THE EFFECTS OF PEACE AND CONFLICT RESOLUTION EDUCATION

ON EMOTIONAL INTELLIGENCE, SELF-CONCEPT AND

CONFLICT RESOLUTION SKILLS

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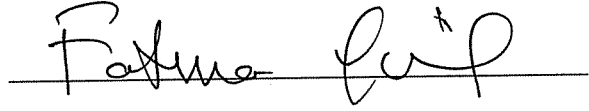Educational Sciences

by

Gamze Gazioğlu
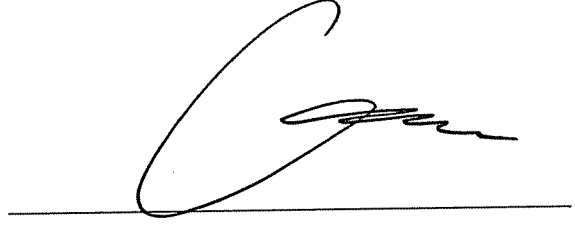

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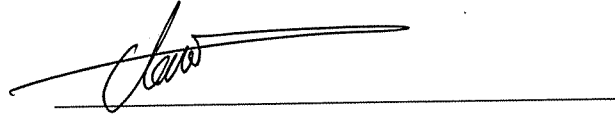
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Thesis Abstract

Gamze Gazioğlu, "The Effects of Peace and Conflict Resolution Education
on Emotional Intelligence, Self-Concept and Conflict Resolution Skills"

The aim of the present study was to understand the effects of neo-liberal economies and globalization on education policies where they create inequalities and conflicts. However, the main goal of education was defined as a radical democratization in the schools through the transformation of knowledge. Curriculum plays important role in the transformation of knowledge and it is crucial to build a radical transformation of the societies.

From this perspective, three alternative curricula namely; Peace Education (developed by the Education department of Harvard with the name Program for Young Negotiators), Conflict Resolution Education (developed by the International Center for Cooperation and Conflict Resolution, Teachers College at Columbia University), and Peace Education and Conflict Resolution Education combined were implemented and evaluated.

The present study was to investigate the effects of these three curricula and to find the most effective curriculum among them on conflict resolution skills.

The sample consisted of 330 students from the faculty of education from four different departments, namely Counseling and Guidance, English Language Teaching, Turkish Language Teaching and Mathematics Teaching at one of the universities in Istanbul. All were from families with moderate socio-economic levels.

For data collection, the "Demographic Information Form", and the Turkish forms of "Bar-On Emotional Quotient Inventory", "Tennessee Self Concept Scale" and Conflict Resolution Scale were used.

The findings indicated that the Peace Education, Conflict Resolution Education, and the Peace Education and the Conflict Resolution Education combined had significant effects on Emotional Intelligence, Self Concept and Conflict Resolution Skills. Among these three curricula, the Peace Education and Conflict Resolution Education combined had the highest effects on Emotional Intelligence, Self Concept and Conflict Resolution Skills where the second curriculum was the Peace Education which was more effective than the Conflict Resolution Education.

The factors that additively and uniquely affected conflict resolution skills were also analyzed and it was found that Emotional Intelligence and Self Concept additively explained approximately 99.3% of the conflict resolution skills after the implementation of the three curricula. However, in this study, gender was not related to the conflict resolution skills.

Özet

Gamze Gazioğlu, "Barış ve Çatışma Çözümleme Eğitiminin Duygusal Zeka, Benlik

Kavramı ve Çatışma Çözümleme Becerilerine Olan Etkisi"

Bu araştırmanın amacı neo-liberal ekonomilerin ve küreselleşmenin eğitim politikalarına olan etkileri sonucu oluşan eşitsizlikleri ve çatışmaları anlamaktır. Halbuki eğitimin asıl amacı okullarda bilginin değiştirilmesi ile oluşturulan radikal demokratikleşme sürecidir. Bilginin değiştirilip dönüştürülmesinde müfredatlar önemli rol oynarlar ve toplumların değişiminde radikal değişimin yapılanmasını sağlarlar.

Bu bakış açısından yola çıkarak, üç alternatif müfredat sırasıyla; Barış Eğitimi (Harvard Eğitim Fakültesi tarafından geliştirilmiş), Çatışma Çözümleme Eğitimi (Columbia Üniversitesi Teacher College tarafından geliştirilmiş) ve her iki programı birleştirerek oluşturulmuş olan ve birleştirilmiş Barış Eğitimi ve Çatışma Çözümleme Eğitimi uygulanmış ve değerlendirilmiştir.

Bu araştırma Barış Eğitimi, Çatışma Çözümleme Eğitimi ve birleştirilmiş Barış Eğitimi ve Çatışma Çözümleme Eğitiminin duygusal zeka, benlik kavramı ve çatışma çözme becerilerine olan etkilerin analiz etmektedir. Ayrıca bu üç müfredat arasında en etkili olanı da belirlemek üzere yapılmış olan bu araştırma, çatışma çözme becerileri üzerinde etkili olan faktörleri de bulmayı amaçlamaktadır.

Örneklem İstanbul'da bir üniversitenin eğitim fakültesinde yer alan, sırasıyla Rehberlik ve Psikolojik Danışmanlık, İngilizce Öğretmenliği, Türk Dili ve Edebiyatı Öğretmenliği ve Matematik Öğretmenliği, dört değişik bölümünde okuyan 330 öğrenciden oluşmaktadır. Öğrenciler genel olarak orta düzeyde sosyo-ekonomik duruma sahip ailelerden gelmektedir.

Veri toplamak için, Demografik Bilgi Formu ve Türkçe adaptasyonları yapılmış "Bar-On EQ-I Duygusal Zeka Ölçeği", "Tennessee Benlik Kavramı Ölçeği" ve "Çatışma Çözme Eğilimi Ölçeği" kullanılmıştır.

Bulgular, Barış Eğitimi, Çatışma Çözümleme Eğitimi ve birleştirilmiş Barış Eğitimi ve sadece Çatışma Çözümleme Eğitiminin duygusal zeka, benlik kavramı ve çatışma çözme becerileri üzerinde olumlu etkileri olduğunu gösterirken, üç eğitim içinde en yüksek etkiye birleştirilmiş Barış Eğitimi ve Çatışma Çözümleme Eğitiminin olduğu tespit edilmiştir. İkinci en yüksek etkinin ise Barış eğitiminin olduğu bulunmuştur. Çatışma Çözümleme eğitimi üç müfredat arasında duygusal zeka, benlik kavramı ve çatışma çözme becerileri üzerinde en az etkiye sahiptir.

Üç müfredat uygulanan örneklem üzerinde, çatışma çözme becerileri ile ilgili olarak en etkili iki faktörün duygusal zeka ve benlik kavramı olduğu belirlenmiştir. İkisi birden çatışma çözme becerileri üzerinde yaklaşık %99.3 gibi yüksek bir oranla, açıklama getirebilmektedir. Bu çalışmada, çatışma çözme becerileri ile ilgili olarak toplumsal cinsiyet farklılığının bir fark oluşturmadığı tespit edilmiştir .

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CHAPTER I

INTRODUCTION

Conflict resolution and peace education are considered as the space where educators, from early childhood to adult, can use their professional skills to educate people against the dangers of war and violence. The main ideas of peace education are international education, human rights education, developmental psychology education, environmental education and conflict resolution education. The strength of nonviolence and building peace automatically give power and solidarity (Robertson, Dale & Novelli, 2007).

The values and the dignity of human being can understand the meaning of life which is important issues of consideration dealing with conflicts. The science of anthropology, psychology and education can play important roles in making us understand the concept of "us and others". Basically, there is not any difference among people. The misunderstandings can be eliminated by respecting and accepting the differences (Robertson, Dale & Novelli, 2007).

One major area under examination is the conflicts over cultural diversity which has been important from the birth of nations. The larger cultural wars waged in the broader civil society and in the institutional spheres of the educational systems (Aronowitz & Giroux, 1985). In fact, such cultural wars have been the extreme debates among educators over curriculum content standards, pedagogical styles, and the very nature of schooling itself (Sleeter & McLaren, 1995).

A number of studies in the area of conflict and diversity are based on critical education. This is a progressive approach aimed to transform education holistically so that it responds to current practices that are discriminatory, unsuccessful,

ineffective, and inefficient in the field of education (Bennett, 1995; Gorski, 2002; Shin, 2006). Critical education is directed at achieving the peace education objectives of social transformation through assessing and addressing cultural differences as related to structural modes of power (Galtung, 1990). Critical education is based in the peace education concepts of equity in education, social justice, and commitment to developing and maintaining educational experiences in which all students and teachers reach their full potential both as learners and as socially active and aware human beings on their potential (Fountain, 1999; Shin, 2006). The elimination of oppression, inequities and injustices are the primary goals of critical peace education. The process of transforming society can be through teaching and learning environments (Gorski, 2002, p. 1).

In an overview about peace education, Fountain (1999) mentioned that:

Peace education is a critical part of any educational program at the most basic level, as it is a culturally diverse process that promotes and empowers the knowledge, skills, and attitudes that are necessary to do the following: peacefully resolve conflict; create behavior changes that will allow youth and adults to preempt and thereby prevent the emergence and/or escalation of conflict and violence, on an individual, structural, institutional, and overt level; create conditions and environments that are contributory to developing peace on a variety of levels including the intrapersonal, interpersonal, intergroup, national, intra national, and international levels; and, develop, nurture, and maintain social conditions that are supportive of cultural diversity, equality, peace, and justice (p. 12).

This definition of peace education represents a culmination of various ideas about the subjects that have been developed through both theoretical investigation and practical applications carried out throughout the world (Fountain, 1999; Freire, 1998; Gorski, 2002; Harris & Morrison, 2003; Shin, 2006).

On the other hand, since the mid 1980s, it is accepted that the world has entered the era of globalization. There have also been changes in the growing dominance of multinational corporations as well as non-governmental organizations.

The period has also produced new social inequalities and conflicts all over the world, particularly as a result of economic globalization (Robertson, Dale & Novelli, 2007).

Education has been playing an important role in these processes, with investment in people, skills and knowledge becoming essential for countries which wish to participate in the globalization. The policies related to globalization are deepening poverty and inequality of access to infrastructure and public services (Robertson, Dale & Novelli, 2007).

The social and emotional skills increase students' academic achievement and self concept. However few empirical studies have been conducted on that to investigate such these concepts (Boulding, 1997, 2001, 2002; CDE, 2004; Fountain, 1999; Goleman, 2005, 2006; ISBE, 2004; Klemp, 2000; Lederach, 2004; Marzano, 2003; Reardon & Cabezudo, 2002).

Shin states that "Social and emotional learning can provide valuable understanding and insights about us, one another, and society". At this time in the world, humanity is faced with a number of enormous challenges that never before had to be addressed. These challenges include major issues in unprecedented proportions such as violence in our communities. There are conflicts within and between states and different ethnic groups where worldwide health concerns are increasing. The gap between the poor and the rich are widening under globalized economies. The spread of racism, world hunger, degradation to environment, massive human rights abuses and violations, the continued development of various weapons of mass destruction, and, a general lack of the fulfillment of various basic human needs are becoming important (Shin, 2006, p. 45)

From this perspective, in this study, the development policies and challenges of globalization which are shaping the conflicts are analyzed through the issue about

"education as a sector embedded within a complex system of local, national, regional and global actors, institutions and practices (politics of education)" (Robertson, Dale & Novelli, 2007, p. 117).

Statement of the Problem

This study intends to examine number of scholars have indicated the problem of the lack of and need for information on research conducted on the impacts of holistic, socially transformational critical peace education practices on the social and emotional learning of students (Boulding, 2002, 2001, 1997; CDE, 2004; Fountain, 1999; Goleman, 2005, 2006; ISBE, 2004; Klemp, 2000; Lederach, 2004; Marzano, 2003; Reardon & Cabezudo, 2002). They promoted the research designed to better prepare "the students with holistic learning, and to teach and empower them with valuable skills that enhance their quality of life" (Shin, 2006, p.34). Also, it is asserted that the most important agents are teachers. They can help in students' transition process to real world challenges and in serving as agents working toward critical social transformation (Shin, 2006).

Educators need to be as prepared and well-equipped as possible to be able to successfully deal with these complicated and interrelated problems. Thus, a radically different form of education is necessary in order to develop the awareness, understandings, skills, knowledge, and attitudes necessary to create equality and maintain peace. Students, researchers, and practitioners of all fields should be provided with a strong and diverse foundation that builds upon values and principles of peace education but with the understanding of Freire's Critical Dialogue (Fountain, 1999; Galtung, 1996, 1990; Shin, 2006).

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An effective peace education encompasses conflict resolution and prevention training, racial and cultural equality, nonviolence initiatives, international relations, development education, human rights, reconciliation, human security, gender studies, disarmament issues, and environmental education (Fountain, 1999; Freire, 1998; Shin, 2006). Perhaps most importantly, "an effective peace education process is one that is elicitive and participatory (Freire; Lederach, 2003, p. 16). "It is a process that engages analytical and critical thinking, reflection, cooperation, and responsible action, and one that promotes learning for justice and peace" (Reardon & Cabezudo, 2002, p.38). This study deals with the process and aims to analyze the effects of peace and conflict resolution education.

Research Questions

In order to understand the effect of curricula, the major research questions which the thesis will try to answer are as follows:

I. What are the effects of peace and conflict resolution education on emotional intelligence, self concept and conflict resolution skills?

II. Among three curricula, Peace Education, Conflict Resolution Education, and Peace Education and Conflict Resolution Education combined, which is more effective on emotional intelligence and conflict resolution skills?

III. Which factors namely, emotional intelligence, self concept and gender additively and uniquely effect conflict resolution skills after the implementation of the three curricula?

Significance of the Study

The purpose in answering the question of what the peace and conflict resolution educations process effects are on emotional intelligence learning, self concept and conflict resolution skills of university teaching and counseling students is to provide information to stakeholders in educational policy, administration, instruction, and in the larger community to improve the educational process for the university students. Such stakeholders who are change agents can use the information from this study to improve and support the educational program at the schools, as well as potentially generating a movement to implement peace education curricula that would contribute to improving the emotional learning environments of other teachers and students.

This study aims to generate knowledge and to add new information to the current research related to peace education processes and emotional learning together with self concept and conflict resolution skills.

The study yields empirical evidence that may support to make changes in curricula and teachers' training addressing students' emotional intelligence, self concept and conflict resolution skills. It also provides valuable data and insights about critical, multicultural and cooperative active peace and conflict resolution education, as well as foundational research in the field, that serve as starting points for applying and fully implementing critical education programs at other universities, particularly in departments of education.

