War, Peace, And Peace Education: Experiences and Perspectives of Pre-Service Teachers

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Abstract

The purpose of this study was to reveal the perceptions of preservice teachers with war experience regarding war, peace and peace education. In the study, the phenomenological design was applied. The participants of the study were individuals who experienced wars or conflicts for several reasons in their countries and who received teacher training in Turkey. In this respect, the causes of war were reported to include economic and political benefits and religious and ethnical discrimination. In addition, the participants mentioned the social, psychological and economic reflections of war. Also, peace was associated with the participants' experiences and explained with such concepts as living together, freedom, confidence and happiness. In relation to peace education, the main focus was on respect to differences, and on prevention of discrimination. The preservice teachers also emphasized giving importance to children's psychology in peace education, women's rights as well as to avoidance of discrimination.

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Introduction

With its basic and clearest meaning, peace can be defined as avoidance of violence (Galtung, 1969). Galtung (1969) explains peace using the concepts of *positive peace* and *negative peace*. According to the researcher, *negative peace* refers to lack of violence, while *positive peace* means securing social justice by avoiding violence thanks to certain skills. The conceptual analysis conducted by Johnson and Johnson (2006, 2005) revealed two dimensions: *Imposed peace* and *consensual peace.* According to imposed peace, those with the power use their current economic or military strength to establish peace by forcing the weak group to obey the rules, while consensual peace is defined as reaching consensus in harmony in line with the common goals by ending the violence and hostility. Accordingly, in both conceptual analyses could be said to be similar as the consensual peace concept and the positive peace concept focus on certain skills.

Basically, peace, which disregards violence, has become a concept receiving increasing attention in line with the growing violence. The value of peace has been taught to people via various religious and educational institutions throughout the history (Eryaman & Bruce, 2015; Eckhardt, 1987; Galtung, 1985). In this respect, as an educational reform movement, peace education has been shaped in different ways in different countries and cultures. Peace education is known as Ghandian studies in India, as disarmament education in North and Scandinavian countries and as development education in South Africa and South America. At universities in United States of America, courses reflecting the increasing concerns about the level of violence in the world have been given (Harris, 1990). In addition, in the field of education, children's rights/human rights education, education for development, gender education, global education, life skills education, and other different educational movements like landmine awareness and psychological rehabilitation are all associated with peace education (Eryaman, 2009). Today, it is seen that there is an increase in the amount of such individuals' negative behavior as tendency towards violence and lack of tolerance and an increase in wars, conflicts and intolerance on national or international basis. In this respect, educational institutions undertake one of the most important roles for establishing social change and for achieving equality, justice, tolerance, empathy and democracy among individuals. Therefore, due to great importance of friendship groups and relations at early ages, it is considered important to develop peace culture (Demir, 2011; Jabbour, 2013).

Peace education is defined as the development of knowledge, skills, attitudes and values that will allow changing open or structural conflict an violence behaviors of children, young people and adults, solving conflicts in a peaceful manner and making contributions to the peace environment on individual and social basis as well as on national and international basis (UNICEF, 1999). Peace education hinders the breakdown of people's perceptions and feelings regarding peace-related issues such as independence, equality, cooperation and harmony (Biton and Salomon, 2006). Peace education is expected to contribute to individuals and to the society as well as to world peace (Eckhardt, 1987).

In peace education, the change expected from the individual cannot be achieved only via education. In addition, achieving this change requires a difficult and complex process (Rose, 1991). Therefore, limitation of peace education to a specific discipline or to a certain age group would be a superficial approach. Compared to traditional education pedagogically, peace education provokes violence consciously or unconsciously. Pedagogies of traditional education and peace education can be compared as follows (Harris, 1990, 256-268):

- **Involving the right / making use of dialogue:** Traditional educators generally regard themselves as the source of information and students as the receiver of the information. However, in contrast with authoritative teaching methods in which the teacher always tells the right, peace educators encourage their students to interrogate the nature of the violence world they live in and to discuss possible ways of solution.

- **Encouraging competition / encouraging cooperative learning:** The traditional understanding of education divides the society into two: winners and losers. Since traditional classrooms also encourage competition, they encourage violence as well. Encouraging competition will have negative influence on individual and social relationships. According to the pedagogy of peace education, a cooperative class will lead to breakdown of competitive processes which provoke structural violence.

- **Passive students / problem solving students:** Teacher-based presentation of information and environments in which students take the information without first questioning it make students passive. Therefore, students will be trained as individuals who are dependent on the authority and who forget their own values. Students who are willing to question examples of violence in the society should first learn the causes underlying the problems in their own classrooms. Thanks to problem solving, students learn how to be active and how to solve problems in class rather than just being passive receivers of information.

- **Weakness / Approval:** Teachers not just provide information during the teaching process but behavioral norms as well via the hidden curriculum. As teachers in traditional classrooms direct in-class interactions students are not powerful in this type of interaction at al. Moreover, in this way, they learn that students are punished if they rebel against the authority and that those who are obedient are awarded. Thanks to approval, students start developing confidence to overcome their weakness.

