

The Qualities of Teachers Who Instruct Peace Education: Views of Prospective Teachers' Who Attended the Peace Education Programme

Soner Polat* Yaser Arslan Gizem Günçavdı
Department of Educational Sciences, Kocaeli University, Kocaeli, Turkey

Abstract

The concept of peace can be described as the values including respecting features such as race, gender, religion, physical appearance, and age; appreciating diversities, unity, cooperation, tolerance and being fair. Related to this, the concept of peace education can be defined as an educational process during which peaceful problem-solving methods, instead of problem-solving methods based on violence and conflict, are taught to individuals. The aim of this study was to determine the qualities of teachers who instruct peace education depending on the prospective teachers' view. The study was a qualitative descriptive research. The sample of this study was chosen with the homogenous sampling method. The sample of this study was chosen among the participants of the Peace Education Programme. The data was gathered with focus group interviews. The content analysis technique was used for data analysis. The results of the study showed that the participants learned the peace education conceptually. Prospective teachers emphasized that teachers who instruct peace education should have the conceptual and theoretical knowledge about peace education, should have the personal characteristics that support the peace and peace-making skills. Because of this, this study is important since it emphasizes choosing, training and improving teachers who instruct peace education.

Keywords: peace education, Peace Education Programme, prospective teachers

1. Introduction

With globalization and knowledge era, the permeability between the borders of countries has increased and as a result of this, cultures have been interacted with each other with the help of individuals. During this process, the representatives of different cultures have had to interact with people from different races, ethnicities, religions, sects, dialects and cultures (Arslan, Günçavdı, and Polat, 2015). If this interaction process is not desired to cause chaos, it depends on creating environments where peace-focused cultures are dominant.

In the contemporary world where people from different races, ethnicities, cultures, social classes, and political views live together and it is inevitable; being tolerant is of great importance to create the environment with mutual understanding and respect (Tatar, 2009). It is necessary to create a culture based on freedom, justice, democracy, tolerance and unity to build a peace culture globally (UNESCO, 2005). For this sharing culture to blossom and for peace culture to be dominant, it is vital to develop peace culture with the help of education (Demir, 2011). The biggest agent to create peace culture is the human beings themselves, because peaceful relations and structures can be improved through individuals' efforts. In order for individuals to place peace-loving understanding into their life, they should be trained with peace education since early ages (Polat, 2015), and the quality and the effectiveness of this education are closely related to preventing bullying, creating safe and peaceful cultures at schools. To provide this, children should be taught the alternatives of violence and the skills to live in peace (Harris and Morrison, 2003).

The concept of peace is defined in different ways in the literature. Turkish Language Association (TDK, 2015) defined the concept of peace as the discourse created with harmony, reciprocal understanding and tolerance; and this definition emphasizes interpersonal peace. Keskin-Coşku and Keskin (2009, p. 72) described peace as 'the group of values which includes respecting features such as race, gender, religion, physical appearance, and age; appreciate diversities, unity, cooperation, tolerance and being fair'. Harris (2002) divided the concept of peace into two levels which are internal peace and external peace. While internal peace is about an individual's thinking about others and respecting them, external peace represents the peace in families, societies, cultures and international relations. Galtung (1969), on the other hand, dealt with concept of peace as positive peace and negative peace. Negative peace was defined as ending completely or minimising war or physical/ direct violence. Positive peace was defined as solving contradicts without any violence. One of the most effective ways to battle with contradicting and discriminating attitudes, to create tolerant communities, and to build a peace society based on positive peace culture is to train individuals with peace education (UNESCO, 1994).

Peace education is a process during which the concepts, information, attitudes, skills and values are taught to individuals which help them live in peace. In other words, peace education is an educational process during which peaceful problem-solving methods, instead of problem-solving methods based on violence and conflict, are taught to individuals (Polat, 2015). During peace education, which uses adopting an educational

understanding for more fair and peaceful world and making a move in this way as base (Wulf, 1999), individuals and students are taught problem-solving, consensus, reflection, conflict solution skills and attitudes such as love, respect, tolerance, empathy (Sağkal, 2011). With peace education, it is aimed to teach the peaceful alternatives necessary for solving conflicts without violence, and for building reciprocal harmony (Reardon, 2002).

Peace education embodies students and teachers in a process which is change oriented; also it contributes to them to behave peacefully, and to be an accommodationist. This contribution maintains after education has finished, so it makes solution-oriented environments, where no elements of violence exist or where conflicts are resolved functionally, possible; and this is valued as quite important for educational processes, development and quality of life (Salomon, 2002; UNESCO, 2005). Peace education is taken into consideration with peaceful pedagogy, and the content of this pedagogy is made up of cooperative learning, democratic society, moral sensitivity, critical thinking, tolerance (Harris, 2002). Also it is stated that individuals' aggression tendencies and psychological problems decrease, their constructive conflict solution skills improve, and they have more positive attitudes towards being isolated from violence with the help of peace education (Sağkal, 2011). Thus, peace education is seen as one of the most effective ways to create positive, peace culture oriented societies (UNESCO, 2005).