CHAPTER II

LITERATURE REVIEW

In this section, related literature is covered in the following order. First the effects of

globalization are reviewed related to education and curriculum. Then the literature in

the area of peace and conflict resolution education is covered.

Conflict Approaches to Education

Conflict approaches to education are important issues related to the effects of

globalization on education because they are issues of social class. In other words,

there are systematic differences in the chances of students from different social

backgrounds where there are systematic blocks or barriers to upward social mobility.

This generates social classes where education can be the reproduction of social class

advantage (Halsey, Heath & Ridge 1980).

Althusser (1972, p. 11) argues that the state is for the interests of the capitalist

"ruling class through the reproduction of privilege and a dominant ideology that

enables it to share a common view and secures legitimacy for inequalities in

education". Therefore, education is crucial in promoting this ideology. The unequal

nature of capitalist societies demonstrates the inevitability of working-class

educational failure. From this point, the education is reproducing the existing

structure of social and educational inequalities (Dale, 1989). On the other hand, as

Bourdieu mentioned (1974):

> Education is probably cultural inertia which still makes us see education in
> terms of the ideology of the school as a liberating force … and as a means of
> increasing social mobility, even when the indications tend to be that it is in

fact one of the most effective means of perpetuating the existing social pattern (p. 32).

From this perspective, the education system is not neutral through a meritocratic selection process. However it is primarily unequal allocation of credentials, jobs, and rewards based on the reproduction of the social division of labor. In capitalist democracies, education depends on creating a moral climate where inequalities are legitimized. The students believe that their success or failure in education is deserved. In other words, educational success is achieved on merit (Gramsci, 1971).

On the other hand, professional groups have used powers to control access. They have the professions to maintain or enhance their status and income (Collins, 1979). The competition is a conflict for positional advantage between groups of competitors (Murphy 1984, p. 548). These are the groups of monopolization. The powerful social groups create the competition for places in favor of family members (Weber, 1968, p. 341) (Collins, 1979; Bourdieu & Passeron, 1977).

There is another important issue related to the effects of globalization on education which is the modern examination systems which create the bureaucratization of capitalism (Weber, 1979). The increase of trained technicians and office workers demand affect the need for standardization that carries through examinations all over the world (Weber, 1948, p. 241). Therefore, the special curricula are needed for special examinations which restrict the supply for these positions and create monopolization of these educational certificates. This competition for credentials leads to "credential inflation".

At the same time, it is important that school processes related to pedagogy, the curriculum, and assessment are linked to the competition for credentials. For Bourdieu: (1974):

> Education is not about fairness but about the reproduction of privilege: the curriculum, pedagogy, and assessment reflect the norms, rituals, expectations, and practices consistent with the upbringing of professional middle-class children. His theory suggests that we should not separate the conflict over the kind of persons that education should produce from that relating to the competition for credentials (p. 13).

In other words, the more people have access to university, whereas most degree did not supply the demand of the job market. Of course, this generates further forms of "person capital" that give students an advantage over their friends (Collins, 2002, p.24).

The demand for higher educated labor increased in the twentieth century. These changes in skill requirements reflect not only an increase in technological complexity but changes in models of organizational efficiency on problem-solving, communication, teamwork, and self-management skills (Thompson & Warhurst 1998).

Of course, the state is by far the most important institution in terms of education because it regulates the rules for the conduct of good citizenship where it also determines the rules of the competition. Here powerful interest groups manipulate the rules to their own advantage (Hirsch, 1977; Brown, 2000).

Post-structuralism social thoughts have an impact on education where there is important shift from socialization to identity. From the 1980s, French social thought and debates in social theory, especially those of Michel Foucault's, have affected the educational understanding. Social change has begun to gather force. In other words, one of the most significant educational features in the cultural turn is the idea that the state can socialize individuals, through education, into a mono cultural form of citizenship (Lauder & Brown, 2006, p. 14).

The established identity which creates social inequality: race, gender, class, and disability in the name of an economic relation to social inequality. The cultural

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politics of difference and identity has created the struggles of women and people of color, explaining their oppression as a cultural effect of their everyday life, including education. Social inequality is seen among gender and ethnic groups where they are most affected by social stratification (Arnot and Dillabough, 1999, p. 16).

In the cultural perspective, identity, language and cultural aspects of life challenged both conflict theories. The state power in education is fundamentally hidden in the mechanisms like the examination. The main goal is to obtain power in a cultural phenomenon operated through the family, education, and the state (Lauder & Brown, 2006).

The sociology of education comes to accept "the epistemological frameworks" with the cultural turn. Foucault's discourse analyses and describes "governmentality". It is the analysis of the state Foucault argues that truth and power are effectively inseparable. Conceptualizations of power are not in themselves; therefore power needs to be understood in the making of the person (Lauder & Brown, 2006: p 16).

The social structures, together with the Foucauldian critique of the "person", started a new discussion about multiple powers. As Lauder & Brown mentioned:

> They are not simply derived from the state or the economy, but together with their cultural impact on the "making of citizens". From this cultural politics, the dominant white, male, metropolitan grand theories and images of the social and economic world are criticized, because they have pushed women and people of color into positions of subjugation and oppression (p. 17).

Therefore, it is better to review the education where it creates conflicts and violence as well.

Education and the Production of Conflict

Recent studies analyze the issue of education and the production of conflict. Although education is the victim of and the solution to violence, recent research has showed how education often contributes to the promotion of violence where wars and conflicts are generally caused by exclusion. Issues such as political, cultural and economic inequalities, lack of trust in government, mistrust and suspicion between different ethnic and religious groups, and lack of avenues for peaceful interaction create inequalities and conflicts. Recent research (Bush & Saltarelli, 2000) shows how education has two faces. Its negative side promotes, rather than reduce, the chances of violent conflict.

In other words, the uneven distribution of education creates or preserves privilege. The use of education can be as a weapon of cultural repression and the production or doctoring of textbooks promotes intolerance. The positive side goes beyond the provision of education for peace programmers, reflecting the cumulative benefits of the provision of good quality education. These include the conflict-dampening impact of educational opportunity where the promotion of linguistic tolerance, the nurturing of ethnic tolerance, and the "disarming" of history can be seen (Bush & Saltarelli, 2000, p. 68).

Schools can serve as powerful weapons to produce rather than reduce violence. Education provides violent conflict and creates a cycle that is hard to break. School systems might reproduce social inequalities and increase tension in different countries, the school system promotes xenophobia and racism towards ethnic groups and religious minorities (Davies, 2004, p. 110-111). Table 1 presents forms of

violence in the context of education where Table 1 shows positive strategies to stem violence (Novelli, 2007, p. 167).

Table 1. Forms of Violence in the Context of Education.

1. Direct violence ("deliberate injury to the integrity of human life")	e.g. Effects of violent conflicts, weapons and violence in the school, corporal punishment, sexual abuse, suicide of students due to failure.
2. Indirect violence ("deprivation of fundamental political rights")	e.g. Illiteracy, inequality of access to education, unequal education opportunities, insufficient educational infrastructure (lack of hygiene etc.)
3. Repressive violence ("deprivation of fundamental political rights")	e.g. Absence of democracy and co-determination opportunities in school.
4. Alienating violence ("deprivation of fundamental higher rights")	e.g. Culturally biased curricula (dominance culture), suppression of: subject/views/ language of ethnic minorities, no teaching in mother tongue.

The different types of violence that can take place in relation to education move from direct, to indirect, to repressive and to alienating violence (Table 2). Contemporary schooling structures reproduce inequalities. They are reproducing and conveying powerful masculine and authoritarian environments with a highly nationalist and essentialist notion of citizenship that ignore the pluralistic reality of societies (Novelli, 2007).

Table 2. Positive Strategies to Stem Violence

1. Direct violence	"Education for Peace": Weapon-free school, ban on corporal punishment.
2. Indirect violence	"Education for All": equal educational opportunities for all, full integration of the disadvantaged, adequate infrastructure.
3. Repressive violence	"Education for Democracy": democratic school on all levels, civic education.
4. Alienating violence	"Education for Cultural Diversity": use of mother tongue, bilingual lessons, suitable curricula which respect diversity.

Education is not necessarily or wholly deleterious. Salmi's (2000) work studied the type of solutions to redress the different forms of violence that educational institutions can do. He notes:

> How each level of educational violence, direct, indirect, repressive and alienating, has its educational antidote/counterpart: education for peace, education for all, education for democracy and education for cultural diversity (see Table 2.). These types of analysis point towards the need to attend to both issues of access in low-income countries and also issues of quality, as well as to recognize the complex and doubled edged nature of education as a system of knowledge production" (Novelli, 2007, p. 166).

The detailed literature analysis shows that the conflicts and the violence in education have been increasing because of the neo-liberal economies or because of the effects of globalization.

The Effects of Globalization on Education

Globalization as a new term affects education. Of course there are many reasons

where the globalization uses the education system for its own purposes. First of all

like Bloom (1997, p. 498-9) mentioned that:

> Every education system has a moral goal that it tries to attain. It wants to
> produce a certain kind of human being. This intention is more or less explicit,
> more or less a result of reflection; but even the neutral subjects, like reading,
> writing and arithmetic, takes their place in their vision of the educated
> person… Always important is the political regime, which needs citizens who
> are in accord with its fundamental principles.

In other words, different groups and political parties can have their own views and

use education against the qualities of the desirable human being. Education may be

the hope for future generations; however it could be also the subject to debate.

Therefore education will always be a source of individual, political and social

conflict (Lauder & Brown, 2006).

Through the overview of the past thirty years, there have been many

economic, political and social changes that fundamentally affected the nature and

prospects of education. This part of the literature review is about the effects of

globalization on education and how deep these conflicts run (Lauder & Brown,

2006).

As Bloom mentions, education is one of the most important issues in politics.

Even there are subjects such as reading, writing, and arithmetic, they become

embroiled in these debates because they are invested with social significance. They

are far beyond in the students need to be literate and numerate. In other words,

educational standards and aspirations change societies (Lauder & Brown, 2006).

The education system is producing the type of person within a national

context and boundaries. There are important national differences in how education is

organized. In Turkey, there is a high degree of centralized state control over the curriculum whereas in the United States the federal state looks that it has had little control over curriculum or assessment, until the recent introduction of the No Child Left Behind legislation. However, they control education through market dynamics (Apple, 2003).

Even though there are differences among countries, the goal of formal education is for nation building and national progress. In other words, "the benefits of education have not only been for the individual but also for the country as a whole and the economic gains from education are seen to be mutually beneficial for all" (Lauder & Brown, 2006, p 17).

At the same time, "education helps the development of a democracy where rationality, tolerance, and empathy with others are requested for the bonds of social cohesion between the individual and society" (Dewey, 1916). Therefore, there has always been debate and struggle over how these private and public goals are to be achieved (Lauder & Brown, 2006).

Therefore, today, many organizations, institutions and national education systems face new challenges that remain unresolved where individualization and social fragmentation are increasing. On the other hand, the best way of doing things can be through the new technologies. And all the processes, policies, and practices have been changing with the effects globalization (Held, 1999).

Education therefore plays an important role in understand the forces that have challenged the old certainties as they seek to reinvent themselves in a context of globalization and late modernity (Beck & Gidden, 1998).

As Greenfield (2003) explained that:

There are strong links between the nation-state development and the role of education where there are three factors involved in state formation namely:

external military threat, the need for economic renewal, and internal unrest or revolution. Today these factors affect the economic role of education where the formation of nation-states is connected to economic growth and to the profit of individuals for the state economic growth (p. 67).

The improvement of knowledge is economic competitiveness especially in global economic competition. Therefore, economic role of education can be better understood in the competitive global economy. The dominant view of the global knowledge economy is of a competition between nations. Grubb and Lazerson in 2004 demonstrated that:

> Education plays a key role in outsmarting others in the competition for scientific knowledge and technologies that enable innovation. Therefore national prosperity, justice, and social cohesion are seen as the creation of a highly skilled workforce with the knowledge, enterprise, and insights where attract the global supply of high-skilled, high-waged employment (p 117).

However, the role of education in the nation-state is contradictory and often conflicts with more fundamental concerns. It is important because they highlight several fundamental problems that confront individuals and societies. These problems can be addressed only through collective rather than individual action. They require international cooperation rather than a self-interested economic and nationalistic response (Eric Hobsbawm, 2005). Therefore the effects of globalization can be analyzed under these subjects, namely: individualization, growing inequalities and wars and violence.

Individualization

The effects of globalization can be seen in each person's life especially through individualization. In this new global political economy, the role of education is to shape girls' and boys' individualization (Harris, 2004).

Individualization and globalization affect aims, processes, and prospects for education in the twenty-first century trough social, economic, and political transformation and change. These changes are complex, uneven, and sometimes contradictory (Harris, 2004).

Of course, individualization is not a new concept. After industrial capitalism (Fletcher, 1974) and at the beginning of the twentieth century, individuals broke the established rules, roles, and rituals. A new form of solidarity emerged to regulate the behavior of citizens (Lauder & Brown, 2006).

As Beck wrote in 1997 that:

Individualization is not an extension of personal freedom. However, people have some constraints associated with rigid class expectations, gender stereotypes, sexual inhibitions, and the choice of who to marry (or whether to marry at all), it creates greater dependency on social institutions such as education, employment, and consumer markets to deliver individual needs and wants (p. 96).

Of course, these social differences have significant effects on educational organizations and their outcomes (Estevez-Abe, Iversen, & Soskice, 2001). The rise of neo-liberalism and economic globalization affects the profit and the market share of education. Therefore profit mentality creates conflicts especially in education because new forms of class and class relations become important.

Education not only informs students about the balance-sheet of goods and bads which technologies and economic growth policies have created but also examines the economic and social conditions. Education changes thought and action, especially in terms of the demand and consumption. (Kenway & Bullen, 2001).

Individualization has changed the nature of children (Holloway & Valentine, 2000) and young people as their roles are changing in the family (Ahier & Moore, 1999). Youth cultures have become more independent and young people have interaction with global cultures of consumption (Kenway & Bullen, 2001). All these

changes affect the educational achievement needs, depending on the background of the structures of social class, gender, race, and ethnicity (Lauder & Brown, 2006).

After the rise of women as a workforce, there has been an increasing demand for individual life. In other words, individuals are taking responsibility for their own lives where they are responsible for their employability. If they cannot find the job they want, they have only themselves to blame. This is important because individualization creates new post-industrial possibilities of education, work, and citizenship. On the other hand, market individualism constrains individual freedom and the future of society. Education is reduced to employability; self-worth to market worth; citizens to consumers; and social solidarity to self-interest. Therefore, there is a tension between "reflexive forms of democratic education and the model of the sovereign consumer" (Lauder & Brown, 2006).