- **Use of force / democratic environment:** In traditional system, teachers ignore different viewpoints due to their authoritative teaching styles, direct their students towards the only correct information via strict learning processes, convince their students that the teacher is always right and avoid different learning experiences and ways of questioning. This situation causes students to ignore themselves and their own experiences. Democratic environment allows students to get involved in classroom rules and prevents teachers from using force on students.

It is pointed out that an effective curriculum for peace education at schools includes five steps (Johnson and Johnson, 2006). These steps are (1) establishing a compulsory education system to gather social diversity, (2) establishing mutual dependence as the basis of a peaceful society and helping students develop the competencies and attitudes necessary for cooperation, (3) teaching students how to make peaceful political speeches while making certain difficult decisions, (4) teaching students how to demonstrate peaceful attitudes and (5) transferring citizenship values to students. Bar-Tal and Rosen (2009) suggest two models for a healthy peace education at schools: direct model and indirect model. The model of indirect peace education means helping individuals develop such competencies as creative thinking, tolerance, ethno-empathy, human rights and conflict resolution. The direct peace education model includes such processes (which are necessary to establish the peace environment and which support direct peace education model) as conflict and peace, the peace process, recognizing the competitor, history of the conflict, new effects, and emotions.

In peace education, there should be close interest in the stereotypes, schemes and values that individuals create in their minds as a result of their social experiences and observations (Biton and Salomon, 2006; Maoz, 2000; Eckhardt, 1987). When related literature is examined, it is seen that several studies were conducted in different countries on peace education projections and applications (Fontanel, 1986; Lopez, 1985; Clarke-Habibi, 2005; Shuayb, 2015; Torsti, 2009; Orjuela, 2003), peace and perceptions of peace education (Cengelci Kose and Gurdogan Bayir, 2016; Demir, 2011), peace education for young Israeli and Palestinian individuals (Maoz and McCauley, 2009; Biton and Salomon, 2006; Maoz, 2000), effects of peace education on various skills like empathy, conflict solution and communication (Sagkal, Turnuklu and Totan, 2012; Damirchi and Bilge, 2014; Kaya, 2013) and peace education in teacher training programs (Jabbour, 2013; Makoni, 2015). In addition, it is pointed out in related studies that peace education is an approach to be used for the establishment of peace culture and for equality, independence, cooperation and harmony (Makoni, 2015; Biton and

Salomon, 2006). Also, it is reported that for effective peace education, it is necessary to determine new educational goals at schools, to develop new curricula, "develop materials and course books, to train teachers and to create a school atmosphere to support peace (Bar-Tal and Rosen, 2009). As mentioned by Eckhardt (1987), peace educators cannot directly prevent war/peace phenomena. However, they can contribute to peace by influencing their students' minds in class. In this respect, in order to reflect effective peace education in schools, it is important to reveal the views of teachers, students, preservice teachers and other sharers who have war or conflict experience. Depending on this, the purpose of the present study was to determine the views of preservice teachers who were taking education in Turkey and who had faced the reality of war about peace and peace education.

Method

In the study, the qualitative research method was applied. In this respect, the phenomenology design was used. Phenomenology is a field dealing with individuals' giving meaning to themselves and to their lives in line with their own experiences (Heidegger, 1994; Moustakas, 2004). When viewed from the methodological perspective, phenomenology refers to definition of individual experiences regarding a universal phenomenon (Creswell, 1997). In phenomenological studies, the main effort is to reveal a real life phenomenon with all its complex and rich descriptions. In this respect, phenomenology includes strong description, reduction, discovery of relationships between individuals and situations and identification of the basis and structure of human experiences (Finlay, 2009). Therefore, in the present study, the purpose was to reveal the participants' experiences regarding war, peace and peace education who were all preservice teachers with personal experiences in war.

Participants

In the study, the participants were selected with the criterion sampling method. Criterion sampling allows studying on situations or with participants determined in line with certain criteria to provide rich related data (Patton, 1990). In this respect, the criteria included (1) being a student in a faculty of education, (2) coming to Turkey from abroad for educational purposes and (3) having war experience at local or national level in one's home country in the past. Within the framework of these criteria, the profiles of the preservice teachers who came from abroad in the academic year of 2014-2015 and who were attending at the education faculty of either of the two state universities in the city of Eskisehir were examined, and all the participants determined in line with these criteria were reached. Table 1 presents the nicknames and characteristics of the participants.

