modul 2: Concepts and Theories of Conflict	C RU	I P	W L	E CTS
Cour se a	L: International Peace Operations – Principles, Procedures, Priorities	15	1	25	1
Cour se b	SE: The Responsibility to Protect	15	1	25	1
Lit	L2, L4, L5, L6				
Goal	The graduates are familiar with basics of International Law and Principles of International Peace Missions. They know principles of individual and a team's basic requirements for civilian peace and conflict work in the context of peace organizations, missions and operations. This includes the legal, ethical and organizational aspects of humanitarian work, disaster relief, first aid, human rights, gender, and children care and peace education. They are familiar with aspects of intercultural communication, negotiation, team leadership and group organization on small and middle scale. They are able to assess situations, plan and manage the tasks of such missions accordingly. They are able to report, process and evaluate this kind of experiences academically.				
TOTAL		30	20	50	20

	Semester II, Module 3: Sociology of Peace	C RU	I P	W L	E CTS
Cour se a	L Sociology of Peace	15	1	25	1
Cour	SE Monitoring and Documenting	1	1	2	1

se b	Social Developments	5		5	
Goal	The students are familiar with the role of civil society and social institutions in peace work. They develop a basic understanding about the relations between different ethno-political groups and the broader social structures for peace within Iraqi communities. They are familiar with key concepts of the field, such as sustainability, development and peace building.				
TOTAL		30	2	50	2

	Semester II, Module 4: Crisis Management and the Art of Negotiation	C RU	I P	W L	E CTS
Course a	L: Elicitive Conflict Transformation	15	1	25	1
Course b	SE: Elicitive Conflict Mapping	30	2	50	2
Lit	L2, L3, L4, L5, L6				
Goal	The graduates are familiar with a minimum of two tools of elicitive conflict transformation. They have experienced, practiced and applied them in the context of the group and introspectively. They have access to experts of these fields and can contact them for advices in applied work. They are able to assess these tools academically and to report about their use in proper written form.				
TOTAL		45	3	75	3

Teaching by UIBK

Possibility for Baghdad

	Semester II, Module 5: Applied Methods of Peace Building and Conflict Transformation	C RU	I P	W L	E CTS
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Cour se a	WS: Leadership Skills and Team Building	1 5	1 5	2 5	1
Cour se b	WS: Capacity and Relationship Training	3 0	2 0	5 0	2
Lit	L2, L3, L5				
Goal	The students are trained in basic aspects of team building and leadership as required in all kinds of contemporary conflict work. They understand that conflicts are relational aspects of human nature and can only be addressed as such. They know their own limits and resilience in stress situations and they understand the dynamics of operations in teams.				
TOT AL		4 5	3 5	7 5	3

	Semester II, Module 6: Transdisciplinary Peaces <i>The students will choose two elective classes from the list below.</i>	C RU	P I	W L	E CTS
Sel. Course a	L: Peace Education	1 5	1 5	2 5	1
Sel. Course b	L: Peace and Media	1 5	1 5	2 5	1
Sel. Course c	L: Peace and Environment	1 5	1 5	2 5	1
Sel. Course d	L: Peace and Gender	1 5	1 5	2 5	1
Sel. Course e	L: Peace and Age Groups	1 5	1 5	2 5	1
Sel. Course f	L: Peace and Ethno-Political Diversity in Nation States	1 5	1 5	2 5	1
Lit.	L2, L4, L5, L6, L7				
Goal	The graduates understand the transdisciplinary character of peace studies on an advanced level, which enables them to specialize on fields of interest for themselves and their further professional life. They are aware of the extended field of				

	possible topics and specialized in two selected themes out of the offered range.				
TOTAL		3 0	2 0	5 0	2

	English for Peace Workers II	C RU	I P	W L	E CTS
Cour se a	Advanced English for Peace Workers	1 5	1	2 5	1
LIT					
Goal	The students are able to express themselves orally and written in a slightly advanced English and dominate the average use of the vocabulary of international peace work.				
TOT AL		1 5	1	2 5	1

Research Paper

	Research Paper	C RU	I P	W L	E CTS
Goal	The students demonstrate the ability to write an academic paper about a freely chosen topic related to peace and conflict and following the formal and methodological requirements of the participating discipline.	0	6	1 50	6
TOT AL		0	6	1 50	6

Conclusion:

The Diploma program enhances and enlarges previously achieved knowledge and skills. Students are trained practically and prepared for innovative academic research and work in the field. The graduates are able to process research questions and practical challenges by the application of theory-based and experimental approaches. They are able to relate to the international state of the art in the discipline and work with them independently.

Knowledge-based ability to solve problems, creative thought, intuition and elicitive conflict transformation in inter-disciplinary, trans-cultural, trans-

rational and widely unfamiliar contexts will be trained as equilibrium of scientific peace theory and praxis-related exercises.

Graduates dispose about sufficiently large and deep knowledge and expertise to become self-responsible and rapidly acquainted with new tasks and methods of applied peace and conflict work. They are able to apply their knowledge and skills professionally for problem solving in their specific field. They dispose about expertise, personal and social competence that qualify for leading positions in the field.

Lessons learnt

1. Students and Professors created sympathy with the survivors of the genocide and promoted the reconciliation and recognition among the components of Iraqi Society. Therefore, Education is the most effective means of accelerating national reconciliation, as there are global educational curricula that provide the possibility of teaching citizenship, freedom, justice, Peace, tolerance, pluralism and coexistence

2. The VR. Experience exhibition had a great mental impact on more than 70% of users which led to increased awareness towards injustice Genocide against the Yezidis. 70% of the participants praised and pointed out to change their information and their impressions towards the Yazidi society and culture. More than 80% of the participants associated more with the topic of The Yazidi's genocide. (Emerging Technologies and Museums, IOM, Dr. Rozen, M. Ameen, CHAPTER 4.)

3. 70% of the participants showed feelings of sympathy and anger, and this means the success of the experiment in creating a state of acceptance and feeling for the other. The experience is used to create a new approach to education based on re-creating the tragic event and empathizing with its victims.

4. Emotional attachment and sympathy, which makes this experience a means or a valuable tool for spreading peace and strengthening social relations between groups and preventing the recurrence of these tragic events for humanity in the future, and building lasting and strong peace and harmony in society.

5. Empathy and positive interaction achieved recognition of the issue at the Local and international level that what happened to the Yazidi minority is genocide. The experiment clearly revealed the great emotional impact and empathy of the users of the experience and the exhibition and the capabilities of the metaphorical experience to build the highest level of Emotional attachment and sympathy, which makes this experience a means or a valuable tool for spreading peace and strengthening social relations between groups and preventing the recurrence of these tragic events for humanity in the future, and building lasting and strong peace and harmony in society.

6. The lesson we learned from peace education, conflict transformation and the prevention of genocide and violence is the importance of thinking through empathy and emotional interaction. This way of thinking is based on the primacy of emotional interaction and empathy over logical thinking that is based on justifying historical backgrounds. Empathy is a human feeling

that is a precursor to any process of community reconciliation and social integration, and thus the promotion of social peace.

References

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L6: Lederach, John Paul: The Little Book of Conflict Transformation. Clear Articulation of Guiding Principles by a Pioneer in the Field; Intercourse, 2003.

L7: Muñoz, Francisco: La paz imperfecta en un universo en conflicto; in: Muñoz, Francisco (ed.): *La paz imperfecta*, Granada, 2001, pp. 2–66.