On the other hand, neo-liberals believe that comprehensive schools depress educational achievement. Therefore, to raise standards, competition is needed between students and between schools. Through competition schools standards can rise and underperforming schools should close down. Through this approach, successful schools have more resources to build on their success where they are creating individualization (Lauder & Brown, 2006).

Neo-liberals believe that each child should have the opportunity to succeed in education regardless of social circumstances where parents have the right to "choose" about their child education. Therefore, differentiation is needed in educational markets for parents' choice (Lauder & Brown, 2006).

This process of market economy in education creates intense conflicts and debates. Neo liberals argue that educational achievement can be raised improving equity, because minority ethnic groups can be able to send their children to more

middle-class schools. However, educational markets are inherently unfair because of the material and cultural assets possessed by middle-class parents. Such assets give the opportunity to choose the best schools for their children. This is the main problem to exclude students from weak backgrounds including those who are economically disadvantaged migrant, or from certain ethnic groups. Therefore, competition produces quite different outcomes in these different contexts (Brown, 1997).

League tables of school performance are the first and most well known of these market signals which now influence pedagogy and systems of learning. Beyond that, there are also learning difficulties and behavioral problems that are the result of poverty and racism. Students who are mentally retarded, they have low medical condition. The environment affects the behaviors. Part of the problem is the status level. The social world is created by the construction of categories, such as race, class, sexuality, and disability. Therefore to understand better certain behaviors and learning disabilities, it is better to look at the cultural issues in a society and relocate problems from the social to the individual because in most cases there is no medical evidence which supports better conditions (Rose, 2005, p. 256).

Technologies and drugs are used to solve problems of social control in the classroom. However, it is better to understand market individualism in education which creates the positional competition for credentials. In this intense competition, children seem to be creating problems that require treatment. There also can be hidden agenda to control the children. Therefore there must be clear distinction between treatment and control. As a result, all these problems create the growing anxieties within the middle classes to ensure that their children win in the competition for credentials (Lauder & Brown, 2006).

Today most of the curricula are leading to the individualization of the students because of the content. Brain functions are lateralized. Lateralization is the process through which brain functions are divided between the two hemispheres of the cerebral cortex. Neuroscientists suspect that the genes dictate which functions are lateralized and which are not. Language, logic, analysis and math functions are carried out in the left hemisphere where the details are important. And this side is more dominant in individualistic issues. On the other hand, intuition, creativity, art, music and spatial perception functions are carried out in the right hemisphere where holistic view is important. And this side is more dominant in cooperative issues (Boyd & Bee, 2005). Today, most of the curriculum contents are specialized in math, language teaching in mother tongue or in second language acquisition, especially English. However, most of the curricula do not have enough courses in art and music. As a result, most of the curricula make students consciously or unconsciously individualistic instead of cooperative. The situation is getting worse especially after the test standardizations. The test requirements are increasing all over the world. There are ÖSS, OGS, SBS, ALES exams in Turkey, and SAT I; SAT II in the U.S. However, the TOEFL exam is becoming more global where almost all higher education institutions and even some high schools are asking for the TOEFL exam as a first requirement to accept students. The contents of these tests are based on the left side of the brain which makes students more and more competitive and individualistic.

Growing Inequalities

Because of the effects of globalization, inequalities have been growing both within

and between nations where the global economy is wealthier than it has ever been.

"The gap has widened between rich and poor nations. For instance, the gap between

Switzerland and Mozambique is roughly 400 to 1, whereas the gap between the

richest and poorest 250 years ago was around 5 to 1" (Landes, 1999, p. 78).

The most important concern of educators is how education can contribute to

the elimination of inequalities. The future of education is about the issue of child

poverty especially in developing nations where every fourth child lives in abject

poverty, in families with an income of less than $1 a day. According to the report of

UNICEF in 2005:

> Nearly 11 million children each year, about 30,000 children a day, die before
> reaching their fifth birthday. The global inequalities and their impact on
> children are in the following figures which show that out of 100 children born
> in the year 2000: 30 are likely to be malnourished in their first five years of
> life, 26 will not be immunized against basic childhood diseases, 19 lack
> access to safe drinking water, 40 lack access to adequate sanitation, and 17
> will never go to school. (p. 86)

Child poverty has also increased dramatically in countries including the

United States, Britain, New Zealand, and Canada over the past twenty years.

Children living in poverty are a major problem in educational achievement

(Feinstein, 2003). Education has an important role because individual life chances

are often shaped by it. The conditions have a significant influence on educational

achievement which varies between societies. In developing countries, the condition

of women is crucial in economic and educational well-being (Unterhalter, 2003). On

the other hand, in the western countries, flexible labor markets have played a crucial

role in increasing inequalities in wealth and income and in rising child poverty (Bradbury, Jenkins, & Micklewright, 2001).

There are two interrelated problems regarding education and inequalities: The first is how the economic, social and educational conditions by which individuals affect individuals to make choices about the meaningful lives. The second is the reflexive solidarity (Brown & Lauder, 2001). People can be educated not only to recognize and celebrate their own strengths and achievements, but also to acknowledge the debt they owe to sustain the natural world where the society shapes and determines who will be the "winners" and "losers". Clearly education has a role in the construction of individual achievement and in the ability to reflect upon the one's relationship with others (Brown & Lauder, 2001). The deep analysis show that the inequalities especially in education increases with the intensive policies of globalization.

Inequalities increase also in terms of opportunities which refer to the distribution of life chances and rewards. The division of labor is given the differences in rewards attached to various occupations such as doctors, lawyers, and teachers. Opportunities could be extended through education so that jobs and rewards reflected differences in individual achievement.

In the twentieth century, there was a close relationship between education, jobs, and rewards. The majority of students had limited access to higher education whereas today, higher education has become the norm for the middle classes and aspiring working classes in most of the developed economies (Brown, 2000).

On the other hand, most of the educational institutions are shaped by the dominant policy agenda to meet the challenges. The economic, political, and social forces confront education to assess their consequences in relation to the fundamental

problems. In Western countries, slavery is no longer exists whereas the struggle

against discrimination in relation to gender, ethnicity, and sexual orientation is more

visible (Lauder & Brown, 2006).

The problem is that the autonomy of nation-states is in danger and more

global forms of organization play important role in education The fundamental

problems are namely as Lauder & Brown mentioned (2006):

> The degree to which nation-states have autonomy over education in an era of
> economic and cultural globalization; The degree to which changes within
> nation-states, independent of various global policies and practices, affect their
> capacity to address issues such as child poverty and the competition for
> credentials which have a major impact on inequality of opportunity; The
> response of nation-states to what is seen as the demands of global economic
> competitiveness, which is exemplified in policies associated with the
> education; The effectiveness of global (multilateral) agencies, such as the
> World Bank, the WTO, and the OECD to address issues of economic and
> educational inequality (p. 7).

The barriers in educational opportunities create inequalities in different social groups

regardless of their social class, ethnicity, racial group, or gender. And educational

institutions are so far examining the conflicts between social groups where education

can be an advantage for the winners and a disadvantage for the losers (Lauder &

Brown, 2006).

<u>Wars and Violence</u>

There is increasing recognition of the highly complex relationship between education

and violent conflict that is reviewed in this section. Conflict affects the educational

chances of children in different ways. There are three different levels at which

violent conflict can affect education (Robertson, Dale & Novelli, 2007).

Firstly, it affects children directly through the loss of relatives, physical

violence, and rape. Especially the need to leave home is the most crucial one.

Secondly, the damage caused by war can have a direct affect on the possibility of

attending school: it might be dangerous to get there; or economic situation might no longer allow for children to pay for schooling. Thirdly, educational infrastructure and institutions can become targets to be destroyed - either accidentally or for political reasons. Schools can also be occupied and used as bases for warring factions (as has happened in Colombia) (Davies, 2004, p. 95-99).

After the field studies, Mario Novelli explained that:

There is a range of ways that violent conflict directly affects education: teachers and children stop going to school out of fear of physical danger, and schools can become recruiting grounds for child soldiers (Bensalah, 2001: 18); schools are destroyed - in East Timor over 80% of schools were destroyed in September 1999 (Nicolai and Triplehorn, 2003: 2); violence in schools can increase as a reflection of the violence outside (Nicolai and Triplehorn, 2003: 2); increases in sexual and gender abuse in schools in areas of conflict (ibid.: 5), which leads families to keep their children at home (Women's Commission, 2004: 16); psychological effects of conflict impact on children's ability to learn; both educational access and quality can be destroyed; funding to education from the state and the family can be reduced; education institutions can often become the battleground upon which wars are fought; and increase educational inequalities, as richer students are more likely to be able to continue in education and escape the effects of war (Seitz, 2004, p. 76).

All these suggest that there is a need for an urgent response to the impact of war and conflicts on the education of future generations as well as to prevent inequalities which have been created because of the effects of globalization (Novelli, 2007).

Education in Emergencies

The review of literature about the effects of globalization on education indicates that education in emergencies is needed for post conflict reconstruction as well as for peace, tolerance and reconstruction.

Education for Post Conflict Reconstruction

Emergency programs are the programs for refugees and displaced or conflict affected populations or disaster victims. These programs try to guarantee access to education in conflict situation and to take into consideration the special psycho-social needs of youth and adults. Of course another goal of these programs is to contribute societal reconstruction and reconciliation. Education in emergencies for post conflict reconstruction can be subdivided into the following categories: education for refugees, education for internally displaced persons (IDPs), education under conditions of armed conflicts, insecurity and instability, education for reconstruction after armed conflicts and catastrophes (Novelli, 2007).

Within this field, UNESCO has developed a range of educational interventions. Other organizations are the International Committee of the Red Cross, the Norwegian Refugee Council, the International Save the Children Alliance, the Jesuit Refugee Service, and the Women's Commission for Refugee Women and Children. (Novelli, 2007).Their objectives are: to share knowledge and experience; promote greater donor understanding of education in emergencies; advocate for education to be included in emergency response; make teaching and learning responses available as widely as possible; ensure attention is paid to gender issues in emergency education initiatives; document and disseminate best practices in the field; and to move towards consensual guidelines on education in emergencies (Nicolai & Triplehorn, 2003, p. 14).

Education in emergency and post emergency situations is new and poorly evaluated. There is little analysis of the effectiveness of programs. Smith and Vaux (2003, p. 44) argue for "education to be included in a comprehensive analysis of the

causes of conflict and a factor in its dynamics with development approaches in a 'smart' and 'coherent way. Short-term humanitarian assistance should include an education response".

The Women's Commission for Refugee Women and Children (2004) lists a series of measures used in the field namely as: structured recreational activities for children and young people; development of youth centers; Formal education; Vocational training; Accelerated short-term education programs; Bridging programs; Life skills education; Teacher training; and Distance learning.

The wide variety of activities reflects the need to think beyond children (Pigozzi 1999, p. 15) and beyond formal schooling. As Davies (2004) notes, conflicts are highly complex phenomena and thus need highly sophisticated educational responses. Sinclair (2002) has drawn up a total of 14 principles that might be regarded as exemplary and comprehensive standards for "emergency education" (Novelli, 2007). The four principles are access to education which are: The right of access to education, recreation and related activities must be ensured, even in crisis situations; The rapid access to education, recreation and related activities should be followed by steady improvement in education quality and coverage, including access to all levels of education and recognition of studies; The education programs should be gender-sensitive, accessible to and inclusive of all groups and; The education should serve as a tool for child protection and prevention of harm (Novelli, 2007).

The other three principles are access to resources which are: The education programs should use a community based participatory approach, with emphasis on capacity-building; The education programs should include a major component of training for teachers and youth/adult educators, and provide incentives to avoid teacher turnover and; The crisis and recovery programs should develop and

document locally appropriate targets for resourcing standards, adequate to meet their educational and psychosocial needs (Novelli, 2007).

The other five principles are activities and curricula which are: All crisis-affected children and young people should have access to education, recreation and related activities to meet their psychosocial needs in the short and longer term; The curriculum policy should support the long-term development of individual students and of the society and, for refugee populations, should be supportive of a durable solution, normally repatriation; The education programs should be enriched to include life skills for education for health, safety, and environmental awareness, The education programs should be enriched to include life skills for education for peace/conflict resolution, tolerance, human rights and citizenship; and The vocational training programs should be linked to opportunities for workplace practices of the skills being learned (Novelli, 2007).

The last two principles are co-ordination and capacity-building which are: The governments and development cooperation agencies should promote co-ordination between all agencies and stakeholders: and The external assistance programs should include capacity building to promote transparent, accountable and inclusive system management by local protagonists (Novelli, 2007, p. 169-170).

This field and focus of emergency education reflects the shift from seeing education in emergency situations as a problem of delivery and logistics, to recognition of the complex relationship between education and development. Education is now considered a central component of any pre-conflict, conflict, and post-conflict situation, as both a catalyst to resolve issues but also as a potential contributor to the generation of conflict (Kagawa, 2005). Education for peace, tolerance and reconstruction for education emergencies might also be suggested.

Education for Peace, Tolerance and Reconstruction

One of the direct pedagogical interventions in education can be peace education for pre-conflict, conflict and post-conflict situations. The peace education literature overlaps with the citizenship and human rights education literature. However, "peace education work promotes a pedagogical approach that can develop pro-active conflict resolution and prevention attitudes that can transform societies" (Fountain, 1999, p. 1).

> As fountain defines
>
> peace education refers to the process of promoting the knowledge, skills, attitudes and values needed to bring about behavior changes that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an intra-personal, inter-personal, inter-group, national or international level (Fountain, 1999, p. 1).

On the other hand types of peace education activities include:

> Breaking down a segregated and developing an integrated education system; Promoting mother tongues and foreign languages and the establishment of bilingual schools; Developing new a teaching materials and revising examination contents; Anchoring peace-building and conflict-preventive work in the curriculum; participative structure and opening of schools through peer group education; Recreational and integration offerings for children and young people (incl. work camps, mediation training, encounter work, sporting activities); Conflict and reconciliation work in community work; Training of teaching staff (among other things on the fundamentals of constructive conflict management and dealing with collective traumata); and International exchange measures (among other things between countries with similar conflict situations and within the framework of the North-South dialogue) (Novelli, 2007, p. 171).