Table I. Characteristics of the participants

Nickname	Mehmet	Hilal	Zeliha	Ali	Gulcan
Country	Afghanistan	Lebanon	Syria	Kosovo	Afghanistan
Department	Guidance and psychological counseling	Mathematics Teaching	Elementary School Teaching	Elementary School Teaching	English Language Teaching
Class Grade	4	2	1	3	1

As can be seen in Table 1, the five preservice teachers participating in the study were students at different class grades from different departments. Mehmet was from a family who had to immigrate to several countries (Pakistan, India, Kashmir and Uzbekistan) due to the war in Afghanistan. In addition, as a result of these immigrations, he had taken education in a number of different education systems, learned many different languages and eventually come to Turkey his university education. At

the time of the present study, the participant was a senior student in the department of Guidance and Psychological Counselling. Hilal, another study was from Lebanon, and her family members had to work in different countries due to the problems in their home country. For instance, her father worked as a machine engineer in Arabia, and his elder brother worked in America. Hilal was directly influenced by the current cosmopolitan life in Lebanon in the sense of both politics and ethnicity. In this respect, she learned French and Arabic, and throughout her education life, she made friends with students with different identities (Sunni, Shiah, Catolic and Orthodox). She came to Turkey for her university education, and she was a second grade student in the department of Mathematics Teaching at the time of the study. Another preservice teacher, Zeliha, was born and grown up in Syria, and she is a Syria Turkmenian. She lived in Lazkiye, which was least influenced city by the civil war in Syria. Since she was a Turkmenian, she did not have any language problem in Turkey. She was trained in an education system similar to the one in Turkey, and she was a freshman student in the department of Elementary School Teaching in Turkey at the time of the study. Ali, another preservice teacher, was a Kosovo Turkmenian. He grew up in an environment where there were conflicts from time to time and where different ethnical identities (Bosnians, Albanians, Turks and Serbians) lived together. He was a third grade student in the department of Elementary School Teaching in Turkey at the time of the study. The last preservice teacher, Gulcan, was Afghan who, with his whole family, had to immigrate to Uzbekistan due to the war. He had various experiences due to his father's job (an Afghan military officer), the migration and his frequent visits to Afghanistan. In Turkey, he was a freshman student in the department of English Language Teaching at the time of the study.

Data Collection Tools and Data Analysis

The research data were collected with semi-structured interviews. In this respect, a personal information form, a research consent form and a questionnaire including the interview questions were developed by the researchers. The interview questions were generally related to 1) participants' individual experiences regarding the war environment, 2) their perceptions of peace, 3) effects of the peace environment on individuals and on the society and 4) peace education, and the researchers deepened the interviews with additional questions in line with the data they obtained in the data collection process.

For the analysis of the data, thematic analysis was applied. Thematic analysis can be defined as defining, analyzing and finally reporting the patterns within the data (Braun and Clarke, 2006). In this respect, in the process of analysis of the data collected, the patterns were determined and categorized as themes. For the analysis of the data, the package software of NVİVO 11 was used. The software is commonly used for analyzing the qualitative data. The researchers also used to analyze, categorize and visualize the data. The research data were analyzed by each researcher individually. In this process of analysis conducted within the scope of validity and reliability studies, the process of presenting a certain part of the raw data for expert view was followed, as suggested by Barber and Walczak (2009). The codes obtained as a result of the analysis were compared by the researchers and finalized by doing the necessary corrections.

Findings

The findings obtained in the study were examined within the scope of the themes of war, peace and peace education. Accordingly, the findings related to the theme of war can be seen in Figure 1.
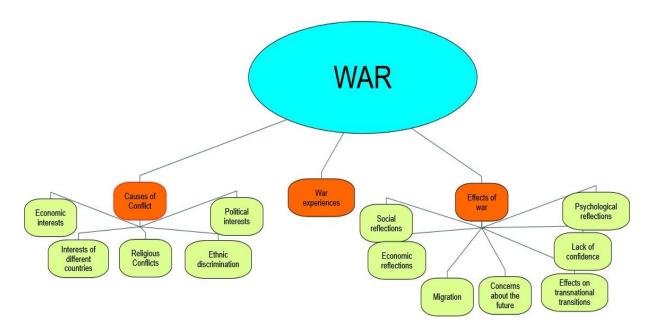
Figure 1. War theme

As can be seen in Figure 1, the preservice teachers mentioned causes of conflict, war experiences and effects of war within the scope of the theme of war. In relation to war experiences, one of the preservice teachers, Ali, mentioned the migration during the war saying *"I remember, it was in 1999; as ours is a Turkish village, we were not influenced at all; but other villages around were influenced a lot, and there were even some people took shelter in our village during the war. Normally, 5000 people live in our village, but at the time of the war, the population increased up to 15000."* Another preservice teacher, Hilal, reported her war experience as follows: *"One day, there were a group of people, and a problem occurred between these people and the soldier. They shot at each other near my house, and I remember lying down at that time"*.