According to Johnson and Johnson (2005), the basic aim of peace education is to provide peace in individuals' internal worlds, their interpersonal relations, and also to provide peace among groups, countries, societies and cultures. Harris (2002), on the other hand, listed the aims of peace education as understanding the wealth of peace, scrutinizing the fears, providing knowledge about systems for living safely, understanding violent behaviours, improving intercultural understanding, supporting concepts of social justice and peace, encouraging respect for life and ending violence. In addition to these, Sommers (2002) defines the aims of peace education as ensuring students' evaluating the conflicts with more positive attitudes; gaining consensus-based and problem solving-based thinking methods; approaching more universally towards social problems; increasing tolerance and acceptance for conflicts that result from political, religious or racial differences; bringing individuals' skill of taking responsibilities in decision making, action and reflective thinking; and by doing these maintaining peace both in individuals' internal world and in society.

Harris (1943; cited in Sertel and Kurt, 2004) and Demir (2011) stated that peace education should be applied to each age group, but especially to students who are in their puberty age in order for peace education to reach its aims. On the contrary to this, some researchers (Türnüklü, 2006; Kamaraj and Aktan-Kerem, 2006) emphasized that peace-making was more important in preschool or primary school education. In the study made by Kamaraj and Aktan-Kerem (2006), it was emphasized that peace education started with the birth of the child and it was done by the family in highly developed countries; and similarly in the countries with middle or low levels of development, the peace education started in early childhood (0-8 ages), and in families. The peace education at schools should begin with preschool teachers and go on at primary schools. Hence, it is clear that teachers of every teacher are expected to provide training for peace education.

In many countries with low levels of development (e.g.: Kenya, Ethiopia, Uganda, Somali and Sudan), the peace education is included in curriculums since preschool education; however there is not any peace education programme in Turkey, let alone including it in curriculums (Kamaraj and Aktan- Kerem, 2006). Beside these, it is seen that peace education does not change the perception of peace in the minds of students, even though peace education is one of the main aims of basic education, in some countries (e.g. Israel) (Vered, 2015). When the peace education in Turkey is examined, it is seen that this education Programme is applied by voluntary foundations' amateur and unsystematic studies (Bursalıoğlu, 1987). Coşkun-Keskin and Keskin (2009) highlighted that there were educational activities and attainments about teaching the concept of peace as a value, however there were problems about teaching these attainments, in their study called 'Place of "Peace" as a Value in Primary School Social Studies Curricula and the Courses in the Scope of Social Studies in Turkish Republican Period'.

When examples from around the world are examined, Juegos de Paz, a Colombian transformationalist, claimed that teachers had a great impact on the peace education programme's reaching its aims (Diazgranados et al. 2014). Thus, teachers' competencies in terms of peace education should be improved during pre-service and in-service training. Thus, teachers' competencies in terms of peace education should be improved during pre-service and in-service training. The main aim of the peace education is individuals' gaining methods and strategies for reaching (Apaydın and Aksu, 2012). In order for the peace education to reach its aims, there is a need for teachers who are at peace with himself/herself, who have social sensitivity, who adopt the solutions for solving problems peacefully, and who have adequate knowledge and experience (Demir, 2011). Bar-Tal (2002) listed the principles of peace education as 'it sticks to conditions, it takes social contracts as base, it functions as a social platform, it is an adjustment programme, it should be based on open-mindedness, it should suit its aims, it needs learning through experience and it is addicted to teachers'. As it can be seen at these principles, teachers need to be competent for peace education.

In the rapport prepared by European Union about teacher education (Grren Paper on Teacher Education

in Europe), the competencies a teacher should have were listed and competency for the peace education training was evaluated in 'the competencies for the subject are following a thematic approach' (Bunchberger, Campos, Kallos and Stephenos, 2000, 37). When compared to previous years, teachers' competencies have differed, and it can be seen that it is not enough for a teacher to know his/her subject area well, planning and applying teaching process or to know his/her country and the world, to be counted as a qualified teacher. In 21st century, it is expected from a teacher to continue lifelong learning, to be competent for sexual education and peace education, to make environmental studies, and to use information technologies (Karacaoğlu, 2009).

In our country, there is big responsibility on parents from birth until the age of two, and on teachers for creating and strengthening the peace culture. However, it is seen that there are not any courses about the peace education in teacher training programmes for pre-school teachers and primary school teachers. According to Mardin (2013), the success of the peace education programme depends on teachers. So, the teachers should be educated for taking this responsibility. In order to manage this, the peace education course should be included in the curriculum of faculties of education. The content of teacher training programmes should not be limited to peace theories, conflict solutions or peace education. It is suggested that teacher training programmes should be shaped with new knowledge and skills depending on existing necessities (Damirchi and Bilge, 2014). Hence, this study aimed to answer the question of 'Which knowledge, attitudes and behaviours should be developed in teachers who will apply the peace education programmes?'