In some of the literature reviewed there is some concern expressed over the lack of theoretical sophistication in this area; there is a great deal of practical action but little theoretical and conceptual development (Seitz, 2004). Salomon Nevo (2002, p. 15) suggest that there is widespread disagreement as to what peace education is; there is little or no consensus on the ability of peace education to achieve its objectives and

there is insufficient empirical evidence and analysis to explore what does and does not function. Yet despite the criticisms, in much of the literature there is a commitment to moving the pedagogy and practice of peace education forward (Novelli, 2007).

However there are other perspectives related to peace and conflict resolution education that suggest new curricula for the transformation of societies. In the following section the reasons for the new curricula is discussed giving the Porto Alegre example.

The Need for New Curricula

Apple clearly explains the need for new curricula with the respect to the current policies of teaching and teacher education. This politics focused on numerous proposals to "reform" teacher education in the past decade (Apple, 2001). It was argued that many of these reforms have been quite thoughtful. It has not been reflective enough about the major changes in curriculum, especially teaching and evaluation in schools in many nations. However, these transformations are already having an intensive effect on the styles of teaching. Without a serious examination of these transformations, it is unable to prepare current and future teachers for a world in which the rules have changed (Apple, 2003, p. 45).

Apple also mentioned that there are forces which they have been called "conservative modernization".

> This refers to the ongoing process of building a new, largely Rightist, hegemonic alliance, a process through which what schools are for, how they are funded and controlled, and whom they are to serve are very much moving in specific directions. Conservative modernization is the result of a tense and sometimes contradictory blend of four kinds of reforms in teacher education and in educational policy and practice in general, neo-liberal market-based

reforms, neo-conservative reforms involving strong central cultural authority, authoritarian populist religious conservative proposals to bring schools and universities more in line with "God's word," and new middle- class emphases on technical and managerial solutions to moral and political problems (Apple, 2003, p. 18).

The explanations of Apple are important in term of understanding what is happening in today's education system. Therefore, to turn to the other side, the possibility and the reality of the hegemonic policies and practices are examined. Apple explains that the policies and practices have a very different vision in schools and in society in terms of curricula, teaching, and evaluation. They also present a serious challenge to teacher education. They require the education of a "new" kind of teacher who is deeply committed to a process of social transformation and to working cooperatively with oppressed groups to develop different skills for the conservative modernization. These counter-hegemonic policies and practices go further. They also challenge progressive teacher educators to "put their money where their mouth is so to speak, in ways that extend proposals for socially reflective teacher education even further than before" (Apple, 2004, p. 35). To understand better the need of the new curricula, the reasons must be studied deeply.

<u>Reasons of New Curricula</u>

This is a period of crisis that has affected all of our economic, political, and cultural institutions. But one of the institutions that have been at the center of the crisis and the struggles to overcome it is the school. Neo-liberals are pushing to turn schools, teachers, and children over to the competitive market to find a solution. On the other hand, for the neo-conservatives the only way out is to return to "real knowledge." "Popular knowledge, knowledge that is connected to and organized around the lives

of the most disadvantaged members of our communities, is not legitimate" (Apple, 2004, p. 78).

The great Brazilian educator Paulo Freire (1973) constantly stressed that:

Education must begin in critical dialogue. These last two words were crucial to him. Educators must hold dominant institutions in education and the larger society up to rigorous questioning. At the same time, this questioning must deeply involve those who benefit least from the ways these institutions now function. Both conditions are necessary, since the first without the second is simply insufficient to the task of creating a critically democratic education. Of course, many committed educators already know that the transformation of educational policies and practices or the defense of democratic gains in our schools and communities is inherently political. Indeed, this is constantly made visible by the fact that neo-liberal and neo-conservative movements have made teaching and curricula the targets of concerted attacks for years. One of the claims of these rightist forces is that schools, teachers, and teacher education institutions are out of touch with parents and communities and the "public" in general. While these criticisms are not totally wrong, we need to find ways of connecting our educational efforts to local communities, especially to those members of these communities with less power, that are more truly democratic than the ideas of "thin" democracy envisioned by the Right. If we do not do this, neo-liberal definitions of democracy—ones based on possessive individualism and where citizenship is reduced to simply consumption practices— will prevail (Apple, 2001, 2000, 1999; Gandin, 1999, p. 89-90).

Educators in a number of nations have had to cope with these transformations of ideology, policy, and practice. For us, it is important to learn two things from the experiences of other educators who are struggling against the forces of inequality. First, we can learn the actual effects of neo-liberal and neo-conservative policies and practices in education. Second, and even more important, we can learn how to interrupt neo-liberal and neo-conservative policies and practices and how to build more fully democratic educational alternatives (Apple, 2001, Apple, 2003).

Porto Alegre Example

One of the best examples of working against the forces of inequality can currently be found in Porto Alegre, Brazil. The policies being put in place such as "participatory budgeting" and the "Citizen School," are helping to build support for more progressive and democratic policies there in the face of the growing power of neo-liberal movements at a national level (Apple, 2004).

The approach has been able to increase its majority even among people who had previously voted in favor of parties with much more conservative educational and social programs because it has been committed to enabling even the poorest of its citizens to participate in deliberations over the policies themselves and over where and how money should be spent. By paying attention to more substantive forms of collective participation and, just as importantly, by devoting resources to encourage such participation, Porto Alegre has demonstrated that it is possible to have a "thicker" democracy, even in times of both economic crisis and ideological attack from neo-liberal parties and from the conservative press. Programs such as the Citizen School and the sharing of real power with those who live in *favelas* (shantytowns), as well as with the working and middle classes, professionals, and others, provide ample evidence that thick democracy offers realistic alternatives to the eviscerated version of thin democracy found under neo-liberalism (Porto Alegre City Secretariat of Education, 1999). In many ways, the policies and practices now being built there extend in powerful and systemic ways a number of similar reforms that are being built in other countries (Apple & Beane, 1995). Yet, just as important is the pedagogic function of these programs in Porto Alegre. They develop the collective capacities among people to enable them to continue to engage in the

democratic administration and control of their lives. This is time consuming; but time spent in such things now has proven to pay off dramatically later on (Apple, 2004).

The formation of a Citizen School is explicitly designed to radically change both the municipal schools and the relationship between communities, the state, and education. This set of polices and the accompanying processes of implementation are constitutive parts of a clear and explicit project aimed at constructing not only a better school for the excluded, but also a larger project of radical democracy. While the reforms being built in Porto Alegre are still in formation, what is being built there may be crucial not "only" for Brazil, but for all of us in so many nations who are struggling in classrooms and schools to create an education that serves all of our children and communities. The implications for teacher education are also profound. Here the teachers are playing an important role and they are working as a change agent. the participation of teachers in the Citizen School (Apple, 2004).

The purpose of the government is to "recuperate the utopian energies," to "create a movement which contains, as a real social process, the origins of a new way of life, constructing a new moral life (Gramsci, 1971) and a new articulation between state and society that could lead social activity and citizenship consciousness to a new order" (Silva, 1999b, p. 9).

The main normative goal for education was defined as a radical democratization in the municipal schools along three dimensions: democratization of management, democratization of access to the school, and democratization of access to knowledge (Apple, 2004).

To transform "Official" Knowledge, curriculum transformation is a crucial part of Porto Alegre's project to build "thick democracy." It is important to say that this dimension is not limited to access to traditional knowledge. What is being

constructed is a new epistemological understanding about what counts as knowledge

as well. It is not based on a mere incorporation of new knowledge within the margins

of an intact "core of humankind's wisdom", but a radical transformation. It is a

conception of education that challenges what Peter McLaren (1995) calls

"conservative multiculturalism" and "left liberal multiculturalism." Conservative

multiculturalism "uses the term 'diversity' to cover up the ideology of assimilation

that undergirds its position" (p. 49). Such a view basically adds some "flavor" of

oppressed cultures to the intact core of knowledge, a core that is naturalized.

Although it criticizes this conservative view, left-liberal multiculturalism has a

"tendency to ignore difference as a social and historical construction that is

constitutive of the power to represent meanings" (McLaren, 1995, p. 52). In

opposition to both of these positions, the Citizen School project goes beyond the

mere episodic mentioning of race, class, gender, and sexual oppression. It includes

these themes as an essential part of the process of construction of knowledge (Apple,

2004).

In the Citizen School, the notion of "core" and "periphery" in knowledge is

made problematic. The starting point for the construction of curricular knowledge is

the culture(s) of the communities themselves, not only in terms of content but in

perspective as well. The whole educational process is aimed at inverting previous

priorities and instead serving the historically oppressed and excluded groups (Apple,

2004).

Education is not about what Paulo Freire called "banking," about filling

students with the traditional content of the school, especially since it is clear that

what traditionally counted as "official knowledge" (Apple, 2000) largely functioned

to reinforce the idea of inferiority of the culture of these oppressed communities. The

starting point for this new process of knowledge construction is the idea of "thematic

complexes." Through action research (that the teachers do in the communities where

they work, involving students, parents, and the whole community), the main themes

from the specific community are listed. Then the most significant ones are

constructed in the thematic complex that will guide the action of the classroom, in an

interdisciplinary form, during a period of time (Apple, 2004, p. 86).

> The traditional rigid disciplinary structure is broken and general
> interdisciplinary areas are created. These areas of study are given the names
> of social expression, biological, chemical and physical sciences, socio-
> historic, and logic-mathematical. To give a concrete example of how this
> works, one of the schools organized its thematic complex in the socio historic
> area in order to examine questions directly linked to the interests and
> problems of the community. At the center of the complex was the issue of the
> community's standard of living. Three sub-themes were listed: rural exodus,
> social organization, and property. In the rural exodus sub-themes, the issues
> reflected the origin of the community—living now in a favela, but originally
> from the rural areas. This is a common story in the favelas where people who
> had nothing in the rural areas came to the cities only to find more exclusion.
> In these subthemes, the issues discussed were migration movements,
> overpopulation of the cities, an "unqualified" working force, and
> marginalization. In the sub-theme social organization, the issues are
> distributed in terms of temporal, political, spatial and socio-cultural relations.
> The issues, again, represent important questions in the organization of the
> community: the excessive and uncritical pragmatism of some in the
> associations, the connections with the neighborhood associations and tend
> cultural issues such as religiosity, body expression, African origins, dance
> groups, and samba schools. In the property—the issues were literally linked
> to the situation of the families in the favela, living in illegal lots with no title,
> having to cope with the lack of infrastructure, and at the same time fighting
> for their rights as citizens (Apple, 2004: p.97).

These examples show the real transformation that is occurring in the curriculum of

the schools as well in Porto Alegre. The students are not studying history or social

and cultural studies through books that never address the real problems and interests

they have. Through the thematic complexes, the students learn history by beginning

with the historical experience of their families. They study important social and

cultural content by focusing on and valorizing their own cultural manifestations. A

real shift is occurring because the focus is not on the "core/official" knowledge

organized around dominant class and race visions of the world, but on the real problems and interests of the students and the community. It is important to note that these students will ultimately still learn the history of Brazil and the world, "high" culture, etc., but this will be seen through different lenses. Their culture will not be forgotten in order for them to learn high-status culture. Rather, by understanding their situation and their culture and valuing it, these students will be able to simultaneously learn and will have the chance to transform their situation of exclusion. By studying the problems and not stopping there, but studying the strengths of self-organization, the Citizen School helps to construct alternatives for the communities living in terrible conditions. We also can see in this example that the historic silence about race in Brazil is being challenged. By bringing the African origins of the music (Samba), and the religion (Candomble) and openly discussing racist practices in Brazil, in the process of constructing critical knowledge teachers and students are learning that the silences about oppression only help the reproduction of exclusion and racism. Thus, the Citizen School has embarked on a dual path. It has recognized the necessity of creating empowered channels where people can speak openly, but it also knows that at the same time one must unveil the meanings behind these voices, question their hidden presuppositions, and construct new knowledge. Beginning from the insights of the community, it is necessary not to stop there, but rather to construct knowledge that fights discrimination, racism, and exclusion. This experience overcomes the limited forms of multiculturalism we discussed above. Not only does it incorporate elements of "ethnic information," but it also aims at constructing a new form of knowledge by shifting the center of discussion (Apple, 2004, p. 91).

This shift of what is considered the core or the center of knowledge should affect not only the pedagogical conception that guides the daily life in the classrooms but it should also transform how the school itself functions as a whole. One of the major achievements of the Citizen School is the fact that this conception of knowledge is now spreading throughout the entire school system. The project not only serves the "excluded" by generating a different formal education to students, but also by creating an innovative structure that makes it possible for the community of those who have historically been excluded to regain their dignity (both material and symbolic) (Apple, 2004). The following literature review is about the development of the new curricula from the critical pedagogy perspective.

Curriculum Development from the Critical Pedagogy Perspective

In this section, the development of the new curriculum is taken in consideration in terms of critical pedagogy where it can be an answer for the transformation of the societies. Although there is no agreed definition of the term "curriculum," a broad definition often adopted in the literature refers to the organization of sequences of learning experiences in view of producing desired learning outcomes. The official planned intended school curriculum is articulated in a series of documents that include legislative decrees, policy documents, curriculum frameworks or guidelines, standards frameworks, syllabi, textbooks, and other instructional materials. Many rightly argue that while officially prescribed curricula clearly define the content, methods, and structures of intended learning experiences, they fail to account for the actual conditions of implementation (or "real" curricula) that ultimately shape learning experiences and define learning outcomes. In addition, examination of

official curriculum overlooks the importance of the unplanned learning of the hidden curriculum in which meanings are conveyed indirectly by the way language is used, by the behavior and attitudes of teachers, the interactions that occur in the classroom, and the assessment methods practiced. From this perspective, curriculum may be broadly conceived to encompass educational philosophy, values, aims and objectives, organizational structures, teaching and learning materials and methods, student experiences, assessment, and learning outcomes. It is a process that includes both intended or officially prescribed curriculum, as well as actually implemented or real curriculum (Rosenmund, 2000).

Curricular renewal as a reflection of changing approaches to social cohesion. Curricular renewal is the crux of the process of reform of school education. A social cohesion approach to processes of curriculum development would see these processes as

> related to the prerequisites of societal integration to be realized on both the levels of material conditions and symbolic representations. Processes of curricular change are often introduced on the basis of a recognized weakness in school education. This weakness is defined in terms of the weak relevance of existing curricula in reflecting the ways in which society has changed as a result of conflict, and/or in promoting the types of social changes perceived as being necessary to ensure transition out of civil strife, reconciliation, and the consolidation of peace. The types of knowledge, skills, values, norms, attitudes, and behaviors that encourage respect for human dignity and diversity are mainly located within often sensitive areas of learning that touch upon the often sensitive issues of collective memory or collective amnesia, identity, sense of citizenship, and of shared destiny (Rosenmund, 2000, p. 45).