The preservice teachers explained the causes of the conflicts they had experienced as religious conflicts, economic interests, ethnic discrimination, interests of different countries and political interests. Regarding religious conflict, Hilal emphasized the religious structure of the country saying *"It is too complicated. For example, there are many different religious groups. Sometimes, problems occur between them, I mean religious problems, because Lebanon is quite a cosmopolitan country; sixty percent of the population is Muslim, Sunni or Shiah, and forty percent is Christian. Also, there are Orthodox and Catholic people, I mean there are many people from different religious backgrounds. Our president, for instance, is Christian."* Gulcan, another preservice teacher, based the causes of conflicts on belonging to different religions saying "Well, I don't exactly know why, but it seems to that there are religious reasons for these events." Ali, who mentioned the economic interests as one of the causes of conflicts, mentioned the underground sources for economic wealth, saying "In Kosovo, in the district of Mitroviça, there are Serbians and Albanians, and there is a place in that region, where diamond is mined. Serbians want to own this region, and Albanians do not want to leave it because it belongs to Albanians. Thus, a conflict occurs there." In addition, Ali, who thought that ethnic discrimination leads to conflicts, said "There occurs discrimination. It is really getting worse and worse, and they, as you know, they are trying to pull you down… there are five different ethnic races living in Kosovo. Since Albanians are more in number than others, they don't give a chance to other races…" Similarly, Mehmet, another preservice teacher who reported his views about ethnic discrimination, said "Different nations live in Afghanistan, I mean, there are many people from different nations. The ethnic structure is a bit complicated. There are those from Uzbekistan, and there are Turkmens and Pakhtuns living in Afghanistan, and of course, Persians. You grow up in cold war there. When the Russians were taken out of Afghanistan, we faced civil wars in our country; and these wars continued for years." Mehmet associated this problem with racism saying "We are from different nations, and we still see each other as an enemy. In my own identity card, Uzbek is written; I mean

every person has his or her nation written in his or her own identity card, Afghan, Uzbek, or whatever it is. For example, if you go to a government office, they look at your nation written in your identity card. They behave you accordingly. They say 'you are Uzbek and I am Pakhtun; so you face ethnic discrimination, or racism, there." Ali, who thought that interests of different countries lead to conflicts, drew attention to the attitudes of different countries, saying "In Kosovo, there was no such thing. Well, there were sometimes conflicts experienced only between Albanians and Serbians, but actually, these conflicts occurred due to the interventions by other countries just for the purpose of dividing the country… Now, the unity of Albania and Kosovo is on the agenda, and they do not foresee this." In relation to this, Hilal, one of the preservice teachers who considered political interests to be among the causes of conflicts, said "Well, the most important thing is that they should do their best for Lebanon. I mean they just support the central authority." In this respect, it could be stated that the preservice teachers generally associated causes of conflicts with interests and that they regarded differences as another cause of conflicts.

The preservice teachers explained the effects of war as economic reflections, concerns about future, migration, lack of confidence, psychological reflections, social reflections and effects on transnational transitions. Regarding the economic reflections of war, Zeliha mentioned the monetary issues, employment and living conditions, saying *"The value of Syrian currency was too low, and you cannot import goods from abroad as in the past. This is not easy today; thus, the prices of goods increased a lot. People are unemployed, and everything is too expensive. Also, once, there was no petrol, and we couldn't find even bread because bakeries were closed. Also, there are frequent cuts in electricity…"* Another preservice teacher, Mehmet, talked about employment saying *"Well, I was in Afghanistan about six months ago. I went there to search for job opportunities because I will graduate soon. I have seen that here is no job opportunity, and there are even those working for the government have not taken their salaries for the last seven or eight months. I can really say that you have no chance to find a job there in any area of business. There is an employment problem. You want to work; you have the necessary educational background; you have a university degree; and even you have a postgraduate degree; but there is no job for you…"* In addition, Mehmet mentioned the effects of war in relation to his concerns about future, saying *"There are still problems in Afghanistan. Now, I have more concerns about the future. I mean I don't know where I will be or what I will do. Of course, conditions are better in Turkey, but employment conditions are harder for foreigners, and this makes me a bit worried, too."* Among the preservice teachers who mentioned effects of war in relation to migration, Zeliha said *"People living in villages are also from Syria or from Latakia. Actually, there are not many people living in villages. Almost everybody migrated to other places. There are only those combatting in the war…"*, while Mehmet, another preservice teacher talking about migration, said *"To me, everything has been ruined including my family, peace and life. All the members of family have to live in a different country now. For example, my elder brother is living in Kazakhstan with his family because, as mentioned before, there is no job opportunity in our own country. They have no other choice except for living abroad. Also, I am here, and my other elder brother is in Australia. My elder sister is in another country… these are all very important for me. I wish there were peace in our country; I wish there were no war there; I wish people were not so illiterate; and if there were job opportunities in our country, we would all live there together."* Another preservice teacher, Gulcan, mentioned effects of war in relation to lack of confidence, saying *"In Afghanistan, the situation is really distressing and worrying. Whenever I go there, I feel worried and stressed because you can never know what you will face a minute later. There are some safety problems there."* In addition, Hilal reported her concerns about lack of confidence in her country, saying *"Well, to give a simple example, I can go out of my house whenever I want because I know there is no bomb anywhere. However, in my country, when I go from my hometown to another city, we can walk around as usual but we experience fear at the same time. Sometimes, you may feel stressed; then you get frightened because you may not go back to your hometown again. Well, actually, the reason is that a number of people died during their visit to other cities. For example, something fatal happens and you die. Thus, nobody feels good and safe there."* In relation to her war-based concerns, Zeliha reported her views as follows: *"In the past, people did not use to live in fear of anything. They were free to travel, but now, they are in fear, and they do not know what to do."* In addition, Zeliha mentioned psychological reflections of war as well, saying *"To me, experiencing such fear makes people*