2. The Aim of the Study

The aim of this study is to identify how prospective teachers define the concept of peace, what the knowledge, personal features and professional skills of a teacher who instructs peace education are. In the light of these, the sub-questions of the study are:

- What is peace education according to the prospective teachers who attended the Peace Education Programme?
- What should a teacher who instructs peace education know according to the prospective teachers who attended the Peace Education Programme?
- What are the personal characteristics of a teacher who instructs peace education according to the prospective teachers who attended the Peace Education Programme?
- What kind of skills should a teacher who instructs peace education have according to the prospective teachers who attended the Peace Education Programme?

3. Methodology

3.1 The research model

This study was a descriptive study designed as being appropriate for qualitative research method paradigms.

3.2 The participants

The participants of the study were chosen with the "homogenous sampling" method, which is a method of purposeful sampling, and with the maximum variety sampling method. The aim of a sample is to create a small, homogenous and significant sample (Yıldırım and Şimşek, 2013). The participants were chosen among the participants of the project 'Prospective Teachers are Educated for Peace', which took place in Kocaeli between the dates of 25th-29th January, 2016 and which was project supported by TÜBİTAK (Scientific and Technological Research Council of Turkey) BİDEB (Department of Supporting Scientists) 2229 Programme. The participants of the project were 56 students who were the senior class students of seven universities which were members of the Union of West Blacksea Universities. This study was conducted to 20 voluntaries among those 56 students. Thus the sample is homogenous. At the same time, maintaining maximum variety was one the aims while choosing the sample, by choosing students from different university, gender and departments.

Focus group study is one of the most effective qualitative research methods while working with homogeneous groups (Yıldırım and Şimşek, 2013). It is seen that there is not any consensus about the most appropriate participant amount for focus group studies. For instance, Byers and Wilcox (1991) said the most appropriate number of participants was 8-12; Macintosh (1993) said 6-10; Goss and Leinbach (1996) said 8-15; Greenbaum(1998), Morgan(1997), Yıldırım and Şimşek (2013) said 6-10 people. This study was conducted with two different focus groups, each of which has homogenous 10 people. The characteristics of participants of 2 different focus groups are given in Table 1.

Table 1. The characteristics of participants of 2 different focus groups.

Participant no	University	Department	Gender
1	Sakarya Uni.	Preschool Education	F
2	Düzce Uni.	Science Education	F
3	Kastamonu Uni.	Preschool Education	F
4	Kocaeli Uni.	Primary School Education	F
5	Sakarya Uni.	Guidance and Psychological Counselling	F
6	Kastamonu Uni.	Science Education	M
7	Kocaeli Uni.	Turkish Language Teaching	F
8	Abant Izzet Baysal Uni.	Computer and Instructional Technology Teaching	F
9	Bartın Uni.	Science Education	M
10	Kocaeli Uni.	Computer and Instructional Technology Teaching	M
11	Kocaeli Uni.	Guidance and Psychological Counselling	F
12	Kocaeli Uni.	Primary School Education	M
13	Bartın Uni.	Science Education	F
14	Bartın Uni.	Turkish Language Teaching	F
15	Abant Izzet Baysal Uni.	Computer and Instructional Technology Teaching	M
16	Sakarya Uni.	Turkish Language Teaching	M
17	Sakarya Uni.	Guidance and Psychological Counselling	F
18	Düzce Uni.	Science Education	F
19	Kastamonu Uni.	Primary School Education	F
20	Abant Izzet Baysal Uni.	Computer and Instructional Technology Teaching	M

3.3 Data collection

The data of this study were gathered with focus group interview technique. Focus group interview is a qualitative research technique, and it is an interview technique conducted based on principles predetermined and it is applied to small groups. In this technique, the characteristics of interviewees, their utterances and social context of these utterances are paid attention (Yıldırım and Şimşek, 2013; Çokluk, Yılmaz and Oğuz, 2011). Focus groups are especially beneficial for exploring ideas, and examining the people's ways of thinking (Christensen, Johnson and Turner, 2015).

The aim of the focus group interview technique is to gather detailed information from participants depending on their personal points of views, experiences, tendencies, ideas, feelings, attitudes and habits, in a free meeting environment (Kuş, 2003). The questions of focus group interview were prepared as semi-structured. The question template was presented to three specialists, and the last version of questions was shaped according to these specialists' suggestions. The questions used in the focus group interviews were:

1. Could you please introduce yourself briefly?
2. What is peace education?
3. What should a teacher who instructs peace education know?
4. What kind of characteristics should a teacher who instructs peace education have?
5. What kind of skills should a teacher who instructs peace education have?