In this study, the following critical pedagogy approaches are analyzed during the curricula development for the transformation of societies.

After the literature and research review about peace and conflict resolution education, Freire's and Horton's critical pedagogic approach will be followed. Multiculturalism is another understanding even in the process of the development

and the implication of the curricula. As a result, three different co-active, critical and multicultural curriculums are developed. The first one is about both peace and conflict resolution. The second one is only peace education. And the third one is only about conflict resolution.

As the effects of globalization are increasing, violence and conflicts are increasing as well. People are becoming more individual and more egocentric. Ethnocentrism is increasing as well. The richness of the cultures and ethnicity are oppressed whereas the conflicts among groups are increasing within the societies.

There are several important theories to consider that bring into question and centralize the marginalized cultures and the voices locked out of educational dialogue due to institutional racism (Boulding, 1997; Collins, 1990; Freire, 1998; Hicks, 1993). Several important theoretical lenses come to the fore of developing and implementing the notion of peace and conflict resolution education, as it is grassroots, holistic and multidisciplinary not only in its theory, but also in its application (Freire; Hicks).

> The theories discussed are core to peace education initiatives and serve as the foundation of them. Not only is each of these theories integral to peace and conflict resolution education, but each of the theorists ground their knowledge in real world experience, as each has served their communities in different ways in working as peace education practitioners in their respective fields throughout the world. As such, each theorist discussed has been fundamental to the development of these learning processes through nurturing the applied practices in their own educational environments and has spawned the proliferation of multicultural peace and conflict resolution education approaches to move beyond the limit of their own realm of engagement (Boulding, 1997, p. 321).

Therefore some important concepts are taken in the development and the implementation of the curricula like critical pedagogy which is an important theoretical lens to be considered in the construct on multicultural peace education is that of critical pedagogy (Facundo, 1984; Freire, 1985, 1974). Critical pedagogy is

an educative style developed by Brazilian educator Paulo Freire (Freire, 1985, 1974).

This is a style of teaching that creates a pedagogical atmosphere and relationship

where the unequal power hierarchy between the teachers and their students are made

more egalitarian (Freire, 1998). The teachers assist students to create a critical

literacy to name their experiences of social injustice in the broader civil society

(Freire, 1985). The curriculum in this paradigm is the very conditions of the lives of

the students -- what concerns them forms the core of the curriculum (Freire, 1985,

1974; Facundo; Chacoff, 1989). Through integrated dialogue and debates the

students and the teacher chart out the relations of power from the subject they study

to the "real-world" inequities present in their communities (Freire, 1985, 1974;

Facundo). Thus, the whole pursuit of education becomes a co-participatory project to

question, challenge, and dismantle forms of oppressive domination, and

simultaneously to bring in previously marginalized culturally diverse educational

issues to the center of classroom discussion (Freire, 1985, 1974; Facundo; Chacoff).

Similarly, feminist standpoint theory as articulated by sociologist educator

Patricia Hill Collins takes as its central thesis that knowledge and ideas are connected

to the relations of power present in the broader society (Collins, 1990; Harding,

1988). With this lens, educators and their students analyze how they are subjective

with regard to race, class, and gender. By engaging in this process, both educator and

students expose and locate which cultural intersections of gender, class, and race are

privileged over others (Harding). More importantly, from this framework, educators

and students can bring in forms of knowledge and ideas that are otherwise

marginalized by the narrow, and often, sole focus on the knowledge and ideas

cherished by the privileged dominant cultural group (Collins; Harding).

By garnering the educational process to reflect the plurality of previously marginalized voices and knowing, educators can create classrooms that become the search engines of fortifying and completing an incomplete body of knowledge (Harding, 1988). Through the application of feminist standpoint theory, education becomes a responsive, ethical, and dynamic practice to chart and navigate changes in the collective social, political and temporal conditions (Collins, 1990).

The fields of peace education and peace studies have been Eurocentric in their approach -both in terms of the literature and processes (Berlowitz, 2002). This has been the case both historically and in contemporary times.

Berlowitz (2002) explains that women have roles now in the fields of conflict resolution and peace research. In general, the studies and literature of these fields do not include voice or representation from people of color. In our culturally diverse, global world of today, this is a serious failing that misshapes the basic concepts and processes of practical and feasible conflict resolution and peace studies. A truly comprehensive, holistic, and sustainable approach in these fields is not possible without having this shortcoming recognized and rectified.

Freire and Horton Social Change Fundamentals for Multiple Peace Education

The works of Brazilian educator Paolo Freire and American educator Myles Horton stand as simultaneous origination and proof of critical literacy in education to evince social change. Their works provide progressive, peace educators and learner's pedagogical tools and approaches to question and critique the social reproduction of inequities and injustices inherent in the content and process of education (Freire, 1985; Horton, 1990; Horton & Freire, 1990).

In the 1950s, Freire saw the oppression of adult peasants in Brazil and was deeply moved to do something about their economic exploitation. Freire recognized that the key to their liberation and advancement would be through the constructive and critical power of language and literacy (Freire, 1985). Therefore, he responded by developing an approach to adult literacy education that could serve as a conduit for socioeconomic praxis (Freire, 1998, 1985). By immersing himself in their daily communal life, Freire was able to create a list of generative words selected for their accessibility in his students' lives and for their phonetic characteristics (Freire, 1998). He and his students would engage in critical dialogue that allowed for the development of a critical approach and understanding of the mediated existential relationships between these words and the socioeconomic and political realities of his students' lives (Freire, 1998, 1985).

Both dialogue and problem-posing are two primary features of culturally diverse peace education and the Freirian Approach. Dialogue is a participatory, egalitarian process in this approach (Freire, 1985, 1974). Themes of culture as presented in the form of open ended questions are incorporated in various visual and audio materials (including pictures, video dramas, songs, stories) that serve as a basis to generate and elicit discussion (Facundo, 1984; Freire, 1985). The educator facilitates the discussion in asking the learners open-ended questions about the materials being viewed and elicits the learners to further dialogue about what they are viewing (Freire, 1974). The idea is that these learners ultimately will be led through the facilitated questioning process to understand real-life problems, dialogue about the causes of such issues, analytically and critically think about them, and elicit actions to be taken to address the problems (Facundo, 1984; Freire, 1985, 1974; Wallerstein, 1983).

Multicultural peace education is problem-posing. The educational process must be considered a problem-posing inquiry in that "[it] involves a constant unveiling of reality, the emergence of consciousness, and critical intervention in reality." From this standpoint, knowledge is construed correctly as the product/construction of complex power dynamics that are present in history, not floating elsewhere as absolute or objective. (Freire, 1974, pp. 68-69)

Multicultural peace education is dialogue and participation. True critical dialogue can only take place between equals; therefore, the teacher must not objectify his or her students, but must recognize them as subjects in their own rights with rich experience to bring to bear in the discussion (Freire, 1998, 1985).

They become jointly responsible for a process in which all grow arguments based on "authority" are no longer valid. "Authority must be on the side of freedom, not against it. No one teachers another, nor is anyone self taught. Rather, educators and students become co investigators of their reality through their dialogue as equal lives" (Freire, 1974, p.67).

Multicultural peace education is consciousness-raising. Through the inquiry that takes place through problem-posing education, students and educators come to realize that reality is a process that can be transformed constantly, and is subject to investigation and change. (Freire, 1974)

Multicultural peace education is empowering. By understanding that reality is always a historical construction that can be changed, students and teachers can use education as an encountering experience that foments the "drive for transformation and inquiry" (Freire, 1974, p. 67). Ultimately, students and teachers feel empowered to actively change the inequities and injustices in their society. (Freire, 1998, 1985)

All of these tenets are integral and directly applicable to the field of peace

education because to achieve peace, students and teachers participating in these

programs must engage in dialogue about problems as co-investigators in a serious

inquiry (Facundo, 1984, 1974). If they are not able to engage in inquiry and in their

own decision making processes in peace education programs, then they are changed

back into objects, which would be a self-violence (Facundo; Freire; Lederach, 2003).

Instead, students and their teachers must be able to reject the dehumanization that is

the fundamental precursor of violence and war, and conceive and participate in an

education that validates and affirms the humanity of everyone (Freire, 1985, 1974;

Lederach, 2003).

> Similarly, Horton was moved by

> the plight of disenfranchised, poor, working-class people of the Appalachian
> Mountains in the southern United States. He founded a radical school in 1932
> called Highlander Folk School (which later became known as the Highlander
> Research and Education Center) on the belief that these disenfranchised
> adults could take charge of their lives and circumstances through education.
> In Highlander, the people began developing a critical language to critique the
> power imbalances around them and to garner social justice for them. In the
> 1930s and 40s, Horton, through Highlander, was involved in training farmers
> and laborers in economic justice issues (Horton, 1990). Then, in the 1950s
> and 60s, Horton shifted the focus of Highlander to address the issues of social
> and racial justice through creating literacy programs for poor southern Blacks
> to assert their voting rights and provide training for the leaders of the Civil
> Rights movement" (Highlander, 2003: p.76; Horton, 1990: p.87).

Horton discussed the inspiration for his efforts as an educator in his autobiography,

The Long Haul (Horton, 1990):

> It's the principle of trying to serve people and build a loving world. If you
> believe that people are of worth, you can't treat anybody inhumanely, and that
> means you not only have to love and respect people, but you have to think in
> terms of building a society that people can profit from most, and that kind of
> society has to work on the principle of equality (p. 6-7).

The conflicts over cultural diversity have been endemic from the birth of the nations,

with the larger cultural wars waged in the broader civil society crossing into, being

reproduced, and, indeed, reproducing themselves in the institutional spheres of the education system (Aronowitz & Giroux, 1991; Sleeter & McLaren, 1995).

Demonstrative of such cultural wars have been the extreme debates among educators over curriculum content standards, pedagogical styles, and the very nature of schooling itself (Pinar, 1995; Sleeter & McLaren). More specifically, the very nature of pluralism has been the retention of its opposing twin--namely the issue of institutional racism (Aronowitz & Giroux; Freire, 1974; Illich, 1970; Pinar et al., 1995; Sleeter & McLaren, 1995).

Multicultural peace education is most relevant to a variety of educational settings ranging from school-based to community, from urban to rural, and within different non-formal popular education projects and formal curricula (Aber, 1993). It is focused on developing the capacity of the learner (Lederach, 2002).

The different contexts within which the educator works--including the cultural, political, economic, and social contexts--impact, to a great extent, the methods and content that they choose. The various primary skills, knowledge, and attitudes presented in the earlier section of this work play central and directly relevant roles across different environments of education (Aber, 1993; Lederach, 2002).

Some educators infuse peace education processes into the traditionally taught academic subjects such as history, civics, science, the arts, language, literature, and math (Aber, 1993; Lederach, 2002). Additionally, learning across subjects may be augmented and enhanced by including different elements of peace education. An example of this is offered in the recent initiative to teach conflict analysis and resolution in the United States (Lederach). In general, educating for peace is as diverse as the educators who practice culturally diverse peace education (Aber, 1993

Lederach, 2202). Therefore, it is better to discuss the principles of multicultural curriculum.

Multicultural Curriculum

Each learning environment is reflective of a diversity of learning styles. Subjects must be told from perspectives that are diverse. This relates to completeness and accuracy. In each classroom, the curricula are studied for completeness and accuracy. An inclusive curriculum is one in which the voices of the students in the classroom are included (Bennett, 1995; Hicks, 1993). Also, it is important that classic literature and notions such as culturally limited literature standards must be reconceptualized to move away from the idea that the only great literature came from England and the United States (Hicks, 1993). Again, this is done with the idea of reflecting completeness and accuracy.

The basic content and methods of peace education are consist of principles and understandings which can be clarified by being broken down into the following direct and indirect, and negative and positive categories that these theorists constructed (Aspeslagh & Burns, 1996). In terms of the various forms of violence that exist, direct violence is divided into two subcategories: Personal and institutional violence. Personal violence includes acts of assault, brutality, rape, murder, terrorism, and ethnic cleansing. Institutional violence includes state-sponsored terror, war, and industrial destruction of animal and plant life. The category of indirect violence includes the subcategories of structural and cultural violence. Structural/cultural violence includes racism, sexism, cultural forms of discrimination,

hunger, lack of educational services, lack of health services, and poverty (Aspeslagh & Burns; 1996).

The concept of peace as related to these direct and indirect categories of violence is best understood in basic terms of negative and positive descriptions (Galtung, 1990). Peace under the negative category refers to the absence of personal and institutional violence. Peace in the positive category refers to the presence of social justice, well-being, human rights, cultural and racial equality, and fulfilled needs (Burton, 1990; Galtung, 1990). Peace is understood not only as the absence of various traditional forms of direct violence, but as a positive, constructive, value-creating presence. Thus, peace education consists of educating holistically for and about all forms and aspects of peace. (Aspeslagh & Burns, 1996).

Direct violence is ended by changing conflict behaviors, structural violence is ended by removing structural injustices that exist, and cultural violence is ended by transforming attitudes of prejudice and discrimination that exist (Galtung, 1990).

Paulo Freire recognized the importance of developing a culture of peace and equality in the practice of teaching and learning. In his work titled Pedagogy of Freedom (1998), Freire notes that:

> When we live our lives with the authenticity demanded by the practice of teaching that is also learning and learning that is also teaching, we are participating in a total experience that is simultaneously directive, political, ideological, gnostic, pedagogical, aesthetic, and ethical. In this experience the beautiful, the decent, and the serious form a circle with hands joined (p. 31-32).

The efforts of many dedicated educators, activists, researchers, practitioners, academics, grassroots leaders, and members of civil societies throughout the world are at the root of all of the work in the field of multicultural peace education (Boulding, 2001; Freire, 1998). By means of linking theories to extensive research and practice in the field, various individuals and networks of global citizens have

advanced culturally diverse peace education approaches and initiated instituting

systematic education for peace (Hicks, 1993; Bennett, 1999). Though individuals can

work together to build support for peace education efforts, it is the overall global

civil society participation that is at the root of creating a truly sustainable culture of

peace (UNESCO, 1995).

Student-centered pedagogy is one primary area of focus for multicultural

peace education. In such a pedagogy, student experiences are not only included, but

are brought to the forefront of the classroom in order to generate learning that is

more engaging, interactive, and active (Freire, 1974, 1998). Multicultural peace

education is elicitive and participatory. Creative and critical thinking, interactive

communication, learning skills and social awareness and understanding (in addition

to facts and figures) are emphasized in multicultural peace education (Freire, 1998).