frustrated. I mean they feel stressed because of lack of peace.” Also, Zeliha reported that people got used to this fear in time, saying *“In fact, people get accustomed to this situation after a while. For example, you used to be afraid of the sound of a bomb, but now you find it ordinary. You go on doing what you are doing even when you hear the sound of a bomb because you think it is normal. I mean you say it is just a bomb.”* Mehmet mentioned the psychological reflections of war and pointed out that people lost their will to live, saying *“Today, people living there have lost their desire to live in their home country. I have met many desperate people, and most of them have committed suicides, and all these suicides were due to helplessness.”* Regarding the social reflections of war, Ali said *“People living in the same country today cannot continue their lives together. They do not get on well with each other.”* Zeliha, another preservice teacher who thought wars made transnational transition difficult, said *“In the past, all the borders were closed. You were not allowed to go to another country. The last time I went to Syria, I went there through Lebanon because the border between Turkey and Syria was closed.”* Accordingly, it could be stated that the preservice teachers viewed the war from a multi-dimensional perspective and considered the war effects in terms of individuals themselves, the society and the country. In addition, it was revealed that the preservice teachers mentioned the causes of war and its possible effects based on their own experiences regarding the war they had experienced. Figure 2 presents the preservice teachers' views about peace.
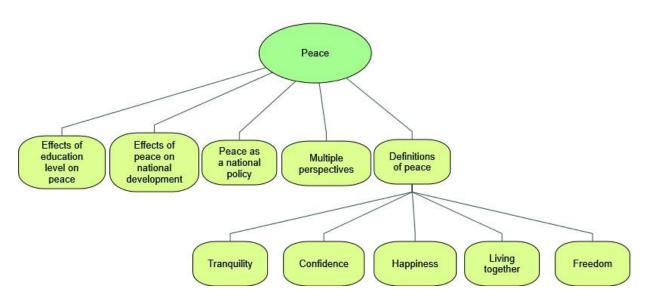

Figure 2. Peace theme

As can be seen in Figure 2, the preservice teachers' views were gathered under the headings of definitions of peace, effects of education level on peace, effects of peace on national development, peace as a national policy and multiple perspectives. It was found that the preservice teachers explained peace as freedom, living together, happiness, confidence and tranquility. Ali viewed peace from a different perspective and said *“Peace reminds me of happiness, freedom and something like that. Also, I can say living together, getting on well with each other and tranquility. Where there is peace, you live together there; you do everything together; for example, you have a drink together, and you spend good time having fun.”* Another preservice teacher, Gulcan, associated peace with living together and tranquility, saying *“it means people will get on well with each other; there will be no pressure on the society, and similar other things... Peace reminds me of tranquility, comfort and lack of argument between people or between cities. I mean living in comfort.”* Based on the views of the preservice teachers, it could be stated that they generally mentioned such dimensions of peace as confidence, tranquility and living together.

In relation to the effect of education level on peace, Gulcan said *“If people have a high education level, then I believe many things will be better and there will be no war environment.”* Regarding this, Mehmet mentioned the importance of education, saying *“I especially think that*

education is of great importance because people should be made conscious. If not, no progress can be achieved… I mean education is important not only for peace but also for the wealth of a society." In addition, Mehmet compared countries with respect to the effect of education on peace depending on his own related experiences and observations in these countries and said *"Well, now, I want to talk about my new life. As I said before, I have been to different countries, and I can say I witnessed peace in these countries. I thought about how they developed this peace environment. I have always believed that lack of education is one important obstacle in front of peace. For example, Pakistan, India and Uzbekistan are the countries I have been to besides Turkey. Considering Turkey, education is the basic issue in terms of peace."*

Hilal, who thought that peace could contribute to development, said "For example, if there is peace, the country is always more developed in economy in all other areas; also, people can safely travel in that country…" In relation to this, Zeliha explained the effect of peace on national development referring to education and said "What causes a geographical region to become a country is peace. If there is no peace or no tranquility, nothing will be there. As I said before, peace influences everything including education. Also, people get unemployed. Well, they want to make something good for their country, but they can't. Somehow, they always face obstacles. Thus, peace is important. You can't do anything in a place lacking peace." Mehmet emphasized the importance of peace for the development of a country, saying "Peace is really important for a country. It is essential for the development of the nation…" Another preservice teacher who thought there should be peace for the sake of the national policy, Ali mentioned the things to be done by governors, saying "For the benefit of the country, the prime ministry should be the first person to establish peace. The government should not allow any discrimination. Albanians are not different from Turks, and they live together. Greeks and Bosnians are all the same. Whatever Albanians have in hand should be provided for others as well."