The focus group interviews were conducted in safe and technically sufficient environments. The researchers were careful about to be focused on the main subject, to give equal time and right to speak to participants and not to be directive while asking questions (Yıldırım and Şimşek, 2013). Before starting focus group interviews, the participants were informed about the aim of the study and how it would be conducted. For instance, the participants were informed about stating their credentials when they started to speak for the first time, answering questions in order, listening to other participants while they were speaking, expressing their ideas by holding the floor when a new idea emerged. The focus group interviews were recorded by camera, and the two focus group interviews took 183 minutes. Then, video records were transcribed.

3.4 Data analysis

The content analysis technique was used for analysing the data. According to this technique, similar data are got together around some concepts and themes; they are organized and interpreted as being understandable for the readers. The content analysis technique comprises of the steps of; a) coding data, b) finding themes, c) organizing codes and themes, d) identifying and interpreting data (Yıldırım and Şimşek, 2013). In order to

provide the reliability of the data, records were analysed by three researchers, then the results were compared. It was seen that there was a slight difference between three researchers' written documents and records. During the process of forming subthemes, three researchers read each written material independently from each other, and formed the subthemes. After that, they compared the subthemes, and it was seen that they formed quite similar subthemes.

4. Findings and Comments

The views of participants of the Peace Education Programme were gathered under four titles. Firstly, how prospective teachers conceptualised the "peace education" was explained. Then, the characteristics of a teacher who instructs peace education were tried to be put forward.

4.1 *The definitions of the concept of 'peace education'*

The prospective teachers were asked how they defined the concept of peace education. With the help of this, whether they understood the meaning of peace education or not was tried to be determined. In the answers they gave, it was clear that the participants defined the concept of peace education from different perspectives. Some of them defined it by taking the aims, content, and methods as base; some of them defined it by taking the factors which threaten or provide a basis for peace as base; and some of them defined it by expressing knowledge, attitude or skills which a peace-maker should have. So it can be said that, prospective teachers understand the concept of peace education, even from different perspectives. Their definitions coincided with the literature. Some participants' answers for the question of 'What is peace education?' are given below:

Peace education is to get individuals adopt necessary knowledge, attitude, skills and behaviours for living peacefully, firstly with herself/ himself, then with other people (Participant 1).

It is an educational process during which the skills of empathy, respect, accepting people as who they are and peace-making, which are necessary skills for living peacefully, are gained by individuals (Participant 7).

It is a training programme during which how conflicts and problems are solved in a peace-building way (Participant 20).

Peace education is a training which aims to teach competencies for solving conflicts in a peaceful way in order to abolish the violence (Participant 9).

Peace education is to make people understand that diversities are richness for living in harmony both intrapersonal and interpersonal, and peace education does this by taking individual differences into consideration (Participant 15).

It is an education programme during which the fact that conflicts should be solved by protecting everybody's rights and by providing equal opportunities for diversities (Participant 4).

It is a training programme, and using peace-building methods for solving conflicts are thought in peace education (Participant 11).

It is vital, because the skills that help different people live together peacefully are thought (Participant 18).

Peace education ensures people use humanistic methods for coping with problems they encounter (Participant 6).

It is a training that improves individuals' desire and necessary skills to live together despite individual diversities (Participant 13).

Peace education teaches people to live around common values, without showing off and with all individual diversities (Participant 3).

Peace education shows the ways to interact with other people by being aware of their diversities (Participant 17).

4.2 *The characteristics of teachers who instruct peace education*

The characteristics of teachers who instruct peace education have been divided into three themes, which are 'the subject area knowledge which a teachers who instruct peace education should have', 'the personal qualities that a teachers who instruct peace education should have' and 'the skills that a teachers who instruct peace education should have'.

4.3 *The subject area knowledge which a teacher who instructs peace education should have*

The prospective teachers listed the subject areas that a teacher who instructs peace education should know as; violence and its types, peace and its types, reasons and results of violence and war, ways to abolish violence and maintain peace, values that support peace, individuals' diversities and diversity management, prejudice and discrimination, conflict solution, emotion management, controlling anger, creating peace-making environments, empathy, problem solving, leadership, peacemaking, developing skills of team building, and reflective, critical,

creative thinking skills. Some of the answers of prospective teachers for the question of “What should a teacher who instructs peace education know?” are listed below:

Firstly, teachers who instruct peace education should know what peace, war and violence are, their benefits and damages (Participant 2).

Teachers who instruct peace education should know the reasons and results of violence (Participant 16). S/he should know the types of violence such as positive violence, negative violence, and psychological violence. Also s/he should know which methods to use to abolish these types of violence (Participant 19).

Teachers who instruct peace education should know which diversities s/he will encounter at schools, should know how to treat these diversities, should know how to keep together these diversities and how to make them advantageous (Participant 5).

S/he should know the fact that prejudices cause discriminations, and s/he should be aware of both his/her and students’ prejudices (Participant 20).