The more traditional pedagogical methods and traditional teaching models are

deconstructed to determine how they are supporting and contributing to institutional

systems that are oppressive (Freire, 1998, 1974). Those oppressive practices that are

known, such as either formal or informal tracking, must be critically examined and

exposed (Hicks, 1993). Rather than focus on school rankings and standardized test

scores, each aspect of learning and teaching in schools must be redirected, refocused,

and rededicated to the students themselves. In turn, there must be pedagogy that is

sufficiently flexible to allow for the diversity of learning styles that are present in

every learning environment (Bennett, 1995; Freire, 1998; Hicks). It is important that

all pedagogy provide all students with equal possibilities to fully reach their potential

as learners (Bennett, 1995; Boulding, 2001; Freire, 1998).

There must be accountability on the part of educators and administrators

regarding practices that are deemed to be discriminatory in any way--based on

culture, race, gender, class, or sexual orientation (Bennett, 1995; Freire, 1998; Hicks, 1993). In general, there must be a close examination of school cultures in order to assess how they might be generating, supporting, and perpetuating oppressive societal conditions (Bennett; Freire). There should be better preparation for educators to create and nurture a positive classroom learning climate for all students (Freire, 1974, 1998; Hicks). There must be an assessment and examination of administrative hierarchies in schools in order to determine whether or not they produce positive educational environments for all teachers (Bennett; Hicks).

The ideas of multicultural peace education theorists and practitioners Galtung (1990), Aspeslagh and Burns (1996) clarified important distinctions among certain aspects related to forms of conflict and violence addressed in multicultural peace education. First, they maintain that there are both *overt* and *covert* forms of conflict. Overt forms of conflict are visible, out in the open, able to be clearly seen, while covert forms of conflict are hidden, contained within systems, and within structures of those systems-including educational institutions.

In terms of forms of violence, there is direct violence, structural violence and cultural violence (which is defined as whatever blinds us to social and educational inequities or seeks to justify them) (Aspeslagh & Burns, 1996; Galtung, 1990). Central to their ideas is the search for positive peace in the form of community, human empathy, and solidarity, and the priority of addressing cultural and structural violence in peace research and education by revealing and transforming structures of oppression and imperialism, and the importance of searching for alternative values and educational practices that represent social and educational equality and justice for all (Aspeslagh & Burns; Burton, 1990; Galtung; Hicks, 1993).

According to these theorists, peace where social justice and equity exists for all is both viable and sustainable, and it is accomplished by the overcoming of both cultural and structural violence (Burton, 1990; Galtung, 1990; Hicks, 1993). These theorists consider the range of peace education research as reaching out beyond preventing war to extend to encompass the study of establishing conditions for peaceful relations between the dominant and the exploited, western and non-Western cultures, rulers and the ruled, men and women, and nature and humanity (Aspeslagh & Burns, 1996; Galtung).

Cooperative active learning is a multi-agent learning paradigm to investigate collaborative learning schemes. The cooperative acting approach models that collaborative learners are focusing on the same task that support each other in their learning processes. The learners are assumed to be incremental and they provide each other with feedback and or support during learning (Bodine and Crawford, 1998).

Cooperative education has also shown positive psychological outcomes such as increased social adjustment, commitment to their goals and values, more autonomy and improved interpersonal relationships. Students who have participated in cooperative active education learn to adapt and to change, build skills and develop self confidence (Linn, 1999). A cooperative learning environment is a requisite element to improving school climate and providing an enhanced learning environment. Necessary environmental conditions include increasing levels of respect, trust, cohesiveness, and morale, and providing opportunities for input, continuous academic and social growth, and school renewal and caring. Conflict resolution, when used not only as a curriculum is to be taught as a lifestyle to be lived, and contributes all of these qualities (Bodine and Crawford, 1998).

When conflict resolution practices are applied, then respect, caring, tolerance, and community building become "the way we do things around here." Creating a cooperative learning environment where controversies enhance learning and where self-discipline and self-responsibility prevail is a primary objective of conflict resolution education (Bodine and Crawford, 1998, p. 89).

Cooperative, collaborative problem solving is the essence of conflict resolution education. The processes of conflict resolution (negotiation, mediation, and consensus decision making) are work-able dispute resolution models that provide potential nonviolent and non adversarial alternatives to the jurisprudence process of our legal system or to our schools' problem-solving and discipline processes (Bodine and Crawford, 1998).

Active learning is simply that having students engage in some activity that forces them to think about and comment on the information presented. Students are not simply listening, but are developing skills in handling concepts in disciplines. They analyze, synthesize, and evaluate information in discussion with other students, through asking questions, or through writing. In short, students will be engaged in activities that force them to reflect upon ideas and upon how they are using those ideas (Bodine and Crawford, 1998).

Examples of Peace and Conflict Resolution Conflict Curricula in Use

The International Center for Cooperation and Conflict Resolution (ICCR) at Columbia Teachers College in New York initiated a conflict resolution research project at one of the New York City alternative high schools and universities. Results indicated positive effects on the students trained in conflict resolution. These

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students improved in managing their conflicts, and they experienced increased social support and less victimization from others. This improvement in their relations with others led to increased self-esteem as well as to a decrease in feelings of anxiety and depression and more frequent positive feelings of well-being. The higher self-esteem, in turn, produced a greater sense of personal control over their fates. The increases in their sense of personal control and in their positive feelings of well-being led to higher academic performance. There is also indirect evidence that the work performance of students were improved by their exposure to the training (Bodine & Crawford, 1998).

The Harvard Graduate School of Education is undertaking a systematic evaluation of the impact of the Program for Young Negotiators (PYN). Preliminary findings from the evaluation team suggest that the majority of students participating in PYN are learning the basic messages about peace education. Most interviewees were able to discuss in depth the importance of talking it out to avoid fights and to accomplish one's goals related to intrapersonal intelligence. And most interviewees reported experiencing the program as "fun" because of its use of games and role plays. This latter point is important in that the fun experience keeps the students engaged in the training process and facilitates their recall of the basic messages. The interviews also revealed that most students could cite concrete examples of using their negotiation skills with peers and, perhaps more unexpectedly, with friends and parents. Several students reported that their parents were caught off guard by their practice of negotiation at home. The shift from arguing, complaining, and resisting to negotiating was generally met positively by parents and friends, according to many PYN graduates. Teachers who taught the curriculum evaluated the framing as useful to their work both in PYN and in their other classes. They reported that the

curriculum content and structure, particularly the role plays and negotiation games, promoted important discussion of topics such as decision making, planning for the future and conflict resolution. Teachers also reported seeing changes in the communication and conflict resolution styles of many of the students participating in the program (Bodine & Crawford, 1998).

The benefits cited by the principals interviewed included improvement in the students' ability to talk through disagreements and the opportunity for teachers to think through their own conflict management style (Bodine & Crawford, 1998).

General Principle of Peace and Conflict Resolution Education

During the curriculum development and implementation there are principles to improve the curriculums. The foundation for teaching students and adults is the problem solving strategies of peace education and conflict resolution. The peace education conflict resolution principles are four. And in that work, they are applied in programs to teach peace education conflict resolution strategies to young people (Fisher, Ury, & Pattan, 1991).

The first principle, separate people from the problem, concerns people's strong emotions, differing perceptions, and difficulty in communicating. When dealing with a problem, it is common for people to misunderstand each other, to get upset, and to take things personally. Every problem has both substantive issues and relationship issues. Unfortunately, the relationship of the parties tends to become involved in the substance of the problem. Fisher, Ury, and Patton (1991, p.98-99) assert that "before working on the substantive problem, the 'people problem' should be disentangled from it and dealt with separately. Figuratively if not literally, the participants should

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come to see themselves as working side by side, attacking the problem, not each other."

People problems fall into three categories: perception, emotion, and communication. These problems must be dealt with directly; they cannot be resolved indirectly with substantive concessions. As Fisher, Ury, and Patton (1991, p. 86) maintain: "Where perceptions are inaccurate, you can look for ways to educate. If emotions run high, you can find ways for each person involved to let off steam. Where misunderstanding exists, you can work to improve communication."

When dealing with problems of perception, it is important to remember that conflict does not lie in objective reality but in how people perceive reality. Every conflict involves differing points of view; Thus, every conflict involves differing notions of what is true, what is false, or the degree to which facts are important. Therefore, the "truth" and its importance are relative (Fisher, Ury, and Pattan, 1991).

When dealing with problems of emotion, it is important to remember that the parties may be more ready to fight it out than to work together cooperatively to solve the problem. As Fisher, Ury, and Patton (1991) state,

> People often come to a negotiation realizing that the stakes are high and feeling threatened. Emotions on one side will generate emotions on the other. Fear may breed anger; and anger, fear. Emotions may quickly bring a negotiation to an impasse or an end." In conflict resolution, sharing feelings and emotions is as important as sharing perceptions. This also gives chance to develop emotional intelligence (p. 87).

Given the diversity of background and values among individuals, poor communication is not surprising. Simply put, conflict resolution strategies are processes of communication between disputing parties for the purpose of reaching a joint decision. As Fisher and colleagues claim:

> Communication is never an easy thing even between people who have an enormous background of shared values and experience.... It is not surprising, then, to find poor communication between people who do not know each

other well and who may feel hostile and suspicious of one another. Whatever you say, you should expect that the other side will almost always hear something different." There are four basic problems in communication
1. People may not be talking to each other.
2. Even if they are talking to each other, they may not be hearing each other.
3. What one intends to communicate is almost never exactly what one communicates.
4. People misunderstand or misinterpret that which is communicated. (Fisher, Ury, and Pattan, 1991, p. 98-99):

Techniques for dealing with the problems of perception, emotion, and communication are foundation abilities for conflict resolution. These skills work because the behavior of separating the relationship problem from the substantive problem changes people from adversaries in a confrontation to partners in a side-by-side search for a fair agreement, advantageous to each (Fisher, Ury, and Pattan, 1991).

The second principle, focus on interests not positions, holds that the focus of conflict resolution should not be on the positions held by the people in dispute but on what the people really want, in other words, their interests. The objective of conflict resolution is to satisfy the underlying interests of the parties. Understanding the difference between positions and interests is crucial because interests, not positions, define the problem. Positions are something that people decide they want; interests are what cause people to decide. Fisher, Ury, and Patton note that "compromising between positions is not likely to produce an agreement which will effectively take care of the human needs that led people to adopt those positions" (p.75).

Reconciling interests rather than compromising between positions works because for every interest there are usually several possible satisfactory solutions. Furthermore, reconciling interests works because behind opposing positions A larger number of shared and compatible interests than conflicting ones make focus on interests instead of positions makes it possible to develop solutions. Positions are

usually concrete and clearly expressed, often as demands or suggested solutions. But the interests underlying the positions are less tangible and often unexpressed. Asking questions to identify the interests of the parties in a conflict is a foundation ability of conflict resolution (Fisher, Ury, and Pattan, 1991). They mentions that:

> In almost every conflict there are multiple interests to consider. Only by talking about and acknowledging interests explicitly can people uncover mutual interests and resolve conflicting interests. In searching for the interests behind people's positions, it is prudent to look particularly for the basic human needs that motivate all people. If these basic needs can be identified as shared or compatible interests, options can be developed that address these basic psychological needs. Shared interests and compatible interests both serve as the building blocks for a wise agreement. Unless interests are identified, people in conflict will likely not make a wise agreement. A temporary agreement may be reached, but such agreements typically do not least because the real interests have not been addressed. For lasting agreements, interests, not positions, must be the focus (p. 76-77).

The third principle, invent options for mutual gain, allows parties the opportunity to design options that may be potential solutions without the pressure of deciding. Before trying to reach agreement, the parties brainstorm a wide range of possible options that advance shared interests and creatively reconcile differing interests. Fisher and colleagues say that:

> In most negotiations there are four major obstacles that inhibit the inventing of an abundance of options: (1) premature judgment; (2) searching for the single answer; (3) the assumptions of a faced pie; and (4) thinking that 'solving their problem is their problem.' In order to overcome these constraints, you need to understand them (p. 65).

The problem with premature judgment is that such judgment hinders the process of creating options by limiting imagination. When searching for the single answer, people see their job as narrowing the gap between positions, not broadening the option/ available. Looking from the outset for the single best answer impedes the wiser decision-making process in which people select from a large number of possible answers. When people make the assumption that resources are finite they see the situation as essentially either-or: one person or the other gets what is in

dispute. If options are obvious, why bother to invent them? Thinking that solving their problem is the problem presents an obstacle to inventing options because each side's concern is only with its own immediate interests. This shortsighted self-concern leads people to develop only partisan positions, partisan arguments, and one-sided solutions (Bodine & Crawford, 1998).

The foundation ability of brainstorming is used to separate the inventing from the deciding. Brainstorming is designed to produce possible ideas to solve the problem; the key ground rule is to post-pone criticism and evaluation of those ideas. In order to broaden options, those in a dispute should think about the problem in different ways and use ideas to generate other ideas. Inventing options for mutual gain is done by developing notions that address the shared interests and the compatible interests of the parties in dispute. The final decision on a solution is easier when there are options that appeal to the interests of both parties (Bodine & Crawford, 1998).

The fourth principle, use objective criteria, ensures that the agreement reflects some fair standard instead of the arbitrary will of either side. Using objective criteria means that neither party needs to give in to the other; rather, they can defer to a fair solution (Bodine & Crawford, 1998).

Objective criteria are developed based on fair standards and fair procedures. Objective criteria are independent of will, they are legitimate, and they are practical. Theoretically, they can be applied to both sides. The authors use the example of the age-old way to divide a piece of cake between two children to illustrate the use of fair standards and procedures: one cuts and the other chooses. Neither complains about an unfair division. It is important to frame each issue as a joint search for objective criteria, to reason and be open to reason regarding which standards are

most appropriate and how they should be applied, and to yield only to principle, not pressure of will (which takes such forms as bribes, threats, manipulative appeals to trust, or simple refusal to budge) (Bodine & Crawford, 1998).