Hilal drew the attention to multiple perspectives and respect to differences, saying "For example, I may have friends from different religions, Shiah or Christian. This is quite normal, and we are all human beings. We are all from Lebanon living in the same country. There is no difference between us." In relation to this, Gulcan thought there might be different views, saying "Of course, there are many people with different views. One cannot say people should have the same opinions... I mean they may support different thoughts." Depending on the views of the preservice teachers about peace, it could be stated that they explained peace in association with the current situations in their own countries and that they considered peace to an indicator of development in all respects. Figure 3 presents the preservice teachers' views about peace education.
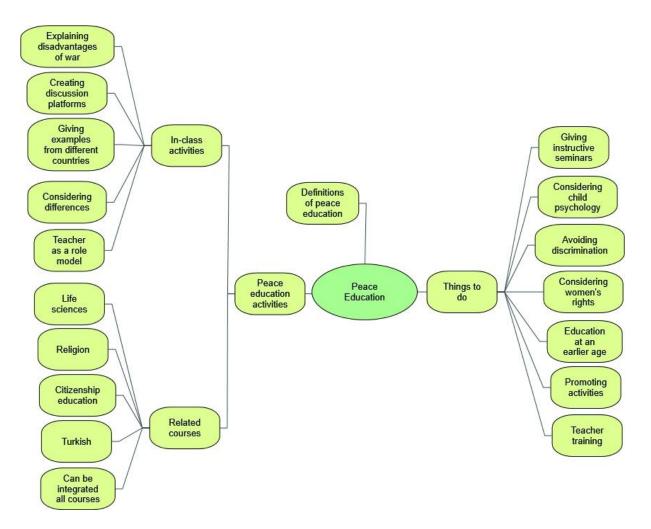
Figure 3. Peace education theme

As can be seen in Figure 3, the preservice teachers explained peace education via definitions, things to do and peace education activities. In relation to the things to be done regarding peace education, the preservice teachers mentioned giving instructive seminars, considering child psychology, avoiding discrimination, considering women's rights, education at an earlier age, promoting activities and teacher training, while they explained peace education activities as in-class activities and related courses. In relation to in-class activities in peace education, the preservice teachers pointed to explaining negative results of war, creating a discussion platform, giving examples from different countries, considering differences and the teacher as the role model. Regarding the dimension of related courses, the preservice teachers believed that peace education could be given within the scope of such courses as Life sciences, Religion, Citizenship and Turkish Language as well as in all other related courses.

Ali, one of the preservice teachers who defined peace education, associated peace education with learning to live together, saying "*Peace education means teaching peace to students and teaching them how to live together.*" In relation to this, Mehmet mentioned the values necessary for peace education, saying *"What I understand from peace education is the education itself regarding anything... I mean showing respect to others is very important, and love is important. For this, learning to live together is essential. Also, economy is among the most important things for a country. These are all important, and they can accomplish all these."* In addition, Mehmet believed peace education should initially start with the close environment, saying *"We should first learn what can be done for the country. To me, we should teach it to people in a hierarchical manner; I mean we should start with our own family and go on with the society and then with the whole country."* Also, Mehmet reported his views about the things to be done for peace education and mentioned the importance of

instructive seminars at all education levels, saying *"Besides these, for example, in Turkey, such applied courses and constant seminars and conferences are given to both students and teachers in all education levels including elementary schools, high schools or universities, but unfortunately, there are no such applications in our own country. These are all very important to raise people's consciousness."* In relation to instructive seminars, another preservice teacher, Zeliha, mentioned the need for teaching what peace means, saying *"I think what is most important is, for example, to organize conferences regarding peace education for young people. In fact, there are many people who do not understand what peace or freedom actually means, and these young people do not even know how to behave as they do not know much about this."* In addition, regarding the things to be done for peace education, Zeliha mentioned the importance to be given to child psychology and the need for expert support to be provided especially for children who experienced war, saying *"To me, you should behave considering the psychological states of those children living there… Also, psychiatrists should be asked for their help in relation to this. It is not something that the teacher can cope with alone, especially if the child is someone who personally witnessed the war. Of course, the psychological state of that child will be different from that of others."*

Another preservice teacher who thought avoiding discrimination is important for peace education, Mehmet reported his views about this as follows: *"In a country like ours, we, as the whole nation, have to avoid racism to protect and maintain our unity…"* Regarding peace education, Gulcan, who believed that the necessary importance should be given to women's education, emphasized equal rights of men and women, saying *"Well, no war, no pressure on humans. People should be able to make their own decisions and to defend their human rights, and men and women should have equal rights. We should not feel under pressure, and we, as women, have the freedom… I can say, for example, in our family, my father's words are more important. Daughters are forced to get married at early ages. There are no women's rights. I mean we cannot defend our rights."* In relation to this, Hilal mentioned education at early ages, saying *"To me, children should be given peace-related courses at early ages at school…"*

Regarding the importance of practice in education, Mehmet said *"Of course, I can see the benefits of all the courses I have taken so far, but there could be something more practical."* Zeliha, another preservice teacher mentioned teacher training, gave importance to psychology-based courses and to the related experiences of teachers, saying *"I would like to have taken courses related to psychology. Think about children who witnessed war or about those who experience peace-related problems … I really would like to learn about their psychological states. For example, I would like to make use of the related experiences of teachers. Once, in that way, I found a solution to a problem experienced by one of my students."* Ali, who held the belief that the negative aspects of wars should be taught via in-class applications for peace education, said *"I will talk to my students about the bad things experienced during wars. I want to show these bad things just to help them avoid such events. I want to tell them the causes of wars."*