Teachers who instruct peace education should know how to manage the possible or present conflicts (Participant 8).

S/he should know how to organize activities with students with different qualities in the classes by creating safe working environments. Also s/he should have the knowledge of doing projects, and qualities of a leader (Participant 10).

S/he should know how to stay calm, and control his/her feelings in nerve-racking situations. In addition, s/he should learn how to teach this to students (Participant 12).

A teacher who instructs peace education will teach some skills to his/her students. So s/he should also know the subjects of empathy, peacemaking, effective communication, effective listening, conflict solution, problem solving, creative thinking, reflective thinking, and critical thinking (Participant 18).

Teachers who instruct peace education should know the results of marginalization and discrimination, managing control and human rights (Participant 4).

If teachers who instruct peace education know which educational methods, techniques, and materials are more beneficial, they can teach peace more effectively (Participant 7).

4.4 The personal qualities that a teachers who instruct peace education should have

Prospective teachers emphasized that a teachers who instruct peace education should, firstly, be at peace with himself/ herself and the society. Other personal qualities a teachers who instruct peace education should have were being respectful, understanding, patient, tolerant, forgiving, equalitarian, self-confident, fair, cooperative, innovator, and solution oriented, integrative, empathetic, and unprejudiced. As it can be seen, some of these qualities are the values that feed peace, and some of them are personal qualities. Values and personal qualities are important variables to explain a person’s attitudes and behaviours. Some of the answers of prospective teachers for the question of “What kind of characteristics should teachers who instruct peace education have?” are presented below:

A teacher who instructs peace education should be understanding, tolerant, and patient; because working with people who have different characteristics in harmony requires this (Participant 14).

A teacher who instructs peace education should be respectful and objective towards his/her managers, teachers, and students. Also s/he should be able to see diversities as richness (Participant 5).

Especially in classrooms, s/he should be unprejudiced, equalitarian, fair, and integrative towards students (Participant 17).

Problems and conflicts might occur at schools at times. In these conditions, s/he should stay calm, be patient, and behave objectively by thinking empathetically. Also s/he should manage his/her emotions without getting angry or without resorting violence (Participant 11).

S/he should be positive, humanistic towards human beings. A teacher who instructs peace education who has wider perspectives for life, is open to cooperation and innovations will be more peace-making (Participant 3).

A peace-making trainer should have high self-confident, know himself/herself well, have a positive look for both himself/herself and the life, be solution oriented. A happy trainer who lives happily and peacefully will teach people what the peace is (Participant 15).

S/he should want to live in peace with his/her environment, accept everybody as who they are, respect them, and succeed to live together with different people by cooperating with them (Participant 9).

Firstly, s/he should be open-minded to live in peace with environment. S/he should be able to cooperate and unite with people who have different characteristics. S/he should be inclusive (Participant 1).

A teacher who instructs peace education should know forgive, respect life, be compassionate and give hope to people around him/her (Participant 13).

4.5 The skills that a teacher who instructs peace education should have

Prospective teachers highlighted that a peace education teacher should have some skills for peace education. According to them, the most important skills a teachers who instruct peace education should have were; self knowledge, empathy, effective communication and effective listening, managing diversities, and peace building. Other skills that prospective teachers emphasized were peacemaking, living together, problem solving and conflict solution, emotions and anger control, leadership, entrepreneurship, reflective thinking, critical thinking and creative thinking. Some of the answers of prospective teachers for the question of “What kind of skills should teachers who instruct peace education have?” are listed below:

Teachers who instruct peace education should have the skill of self-knowledge firstly, since s/he should know his/her strengths, weaknesses and sensibilities, and behave accordingly (Participant 19).

One of the most important factors that damages peace is not listening to others carefully and not expressing ourselves correctly. So, teachers who instruct peace education should have the effective communication and listening skills (Participant 6).

Teachers who instruct peace education can sometimes have conflicts with managers, colleagues, students or their parents. In order to manage this process without giving harm to peace, trainers should control their anger and emotions. For managing this kind of processes in a peaceful way, teachers who instruct peace education should have anger, emotion and conflict solution skills. Also they should be able to mediate between people who have problems with each other (Participant 12).

In order to maintain peace, violence should be devastated; and to solve problems in a peaceful way, teachers who instruct peace education should have problem solving, critical thinking, creative thinking, reflective thinking, and empathetic thinking (Participant 18).

Teachers should be role model for society. Their personalities and behaviours should serve as an example for students. For being a peace-maker, they should have leadership, living and working together, entrepreneurship skills (Participant 2).

In order to educate students to be peace-maker individuals, teachers who instruct peace education should have leadership, empathy, living together, emotion management (Participant 15).