One standard of justification does not exclude the existence of others. When what one side believes to be fair is not what the other believes to be fair, this does not automatically exclude fairness as a criterion or mean that one notion of fairness must be accepted over the other. It does require both parties to explain what that criterion means to them and to respond to reasons for applying another standard or for applying a standard differently. When people advance different standards, the key is to look for an objective basis for deciding between them, such as which standard has been used by the parties in the past or which standard is more widely applied. The principle response is to invite the parties to state their reasoning, suggest objective criteria that apply, and refuse to budge except on the basis of these principles. Plainly, refusal to yield except in response to sound reasons is an easier position to defend, publicly and privately, than is refusal to yield combined with refusal to advance sound reasons. One who insists that problem solving be based on merits can bring others around to adopting that tactic once it becomes clear that to do so is the only way to advance substantive interests. The critical-thinking abilities of establishing criteria and evaluating possibilities based on criteria are foundational to conflict resolution (Bodine & Crawford, 1998).

Foundation Abilities for Peace Education and Conflict Resolution

According to Crawford and Bodine (forthcoming), certain attitudes, understandings, and skills are facilitative or essential in the problem-solving strategies of conflict

resolution. For problem solving in conflict situations to be effective, attitudes and understandings must be ultimately translated into behaviors, that is, into foundation abilities. Although there are considerable overlap and interplay these foundation abilities involve the following clusters of behaviors (Bodine and Crawford, 1998).

Orientation abilities encompass the values, beliefs, attitudes, and propensities compatible with effective conflict resolution which are: Nonviolence, compassion and empathy, fairness, trust, justice, tolerance, self-respect, respect for others, celebration of university and appreciation of controversy (Bodine & Crawford, 1998).

These values, beliefs, attitudes, and propensities can be developed through teaching activities that promote cooperation and reduction of prejudice.

Perception abilities encompass the understanding that conflict does not in objective realty but in how people perceive that realty: Empathizing in order to see the situation as the other side sees it; Evaluating to recognize personal fears and assumptions; Suspending judgment and blame to facilitate a free exchange of views; and Reframing solutions to allow for face saving and to preserve self-respect and self image (Bodine & Crawford, 1998).

These abilities enable one to develop self-awareness and to assess the limitations of one's own perceptions. They also enable one to work to understand others' points of view (Bodine & Crawford, 1998).

Emotion abilities encompass behaviors to manage anger, frustration, fear, and other emotions: Learning the language and developing the courage to make emotions explicit; Expressing emotions in nonaggressive, no inflammatory ways; and Exercising self-control in order to control one's reaction to others' emotional outbursts (Bodine & Crawford, 1998).

These abilities enable one to gain the self confidence and self-control needed to confront and resolve the conflict. The basis for these behaviors is acknowledging that emotions are present in conflict, that those emotions may not always be expressed, and that emotional responses by one party may trigger emotional responses from another party (Bodine & Crawford, 1998).

Communication abilities encompass behaviors of listening and speaking that allow effective exchange of facts and feelings: Listening to understand; speaking to be understood; and Refraining emotionally charged statements into neutral, less emotional terms (Bodine & Crawford, 1998).

These abilities include the skills of active listening, which allows one to attend to another person and that person's message, to summarize that message to check out what was heard and advise the other person of the message received, and to ask open-ended, no leading questions to solicit additional information that might clarify the conflict. Also included are the skills of speaking to be understood rather than to debate or impress, speaking about yourself by describing the problem in terms of its impact upon you, speaking with clarity and concision to convey your purpose, and speaking in a style that makes it as easy as possible for the other party to hear. The skill of reframing, coupled with acknowledging strong emotions, is highly useful in peace and conflict resolution (Bodine & Crawford, 1998).

Creative-thinking abilities encompass behaviors that enable people to be innovative in problem definition and decision making: Contemplating the problem from a variety of perspectives; approaching the problem-solving task as a mutual pursuit of possibilities; and Brainstorming to create, elaborate, and enhance a variety of options (Bodine & Crawford, 1998).

Included is the skill of uncovering the interests of the parties involved in a conflict through questioning to identify what the parties want, as well as probing deeper by seeking to understand why they want what they want. The skill of problem definition involves stating the problem, and thus the problem-solving task, as a pursuit of options to satisfy the interests of each party. Flexibility in responding to situations and in accepting a variety of choices and potential solutions is an essential skill in decision making. The behavior is brainstorming: separating the process of generating ideas from the act of judging them. Also critical to success is the ability to elaborate potential solutions and to enhance and embellish existing solutions (Bodine & Crawford, 1998).

Critical-thinking abilities encompass the behaviors of analyzing, hypothesizing, predicting, strategizing, comparing and contrasting, and evaluating: Recognizing and making explicit existing criteria; Establishing an objective criteria; and applying criteria as the basis for choosing options (Bodine & Crawford, 1998).

These foundation abilities are integral to the facilitation of the four principles of conflict resolution: separating people from the problem; focusing on interests, not positions; inventing options for mutual gain; and using objective criteria as the basis for decision making. Thus, they are necessary in using the problem-solving strategies of conflict resolution. Since most, if not all, are also abilities central to learning in general, they can be developed in schools through a variety of applications, many separate from the issue of conflict. Although these abilities are essential for using the problem-solving strategies of conflict resolution, programs that teach them are not always conflict resolution education programs. Conflict resolution involves developing these abilities and using them to carry out a problem-solving strategy that includes the four principles of conflict resolution. When conflict resolution problem-

solving strategies and the abilities necessary to carry out the strategies are learned

and practiced, students and adults are better able to resolve their own disputes and

assist others in resolving disputes (Bodine & Crawford, 1998).

Methods Peace and Conflict Resolution Problem-Solving

The problem-solving strategies of conflict resolution are negotiation, mediation, and

consensus decision making. In each strategy, the parties of the dispute work through

a cooperative, collaborative procedure that incorporates the four principles of conflict

resolution. By implementing the principles of conflict resolution, the procedure

enables the parties to maximize the potential that a resolution will be crafted that

satisfies the interests of each party. The three conflict resolution strategies are each

based on negotiation theory, and although the terms, especially negotiation and

mediation, may be used interchangeably in conflict resolution literature and practice,

for the purpose of this publication the processes are defined by Bodine and Crawford

(1994) as follows:

> • Negotiation is a problem-solving process in which the two parties or
> representatives of the two parties, in the dispute meet face-to-face to work
> together, unassisted, to resolve the dispute between the parties.
> • Mediation is a problem-solving process in which the two parties or
> representatives of the two parties, in the dispute meet face-to-face to work
> together, assisted by a neutral third party called the mediator, to resolve the
> dispute.
> • Consensus decision making is a group problem-solving process in which all
> of the parties or a representative of each party, in the dispute meet to
> collaborate to resolve the dispute by crafting a plan of action that all parties
> can and will support and embrace. This process may or may not be facilitated
> by a neutral party (p.18)

In summary, authentic peace and conflict resolution programs provide more than the

foundation abilities of orientation, perception, emotion, communication, creative

thinking, and critical thinking. Peace and conflict resolution programs deliver

training in and practice using a process of conflict resolution, incorporating the foundation abilities for effective employment of the set of conflict resolution principles.

The problem-solving processes of peace and conflict resolution are future directed. The disputants craft and commit to a plan of action to behave differently from this point forward. The idea from control theory that one's behavior is composed not of four different behaviors but of four components of what is always a total behavior is especially useful for viewing conflict resolution. These four total behavior components always occur synchronously (Bodine & Crawford, 1998): Doing (for example, walking, talking); Thinking (reasoning, fantasizing); Feeling (angering, depressing) and Physiology (sweating, head aching) (p. 98-99).

The feeling component of behavior is typically the most obvious, especially in stressful situations such as conflict. In terms of total behavior, the way to change a behavior is to change the behavior's doing or thinking components. One has almost total control over the doing component of behavior, and some control over the thinking component; less control over the feeling component, and almost no control over physiological phenomena. When one changes what one is doing, one notices that thoughts, feelings, and physiological responses change as well. To get their needs met effectively, people must realize that they always have control over the doing component and can choose to do something that is more effective than their presently elected behavior. Every individual, in every situation, has a choice to behave differently. One can always choose a new behavior; although doing so is not always easy. The essential quality of conflict resolution is the development of a plan to take a different action in the future, that is, to change the doing component. Thus the problem-solving strategies of conflict resolution are action-oriented. A program

of conflict resolution education is by definition a program of action strategies that utilizes the four principles of conflict resolution to plan future behaviors. A conflict resolution education program in schools deals with behavior in its totality by emphasizing planning to act (doing) and affording sufficient practice in both planning and trying out those plans (Bodine & Crawford, 1998).

In some of the literature reviewed there is some concern expressed over the lack of theoretical sophistication in the area of critical multicultural curriculum development. However, the transformation and change can be done through peace education and conflict resolution education. About the implication, there is a great deal of practical action but little theoretical and conceptual development (Salomon & Nevo, 2002).

There is widespread disagreement as to what peace education and conflict resolution education are; there is little or no consensus on the ability of peace education and conflict resolution education to achieve their objectives and there is insufficient empirical evidence and analysis to explore what does and does not function. Yet despite the criticisms, in much of the literature there is a commitment to moving the pedagogy and practice of peace education and conflict resolution education forward (Novelli, 2007).

In the deep analysis of the conflicts, the schools play an important role through curriculums. The transformation can begin from the level of the individual, using right curricula. Researchers have conducted research on conflict within schools and on the impact of peace education and conflict resolution education programs provide strong support for establishing peace and conflict resolution programs in schools. One of the most comprehensive studies on conflict within schools show that most students improved their attitudes toward conflict, increased their understanding

of nonviolent problem-solving methods, and enhanced their communication skills. Emotional Intelligence is also another dimension to deal with the conflicts and to create better solutions. Beyond that it is better to develop curriculums to prevent inequalities as well. The goal of these curriculums are not to cool down the groups, however they are for increasing awareness (Novelli, 2007).

Teachers' training is the first action like in Porto Alegre where mediate 163 conflicts and resolve 138 (85%). Teachers' training demonstrates a significant increase in conflict management skills, self-esteem, self-concept and assertiveness. In addition, the number of teachers who spent less than one-fifth of their time on discipline increased by 18 percent after the program. Researchers testing the hypothesis that peace education is an effective alternative to traditional discipline found that multicultural peace education was more effective than traditional discipline in reducing the number of intrapersonal conflicts whereas conflict resolution education was more effective in reducing the number of interpersonal conflicts (Gandin, 2004).

Evaluations of the impact of the conflict program in four multiracial, multiethnic schools shows that in response to a survey 84% of teachers reported noticing positive changes in classroom climate. 71% of teachers involved in the evaluation reported moderate or great decreases in physical violence in the classroom, while 66% observed less name calling and fewer verbal put-downs. Similar percentages said that students are showing better perspective-taking skills, a greater willingness to cooperate, and more "caring behavior." In addition, over 98% of respondents said that the mediation component gave children an important tool for dealing with conflicts. Other changes reported by teachers and administrators in the evaluation are spontaneous use of conflict resolution skills on the part of children,

increased self-esteem, self -concept and sense of empowerment, increased awareness of feelings and verbalizing of those feelings, and more acceptance of differences (Bodine & Crawford, 1998).

Past researches have indicated the problem of the lack of and need for information on research conducted on the impacts of peace and conflict resolution education practices on the social and emotional learning of students (Boulding, 1997, 2001, 2002; CDE, 2004; Fountain, 1999; Goleman, 2005, 2006; ISBE, 2004; Klemp, 2000; Lederach, 2004; Marzano, 2003; Reardon & Cabezudo, 2002).

Therefore, the aim and the content of the curriculum must be revised to have better results where the core concept must be internalized by the participants. Even though there is a need for new curriculums, the content of the curriculums should be chosen carefully. From this perspective, new critical, multicultural and co-active curriculums have designed to empower emotional intelligence, self concept and conflict resolution skills for the participants who can be effective (Bodine & Crawford, 1998).

In this study, the effects of peace and conflict resolution education are analyzed on the emotional intelligence, self concept and conflict resolution skills of the university teaching and counseling students. The detailed literature review about these concepts is undertaken to understand better the contents of the curricula.

Peace Education

Peace education is international education, human rights education, developmental psychology education, environmental education and conflict resolution education. The strength of nonviolence and building peace automatically give power and

solidarity. This is also an answer to terrorism. At this point, people can resist

militarism and demand peace (Glover, 2001).

> Peace education is a critical part of any educational program at the most basic
> level, as it is a culturally diverse process that promotes and empowers the
> knowledge, skills, and attitudes that are necessary to do the following:
> peacefully resolve conflict; create behavior changes that will allow youth and
> adults to preempt and thereby prevent the emergence and/or escalation of
> conflict and violence, on an individual, structural, institutional, and overt
> level; create conditions and environments that are contributory to developing
> peace on a variety of levels including the intrapersonal, interpersonal,
> intergroup, national, intranational, and international levels; and, develop,
> nurture, and maintain social conditions that are supportive of cultural
> diversity, equality, peace and justice (Harris & Morrison, 2003, p. 46; Shin,
> 2006, p.114).

This definition of peace education represents a culmination of various ideas about the

subject that have been developed through both theoretical investigation and practical

applications carried out throughout the world (Fountain; Freire; Harris & Morrison;

Shin, 2006).

Origins and History of Peace Education

The United Nations was created in 1945 to "save succeeding generations from the

scourge of war," "to reaffirm faith in the dignity and worth of the human in the equal

rights of men and women," "to establish conditions under which justice and respect

for the obligations arising from treaties and other sources of international law can be

maintained", and "to promote social progress and better standards of life in larger

freedom" (UN Charter Preamble, 1988, p. 1). The field of peace education has

evolved as a method by which to achieve these goals.

Peace education is a comprehensive learning approach that is directed to the

full development of the human personality and toward equality and the strengthening

of respect for cultural diversity, human rights and fundamental freedoms (Universal

Declaration of Human Rights, 1948, p. 3). Peace education nurtures "understanding,

tolerance and friendship among all nations, racial and religious groups" (p. 3).

Furthermore, an overall objective of peace education is to support efforts in the

development and maintenance of peace.

Peace education seeks to counteract the dehumanization and objectification

processes of all forms of violence, genocide, war, poverty, oppression, and

discrimination (Fountain, 1999; Shin, 2006). It is an integral part of instigating social

transformation to produce a better world for all. Peace educators facilitate human

development by means of promoting a learning and teaching process that is

humanizing (Boulding, 2002, 2001). In a global effort toward positive social

transformation, progressive educators across the world are beginning to teach the

principals, standards, and values of peace education theory and practice (Convention

on the Rights of the Child, 1989).