Mehmet, who pointed out that discussion platforms should be created in peace education, said "Well, we can create a discussion platform to let them express their feelings and thoughts. In this way, we can talk about peace." In addition, mentioning the need for giving examples from different countries, Mehmet reported his views as follows: "Examples could be given from different countries via the search of related articles…" Ali, who thought students should avoid discrimination in peace education, pointed out that there should not be any ethnic discrimination and said "To talk about peace education, well, first of all, we are preservice teachers for now, and we will become teachers. One day in the future, we will have students from Albania, Turkey or Bosnia in our classes. We will not allow any discrimination among them, and we will be demonstrate equal attitudes towards them all. We will teach peace to them, and we will teach how to live together." Similarly, another preservice teacher, Hilal, reported that there should not be any religious discrimination, saying "For me, if I will teach peace to children one day, I will tell them that they should behave well to others regardless of whether they are Muslims or Christians."

Zeliha stated that the teacher should be role model for students and said "Children always see their teachers as a role model. I mean according to children, a teacher is someone holly. They think whatever a teacher says is true. Thus, teachers are the main actors that can lead and guide students. If students have confidence in their teacher, they may then develop confidence in other people around as well." Among the preservice teachers, Ali mentioned the importance of the course of Social Studies, one of the courses related to peace education, and said "You can carry out an activity within the scope of the applied course of Social Studies. You can bring all students together whether they are from Albania or Bosnia. You can teach them the true friendship." In relation to the course of Turkish Language, the same preservice teacher said "In Turkish Language classes, you can bring reading texts into class to make them aware of what is going on in our countries." Mehmet, who believed peace could be taught via the course of Religion, said "I think peace could be taught within the scope of a religious course because there are many nice things regarding peace in religion. I mean there are related holly verses and words of the Prophet Mohammed. I am sure heard about them." Another preservice teacher, Hilal, associated the course of Citizenship with peace education and said "This course teaches peace to students as citizens, and it also mentions social and political aspects of peace." Zeliha, who thought that all kinds of courses could cover the issue of peace, said "Peace can be taught in all courses. It is not something special to a certain course. Children can learn via many things. For example, if you read a poem, they can understand peace better via the influence of that poem on them. Also, you can teach peace via music, I mean with the help of a song. You can mention wars in history. It is also true for religious courses. Well, all courses point to the importance of peace. In the first place, the teacher should tell how to establish peace among students in class…" Depending on the preservice teachers' views about peace education, it could be stated that they emphasized the need for teaching peace in their definitions of peace education; that they thought peace education should be given at all education levels; that they emphasized the importance of in-class applications; and that they gave examples from different courses.

Conclusion

In the study, it was seen that the preservice teachers explained the importance of peace by associated it with their own war experiences and by considering the causes and effects of wars. Depending on their war experiences, the preservice teachers talked about what their family members faced during the war. In relation to the causes of wars, the preservice teachers mentioned economic and political interests, interests of different countries and religious and ethnic discrimination. In related literature, religious and ethnic differences are reported to be among possible causes of conflicts (Orjuela, 2003; Aktas, 2012). In the present study, the preservice teachers mentioned the issue of migration and the social, psychological and economic reflections of war and reported that they lacked confidence and had concerns about the future. In addition, they also stated that transnational transmission was quite difficult due to wars. It is reported in literature that even long years after a war, it will maintain its bad effects on cultural codes and psychological states of individuals (Biaggio, De Souza and Martini, 2004). In addition, it is claimed that a conflict in a country triggers migration and spreads to other neighboring countries due its effects on the dynamics of these countries (Linebarger, 2016; Demircan and Uysal, 2015). It could be stated that mass migration has great influence on the dynamics of daily life of citizens of a country which has admitted immigrants due to a war in their own country.

In the study, it was revealed that the preservice teachers associated peace with the concepts of tranquility, living together, freedom, confidence and happiness. This findings overlaps with the thoughts of Freire (2000). Freire's (2000, p.146) thoughts as follows: "It happens that peace cannot be bought; peace is experienced in solidary and loving acts, which cannot be incarnated in oppression. Similarly, in one study conducted by Deveci, Yılmaz and Karadag (2008), the researchers found that preservice teachers define peace using concepts like tranquility, love, respect and happy life. In addition, Sagkal (2011) reports that elementary school students refer to peace as happiness, unity, togetherness, confidence and tranquility. On the other hand, different from the present study, the elementary school students participating in Sagkal's research also associated peace with tolerance,