5. Results and Discussions

By looking at the definitions made by prospective teachers, the peace education can be defined as an educational process during which common values (respect, love, tolerance, equality, justice, etc.), knowledge, attitudes, behaviours and peace-making processes are taught to individuals, in order to solve problems, and conflicts based on living together. This definition is similar to definitions of concept of peace education which were made in both studies made in Turkey (Kamaraj and Kerem, 2006; Kepenekçi, 2010; Demir, 2011; Coşkun, 2012), and studies made in other countries (Evans et al. 1999; Fountain, 1999; Johnson and Johnson, 2001; Harris, 2002; Harris and Morrison, 2003). The emphasis made on the values in this study are corresponded with the peace education definitions of participants in Dutta, Kashimana-Andzenge and Walkling’ (2016) study.

In the study made by Deveci, Yılmaz and Karadağ (2008), it was emphasized that peace education course should be included in teacher training programmes, and there should be in-service trainings about peace education for teachers who work actively now. In the studies made by Demir (2011) and Mutluer (2016), it was found out that teachers did not have enough information about peace education. When teacher training programmes of universities in Turkey was analyzed, it was seen that there was not a course named as “Peace Education”. However, it was found out that there were some projects to educate prospective teachers for peace. For example, Kepenekçi’s (2010) Peace Education Programme for prospective teachers resulted in successful outputs. The findings of this study can contribute to the aims, acquisitions, and contents of the course of peace education in curricula of teacher training programmes.

UNICEF (1999) defined the peace education as the process of developing knowledge, skills, attitudes, and values which will create changes in behaviours for solving problems in an agreeable way, protection for violence. When analysing peace education literature, it was seen that peace education programmes were built on three main titles, which were knowledge, attitudes-values-characteristics and skills (Navarro-Castro and Nairo-Galace, 2008; United Nations, 2009; Polat, 2015). However, the knowledge, attitudes-values and skills can be differed according to the countries’ need and characteristics. With this study, it was aimed to bring light to teacher education programme in Turkey. In this regard, this study will bring light to peace education programmes and which knowledge, attitudes-values and skills to be included in those programmes.

Firstly, prospective teachers believed that teachers who instruct peace education should know the relative theories and concepts. The subjects that teachers should know were divided into two main titles, which are violence and its reasons, peace and variables that contribute peace. On the one hand, there were the concepts of violence, types of violence, its reasons and results, diversities at schools, anger, conflict, prejudice and discrimination among reasons of violence. On the other hand, there were concepts of peace, types of peace, peace-maker variables, reasons of peace, anger control, emotion management and conflict solution,

communication and empathy, team work and leadership, reflective thinking, critical thinking, creative thinking, problem-solving, and entrepreneurship among variables that contribute to peace.

Secondly, prospective teachers emphasized that the teachers who instruct peace education should have characteristics of a peace-maker. Some of these characteristics are natural, and some of them are learned values and attitudes. Teachers who instruct peace education were expected to be self-confident, self-respected, at peace with himself/ herself, positive, understanding, empathetic, solution-oriented, integrative, patient, tolerant, fair, equalitarian, unprejudiced, and objective. Also they were expected to accept people as who they are, to see diversities as richness, to respect diversities, and not to make any discrimination. Besides these, teachers' being forgiving, compassionate, open-minded, and cooperative were listed as personal characteristics of a teacher who instructs peace education.

Thirdly, prospective teachers said that teachers who instruct peace education should live at peace with themselves, and should have some skills to teach peace. The most frequently emphasized skills by prospective teachers were self-knowledge, effective communication and listening, empathy, emotions management and anger control, conflict solution, diversity management and peacemaking. In addition to these, effective problem solving, leadership, entrepreneurship, living together, reflective thinking, critical thinking and creative thinking were listed as other skills that supported peace.

As any other studies, this study has some limitations. This study is limited to participants' views, since it is a qualitative study. The participants were 56 students who were the senior class students of seven universities which were members of the Union of West Blacksea Universities in Turkey. More generalized results can be reached through other studies conducted to prospective teachers from different regions of Turkey, or can be conducted to in-service teachers. Also similar studies can be conducted in different countries to see whether there are different perspectives depending on different cultures.