benevolence, an environment without any fight, a more powerful country, win-win, finding a solution via talks and delight. Cengelci Kose and Gurdogan Bayir (2016) reported in their study that students define peace as avoiding fights and arguments, agreement, friendship, development of universal values, brotherhood, solidarity and happiness. Moreover, in one other study, Kartaltepe (2014) found that teachers made more associations with peace and explained it using such concepts as love, respect, tolerance, tranquility, understanding and freedom. In another study carried out by Biton and Salomon (2006), it was revealed that Israeli and Palestinian students used the words of independence, equality, cooperation and harmony to refer to peace, which could all be said to be consistent with the concepts used by the preservice teachers in the present to define peace such as living together and freedom. In addition, as a support to the definitions of peace provided by the participants in the present study, Aktas (2012), who conducted a study with secondary school students, demonstrated that the students defined peace using positive personal feelings like happiness and tranquility. However, depending on the fact that the secondary school students participating in Aktas's study also defined peace with the help of such concepts as religion, nature and universal rights, it could be stated that the preservice teachers provided limited definitions of peace in the present study. Furthermore, considering negative perception of peace which does not involve war and positive perception of pace which involves justice (Galtung, 1969), the concepts associated by the preservice teachers with peace generally included positive perception of peace. The reason is that according to Tabachnick (1990), positive peace involves tranquility, interaction and cooperation (cited in Aktas, 2012). In the present study, it was seen that the preservice teachers made associations between education level-peace-national development and that they considered multiple perspectives to be important for peace.

In the study, it was seen that the preservice teachers' definitions of peace education featured teaching of peace. In one study conducted by Johnson and Johnson (2003), it is reported that the basic purpose of peace education is to inform students about peace, to develop their competencies in peace, to help them acquire the values necessary for peace and to allow children to live in peace in their environment. In this respect, this definition could be said to be parallel to the definitions provided in relation to peace education by the preservice teachers participating in the present study. In addition, it is pointed out that peace education activities lead to harmony, tolerance, cooperation and consideration of others (Maoz, 2000; Biton and Salomon, 2006). In the present study, the participants were found to associate peace education with certain values to be acquired by individuals regarding peace. On the other hand, it is seen in literature that there are various comprehensive definitions of peace education such as teaching students to solve conflicts in peace without any violence (Coskuner, 2008 cited in Harris and Morrison, 2003); giving education regarding patience, friendship and understanding considering all races, religions and nations (Gazioglu, 2008 cited in Declaration of Human Rights, 1948); and teaching children, young people and adults how to prevent and solve conflicts in peace without any violence and how to create conditions leading to peace on individual, social and national bases (Saglam, 2015 cited in Flowers, 2010). In one study conducted by Biaggio and colleagues (2004), the researchers emphasized the importance of education for the prevention of violence. In this respect, the preservice teachers participating in the present study could be said to provide general definitions of peace education. In one other study carried out by Kartaltepe (2014), peace education was associated with value education, tolerance, agreement, tranquility and conflict resolution. In the present study, the preservice teachers did not ever mention these concepts within the scope of peace education. In the study, the preservice teachers put forward several suggestions regarding peace education such as avoiding discrimination, organizing instructive seminars, considering child psychology, applying peace education in teacher training and taking actions in relation to women's rights. In another study conducted by Deveci, Yılmaz and Karadag (2008), the suggestions put forward by the participating students regarding peace education such as using techniques to make students more active, giving trainings to teachers and including peace education courses in teacher training curricula support the suggestions put forward by the preservice teachers participating in the present study. In one other study, the finding obtained by Makoni (2015) who reported that the teacher training process should include peace education for the establishment of future classes could be said to be consistent with the peace education suggested by the preservice teachers in the present study to be included in teacher training curricula. In addition, as a support to the finding obtained in the present study in relation to the dimension of teacher training, Baxter and Ikobwa (2005) and Tapan (2006)

point out that teacher training is a key to peace education and that teachers should understand this subject well. In the present study, the preservice teachers mentioned such things to done in class as talking about the negative effects of war, giving examples from different countries, respecting differences, creating a discussion platform, being a role model as a teacher. Moreover, the fact that Baxter and Ikobwa (2005) claimed peace education could be given via active participation, games and discussion platforms and that Turay and English (2008) associated peace education with diversity, indigenous knowing, global perspective, participatory learning and spiritual underpinning supports the suggestions put forward in the present study. In addition, the preservice teachers participating in the study reported that peace education could be given within the scope of the courses of Social Studies, Turkish Language, Religion and Citizenship in particular as well as within the scope of all other courses in general. Similarly, one study conducted with preservice teachers by Deveci, Yılmaz and Karadag (2008) revealed that the preservice teachers associated peace education with such courses as Social Studies and Citizenship.

In the present study carried out with preservice teachers, it was found that the most important point for effective teaching of peace and for peace education is to respect all differences. Depending on their own war experiences, the preservice teachers claimed the causes of wars to be differences. In addition, the participants also mentioned the duties and responsibilities of teachers for peace and mentioned the things to be done based on their own experiences.

In line with the results of the present study, it could be stated that peace education can be given in the early childhood period. Peace education activities to be carried out with children should focus on such skills as respecting differences, avoiding discrimination and solving conflicts. In addition, teacher training curricula should include applications regarding how to give peace education, and seminars regarding peace education could be organized for teachers.

Notes

23-25 April 2015: This study is an extended version of oral proclamation held in the 4th International Symposium on Social Studies Education in Bolu, Turkey.

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