References

- Apaydın, Ç., and Aksu, M. 2012. "Öğretmenlerin Okul Ortamında Barış Eğitimi İlişkin Görüşleri." İnönü Üniversitesi Eğitim Fakültesi Dergisi 13(3): 131-148.
- Arslan, Y., Günçavdı, G., and Polat, S. (2015). The impact of peace education programme at university on university students' intercultural sensitivity. *Procedia Social and Behavioral Sciences*, 174, 2301-2307.
- Bar-Tal, D. 2002. "The Elusive Nature of Peace Education". In *Peace Education: The Concept, Principles, and Practices around the World*, edited by G. Salomon and B. Nevo, 27-35. Mahwah, NJ: Lawrence Erlbaum Associates Publishers.
- Buchberger, F., Campos, B. P., Kallos, D. and Stephenson, J. (2000). Green Paper on Teacher Education in Europe. High Quality Teacher Education for High Quality Education and Training (Thematic Network on Teacher Education in Europe). *Umeå: Fakultetsnämnden för lärarutbildning*.
- Bursalıoğlu, Z. 1987. "Atatürk ve Barış Eğitimi." *Atatürk Araştırma Merkezi Dergisi* 3 (8).
- Byers, P. Y. and Wilcox, J. R. 1991. "Focus Groups: A Qualitative Opportunity for Researchers." *Journal of Business Communication* 28 (1): 63-78.
- Christensen, L. B., Johnson, R. B. and Turner, L. A. 2015. *Araştırma Yöntemleri. Desen ve analiz* [Research Methods. Design and Analysis]. Translated and edited by Ahmet Aypay. Ankara: Anı Yayıncılık.
- Çokluk, Ö., Yılmaz, K. and Oğuz, E. 2011. "Nitel Bir Görüşme Yöntemi: Odak Grup Görüşmesi." *Kuramsal Eğitimbilim Dergisi*, 4(1).
- Çoşkun, Y. 2012. "İlköğretim Programlarında Barış ve Barış Eğitimi İlişkin Öğretmen Görüşleri." Master Thesis. Gaziosmanpaşa University.
- Demir, S. 2011. "An Overview of Peace Education in Turkey: Definitions, Difficulties, and Suggestions: A Qualitative Analysis." *Educational Sciences: Theory and Practice* 11(4): 1739-1745.
- Deveci, H., Yılmaz, F. and Karadağ, R. 2008. "Öğretmen Adaylarının Barış Eğitimi Algıları." *Eurasian Journal of Educational Research* 30: 63-80.
- Diazgranados, S., Noonan, J., Brion-Meisels, S., Saldarriaga, L., Daza, B. C., Chávez, M., and Antonellis, I. 2014. "Transformative Peace Education with Teachers: Lessons from Juegos de Paz in Rural Colombia." *Journal of Peace Education* 11 (2): 150-161. doi: 10.1080/17400201.2014.898627
- Dutta, U., Kashimana-Andzenge, A. and Walkling, K. 2016. "The Everyday Peace Project: An Innovative Approach to Peace Pedagogy." *Journal of Peace Education* 13 (1): 79-104. doi: 10.1080/17400201.2016.1151773
- Evans, D., Laryea, R., Rafajfeh, M. A., Meenan, K., Neary, and P. Stobie, T. 1999. "A Culture of Peace." *Educational Innovation and Information*. 100: 1-8.
- Fountain, S. 1999. *Peace Education in UNICEF*. Unicef, Programme Division.
- Galtung, J. 1969. "Violence, Peace, and Peace Research." *Journal of Peace Research* 6 (3): 167-191.
- Goss, J.D. and Leinbach, T.R. 1996. "Focus Groups as Alternative Research Practice." *Area* 28 (2): 115-123.
- Greenbaum, T. L. 1998. *The Handbook for Focus Group Research*. California: Sage.

- Harris, I. M. and Morrison, M. L. 2003. "Peace education and the religious society of friends". In *Spirituality, religion, and peace education: Integrating our body, mind and soul for inner peace and world peace*, edited by J.a.M. Lin, 81-98. Charlotte, NC: Information Age Publishing.
- Harris, M., I. 2002. "Conceptual underpinnings of peace education". In *Peace education: The concept, principles, and practices around the world*, edited by G. Salomon and B. Nevo, 15-25. Mahwah: NJ: Lawrence Erlbaum Associates Publishers.
- Johnson, D. W. and Johnson, R. T. 2005. "Essential components of peace education." *Theory Into Practice* 44(4): 280-292.
- Johnson, D., W. and Johnson, R. T. 2001. "Teaching Students to be Peacemakers: A Meta Analysis." *Journal of Research in Education* 12 (1): 26-39.
- Kamaraj, I. and Kerem, E.A. 2004. "Erken Çocukluk Dönemi Barış Değerine Evrensel Bir Bakış." *Pamukkale Üniversitesi Eğitim Fakültesi Dergisi* 15: 93-104.
- Karacaoğlu, Ö. C. 2009. "Öğretmenlerin Sınıf İçi Yeterliklerine İlişkin Bir Araştırma (Ankara İli Örneği)." *Elektronik Sosyal Bilimler Dergisi* 8 (30): 62-78.
- Kepenekçi, Y. 2010. "Üniversite Öğrencilerinin Ulusal ve Uluslararası Barışa İlişkin Görüşleri." *Ankara Üniversitesi Eğitim Bilimleri Fakültesi Dergisi* 43(2): 27- 49.
- Keskin, S.C. and Keskin, Y. 2009. "Cumhuriyet Dönemi İlkokul (İlköğretim 1. Kademe) Sosyal Bilgiler ve Onun Kapsamına Giren Ders Programlarında Bir Değer Olarak Barışın Yeri." *Değerler Eğitimi Dergisi* 7(17): 69-92.
- Kuş, E. 2003. *Nitel-Nitel Araştırma Teknikleri* [Quantitative-Qualitative Research Methods]. Ankara: Anı Yayıncılık.
- MacIntosh, J. 1981. "Focus Groups in Distance Nursing Education." *Journal of Advanced Nursing* 18 (12): 1981-1985.
- Mardin, N.B. 2013. "Barış Eğitimi" [Peace Education]. In *Barış Kültürü ve Eğitimi Çalıştayı* [The Peace Culture and Education Workshop]. İstanbul: 21.Yüzyıl Eğitim ve Kültür Vakfı yayınları.
- Morgan, D.L. 1997. *Focus Groups as Qualitative Research*. California: SAGE.
- Mutluer, C. 2016. "Sosyal Bilgiler Derslerinin Barış Eğitimindeki Yeri: Sosyal Bilgiler Öğretmenlerinin Görüşleri." *Route Educational and Social Science Journal* 3(1): 62-74.
- Navarro-Castro, L and J, Nario-Galace. 2008. "Peace Education as Transformative Education." In *Peace Education: A Pathway to a Culture of Peace*, 21-30. Centre for Peace Education, Miriam College.
- Navarro-Castro, L and J, Nario-Galace. 2008. "The Comprehensive Scope of Peace Education." In *Peace Education: A Pathway to a Culture of Peace*, 31-38. Centre for Peace Education, Miriam College.
- Polat, S. 2015. "Peace and Empathy in the Context of Other's View (Ötekine Bakış Bağlamında Barış ve Empati)." In *Developed with and Developing Empathy: Child and Empathy (Empatiyle Gelişmek Empatiyi Geliştirmek: Çocuk ve Empati)*, edited by Yücel Kabapınar, 135-153. Ankara: Pegem Yayınları.
- Reardon, B. 2002. "Human Rights and the Global Campaign for Peace Education." *International Review of Education* 48 (3-4): 283-284.
- Sadri-Damirchi, E., and Bilge, F. 2014. "Barış Eğitimi Programının Yedinci Sınıf Öğrencilerinin Çatışma Çözme ve İletişim Becerilerine Etkisi." *Eğitim ve Bilim*, 39 (175): 309-318.
- Sağkal, A., S. 2011. "Barış Eğitimi Programının İlköğretim 6. Sınıf Öğrencilerinin Saldırganlık Eğilimleri, Empati Düzeyleri ve Barışa İlişkin Görüşleri Üzerindeki Etkisinin İncelenmesi." Master's Thesis. Dokuz Eylül University.
- Salomon, G. N. 2002. "The Nature of Peace Education: Not All Programs are Created Equal." In *Peace Education: The Concept, Principles, and Practices around the World*, edited by G. Salomon and B. Nevo, 3-13. Mahwah: NJ: Lawrence Erlbaum Associates Publishers.
- Sertel, J. M., and Kurt, G. 2004. *Winpeace Barış Eğitimi: Barış Bireyde Başlar* [Winpeace Peace Education: Peace starts at the Person]. İstanbul: Ekspres Basım.
- Sommers, M. 2002. "Peace Education and Refugee Youth" . In *Learning for a Future: Refugee Education in developing countries*, edited by J. Crisp, C. Talbot and D. Cipollone, 163-216. Geneva: UNHCR.
- Tatar, A. F. 2009. "Tolerance Education in Preschool Education (5-6 years)." Master's Thesis, Ankara University.
- TDK (Turkish Language Society). 2015. *Turkish – Turkish Dictionary*. Retrieved November 4, 2015, from <http://www.tdk.gov.tr>
- Türnüklü, A. 2006. *Sınıf ve Okul Disiplinine Çağdaş Bir Yaklaşım: Onarıcı Disiplin* [A Contemporary Approach to Classroom and School Discipline: Restorative Discipline]. Ankara: Ekinoks Eğitim danışmanlık hizmetleri ve Basın Yayın dağıtım Hizmetleri.
- UNESCO. 1994. The Salamanca Statement and Framework for Action. Paper presented at the World Conference on Special Needs Education: Access and Quality, Salamanca, Spain.

- UNESCO. 2005. *Framework for teachers*. India: New Delhi.
- UNICEF. 1999. *Peace Education in UNICEF*. Retrieved on 16th July 2016 from <http://www.unicef.org/education/files/PeaceEducation.pdf>.
- Vered, S. 2015. "Peace Education in Israel: An Educational Goal in the Test of Reality." *Journal of Peace Education* 12(2): 138-153.
- Wulf, C. 1999. *The Other in Peace Education, Peace education: Context and Values*. Gennanio: Pensa Lecce Multimedia.
- Yıldırım, A., and Şimşek, H. 2013. *Sosyal Bilimlerde Nitel Araştırma Yöntemleri* [Qualitative Research Methods in Social Sciences]. Ankara: Seçkin Yayıncılık.