Framework and Rationale for Peace Education

There are many teachers throughout the world who have already been employing the

practice of culturally diverse peace education to varying degrees and at various levels

without actually referring to it by name (Boulding, 2001; Fountain, 1999; Shin,

2006). From a historical perspective, the field of peace education has been known as

education for cultural understanding, conflict analysis, resolution, and prevention,

critical pedagogy including media pedagogy, social justice education, life skills

education, environmental education, education for empowerment and liberation,

development and disarmament education, education for social and human rights, and

education for international understanding. This wide variety of terminology used to

describe the overall concept of peace education brings light to the diversity, depth, and interdisciplinary approach of the field (Fountain). The process of coordinating the different initiatives that exist and uniting educators in the practice of developing a culture of peace are possible through peace education (Fountain; Meyer-Bisch, 2002).

At this time in the world, humanity is faced with a number of enormous challenges that never before had to be addressed (Fountain, 1999; Meyer-Bisch, 2002). These challenges include major issues in unprecedented proportions such as violence in our communities, conflicts within and between states and different ethnic groups, devastating worldwide health concerns, the large and ever widening gap between the poor and the rich under globalized economies, the spread of racism, world hunger, degradation to our environment, massive human rights abuses and violations, the continued development of various weapons of mass destruction, and, in general, a lack of the fulfillment of various basic human needs (Burton, 1990; Kadivar, 2003, 2002).

Educators need to be as prepared and well-equipped as possible to be able to successfully deal with these complicated and interrelated problems. Thus, a radically different form of education is necessary in order to develop the awareness, understandings, skills, knowledge, and attitudes necessary to create equality and maintain peace (Boulding, 2001; Freire, 1998; Reardon & Cabezudo, 2002). Teachers, students, researchers, and practitioners of all fields should be provided with a strong and diverse foundation that builds upon values and principles of peace education (Fountain, 1999; Galtung, 1990, 1996; Shin, 2006).

An effective peace education approach that is holistic is necessary, as well as one that encompasses conflict resolution and prevention training, racial and cultural

equality, nonviolence initiatives, international relations, development education, human rights, reconciliation, human security, gender studies, disarmament issues, and environmental education. Perhaps, most importantly, an effective peace education process is one that is elicitive and participatory (Lederach, 2002). It is a process that engages analytical and critical thinking, reflection, cooperation, and responsible action, and one that promotes learning for justice and peace (Reardon & Cabezudo, 2002).

Various traditions of theories of education, pedagogy, and international practices for advancing human development processes through learning are brought together under the field of multicultural peace education (Boulding, 2001; Fountain, 1999). On a fundamental level, peace education is interdisciplinary, elicitive, participatory, multicultural, and dynamic (Shin, 2006). Peace education originates from the content and methods of educators including Freire, Galtung, Ikeda, Dewey, Burton, Boulding, Horton, Collins, Bennett, Fountain, and several others. Each of these pioneers in culturally diverse peace education work focused their methods of teaching and learning practices based upon profound humanistic philosophies that empower and create value in societies, along with developing the knowledge, attitudes, and skills necessary to achieve such creation (Ikeda, 1995; Illich, 1976; Jurmo, 1987).

The theoretical and practical work of these educators has been directed at creating a more human approach to all aspects of social life (Illich, 1976; Jurmo, 1987). British historian Arnold Toynbee, best known for his perspective of the past as a succession of civilizations rather than political entities, spoke of the concept of peace education as being theoretically and practically related to embracing a system

of laws that was universal, and would promote and actively educate about positive social transformation (Manning, 2003).

Through peace education, people would be enabled to carry out activities that would benefit all of mankind, and remain at peace, secure, and strong (Derghoukassian, 2001). Values that nurture "cooperation, the principles of dialogue, respect for learning and for spiritual strength, and mutual respect for all people" and cultures comprise the theoretical and practical bases for peace education (Ikeda, 1995, p. 2). Solidarity, rather than divisions, would be fostered by means of promoting an educational system that would nurture universal citizens and effectively respond to social needs through grassroots education which is totally different than global citizens (Boulding, 2001; Fountain, 1999; Freire, 1998).

The objectives of culturally diverse peace education are to cultivate the understanding, attitudes, and skills that are necessary to create and maintain a universal culture of peace (Boulding, 2001; Fountain, 1999; Freire, 1998; Ikeda, 1995). The practices and principles of peace education have developed over time, and have responded to different historical circumstances and events (Fountain, 1999; Galtung, 1990). The analysis and knowledge of root causes of conflict and violence are necessary to transform them. Understanding the core relationship between violence and peace are fundamental to peace education (Galtung, 1996; Illich, 1976; Jurmo, 1987).

The overall objective of peace education is to affect social change. There are three underlying goals which are areas of focus that function as primary components for change that are incorporated into the transformational process (Boulding, 2001; Fountain, 1999; Freire, 1998; Ikeda, 1995; Gorski 2002; Shin, 2006). The first area for change is the transformation of self; the second is the transformation of schooling

and schools; and the third is the transformation of society (Boulding; Fountain; Freire; Gorski; Ikeda; Shin). Each of these three components is interactive, dynamic, and multidirectional in their impact. Transformation in any one of the three areas can inspire symbiotic impacts for transformation in the other two areas (Gorski, 2001, 2002; Shin, 2006).

The transformation of self is a fundamental area for change in peace education. It is the responsibility of educators to continually be engaged in a critical process that examines how biases, prejudices, and assumptions inform their teaching and consequently impact the educational experiences of their students (Boulding, 2001; Fountain, 1999; Freire, 1998; Gorski 2002; Ikeda, 1995; Shin, 2006). When educators understand how their perceptions are developed in relation to the experiences of life, they are able to understand the world that surrounds them and be able to effectively navigate interactions with students and relationships with colleagues (Bennett, 1995; Gorski, 2001; Shin). Furthermore, teachers have a responsibility to reach all students with appropriate and effective teaching styles (Boulding; Fountain; Freire; Ikeda; Shin). Educators must be able to identify and move beyond any prejudices by identifying problems in the classroom through understanding how their identity impacts both their teaching and learning experiences (Burton, 1990; Bennett; Freire, 1985; Gorski, 2001, 2002; Shin).

A fundamental, ongoing process of examination and transformation is necessary for effective peace education to be implemented (Fountain, 1999; Gorski 2002; Shin, 2006). Such a continual process consists of identifying problems, evaluating them, making recommendations about them, putting the recommendations into practice, reflecting upon the impacts and effectiveness of the resulting changes/altered approaches, arriving at new questions to consider, and then applying

the same investigative processes to the new questions that are elicited (Fountain; Gorski; Shin). The relationship of the different components of this critical and cumulative process (starting with problem identification at the top) is cyclical (Fountain, 1999; Gorski 2002; Shin, 2006).

The second area for change in peace education is the transformation of schooling and schools (Fountain, 1999; Gorski 2002; Shin, 2006). A critical examination of each distinct part of schooling is called for by peace education (Fountain, 1999; Freire, 1998; Gorski 2002; Shin, 2006). Peace education incorporates several aspects toward transformation including student-centered, socially aware pedagogy, multicultural curriculum, inclusive educational materials and media, equal opportunities for all students in a supportive learning environment, and ongoing assessment and evaluation (Bennett, 1995; Freire, 1985, 1998).

The third transformation area of peace education is that of multicultural society (Bennett, 1995; Freire, 1985; Gorski 2002; Shin, 2006). The ultimate goal of peace education is to proactively and progressively contribute to societal transformation and to fostering and maintaining social equity and justice (Bennett, 1995; Boulding, 2001; Fountain, 1999; Gorski 2002; Shin, 2006). It follows that educational transformation in the schools is transformative to a society that places so much emphasis on the attainment of education, test scores, and degrees (Gorski 2002; Shin, 2006).

Peace education seeks to critique, challenge, and expose the win/lose, competitive, capitalistically framed dominant mentality of the global system. Furthermore, with influence from the United States, the larger, world community seems to be more and more consumed with such a win/lose mentality as well (Shin, 2006).

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The educational problems are symptoms of a system that the economic elite continue to control (Freire, 1998; Shin, 2006). For these reasons, it is not sufficient to simply continue to try to work within a dying, antiquated, and oppressive system (Bennett, 1995; Boulding, 2001; Fountain, 1999; Gorski 2002; Hicks, 1993; Shin). Schools typically continue to support the status quo, with the privileged being provided with privilege in their educational experiences while those who struggle continue to struggle without an equal chance of upward mobility. The industrial-age school model has left students with inequities and discrepancies in school quality across and within regions, and with standardized testing, informal tracking, and other outdated and ineffective practices (Bennett, Boulding; Fountain; Gorski; Shin).

Peace education practices and principles must be applied both within and outside of the classroom environment by educators, researchers, activists, educational theorists, social reformers, diverse professionals and practitioners (Bennett, 1995; Boulding, 2001; Fountain, 1999; Gorski, 2002; Hicks, 1993; Shin, 2006). It is important to acknowledge that although most of those working in schools may have the best intentions in the educational arena; this does not detract from the need to respond to the awareness that our educational institutions are not exempt from the inequity or oppression of society (Freire, 1998; Gorski; Hicks; Shin). Structures of power and privilege that function to continue the status quo must be deconstructed, explored, analyzed, and exposed (Freire, 1998; Gorski; Shin). How else can we generate needed change, educational equality and sustainable social transformation?

Peace education processes are interactive and dynamic (Gorski, 2002; Hicks, 1993; Shin, 2006). Transformation in one area of self, school, or society can lead to transformation in one or both of the remaining areas (Bennett, 1995; Boulding, 2001;

Fountain, 1999). On the most basic level, peace education employs the transformation of self and school as a starting point for societal transformation (Freire, 1998; Gorski; Klemp, 2000; Shin). Social equity and justice can start with the individual, be implemented in schools, and extend to impact society on the larger level. Social transformation and new ways of thinking can also impact both individuals and schools. Because schools stand between the level of individual transformation and that of society, they play a fundamental and critical intermediary role for transformative processes (Freire; Gorski; Shin). The ultimate objective of peace education to generate sustainable social transformation and maintain social justice and equality will be fulfilled only when inspired and created by social equity and justice for all in the educational arena (Bennett; Gorski; Hicks; Shin).

Critical Multiculturalism and its Relation to Peace Education

Critical multiculturalism is a progressive approach aimed at transforming education holistically so that it responds to current practices that are discriminatory, unsuccessful, ineffective, and inefficient in the field of education (Bennett, 1995; Gorski, 2002; Shin, 2006). Critical multiculturalism is directed at achieving peace education objectives of social transformation through assessing and addressing cultural differences as related to structural modes of power (Galtung, 1990; Gorski,; Shin). Critical multiculturalism is based in the peace education concepts of equity in education, social justice, and commitment to developing and maintaining educational experiences in which all students reach their full potential both as learners and as socially active and aware human beings on a local, national, and global level (Fountain, 1999; Gorski, 2001; Shin, 2006). The "elimination of oppression,

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inequities and injustices, and the process of transforming society through teaching/learning environments" serve as primary goals of multicultural peace education (Gorski, 2002, p. 1).

In discussing culturally diverse peace education, it is important to examine the fundamental role that critical literacy plays in the field (Morgan, 1997; Shin, 2006). Critical literacy is a starting point for individual development, to understand the social roles we play, and have a pragmatic and philosophical approach to relate to the world (Freire, 1998; Morgan, 1997; Shin, 2006). More importantly, critical literacy is a fundamental process to effect social change, and offers its practitioners a way to read and reshape the world in an egalitarian, humane, and humanitarian way (Freire; Horton, 1990; Morgan, 1997). All communication processes and behavioral practices rest on the use of language. It is language and behavior that serve as the fundamentals to identity formation and development, and how the people interact and construct their world (Burton, 1990; Freire; Horton; Morgan; Vygotsky, 1962).

Critical literacy as related to peace education is defined as a language that allows one to create useful metaphors and words to define sensations, feelings and abstract concepts based on one's own experience, so that reality can be deconstructed and understood between two or more people (Freire, 1985; Horton, 1990; Horton & Freire, 1990; Morgan, 1997; Vygotsky, 1962). Critical literacy provides with means with which to look at and view the world, act within it in a responsible and conscientious manner, be skilled with the ability to insightfully analyze and creatively address matters of social justice and inequities (Horton & Freire; Morgan; Vygotsky). Critical literacy raises awareness and warns that no knowledge or educational process is neutral (Freire, 1990). Through its discerning lens, educators and students can no longer consider educational content or the very process of

education itself to be timeless, unbiased, or universal (Freire, 1985; Horton; Horton & Freire, 1990). It acknowledges that there are always power dynamics (Freire, 1985; Horton, 1990; Horton & Freire; Vygotsky).

The elicitive approach to learning is a central component to peace education processes and evolving holistic grassroots educational initiatives (Freire, 1998; Lederach, 2004). Peace education involves learning about human development processes that manifest themselves in personal growth, individual and community development, social collectives, and global development (Freire, 1998; Kadivar, 2003, 2002; Lederach).

Peace education is not "banking education," in that it is not a teaching system that is a passive, unidirectional, top-to-bottom, power down, generic, cookie cutter model structural approach to education (Freire, 1974, p. 58). Rather, it employs the proactive, elicitive, and participatory approach to learning that is dynamic, multidimensional, and empowering for students and teachers (Wallerstein, 1983).

By means of engaging and challenging various skills of cognition related to critical and creative thinking strategies, peace education processes serve to create a strong foundation upon which to develop awareness and build understanding for engaging in analytical inquiry about one's self, other individuals, cultures, societies, and communities (Freire, 1990, 1998; Lederach, 2004; Vygotsky, 1962; Wallerstein, 1983). It is through these elicitive approaches to learning, as built upon the fundamental concepts of critical literacy and the other foundational theories discussed, that students become empowered and develop their skills, abilities, behaviors, and practices to work for viable and sustainable change and transformation in the areas related to issues of cultural, social and economic justice (Freire; Gorski, 2002; Lederach; Vygotsky, 1962).

Conflict resolution is one component of peace education (Klemp, 2000). As peace education pioneer Elise Boulding (2002, 2001, 1997) and staff developer and peace educator Dr. Ronald Klemp (2000) suggest, in developing the capacities of both teachers and learners to comprehensively and effectively respond to serious problems that now exist on a macro level, a holistic approach toward culturally diverse teaching for peace, social justice, equality, and transformation must be achieved that fosters an understanding of important world issues and inculcates the abilities to constructively analyze and resolve conflicts, have respect for the environment, be aware of and understand power dynamics and differentials, cultural equality, racial equality, gender equality, and international human rights standards, share an appreciation of different cultures, and change and improve societies (Boulding; Klemp).

The implementation of culturally diverse holistic, systematic, sustained, and intentional peace education processes is important for conflict resolution learning to be actualized (Boulding, 2001, 1997; Klemp, 2000). In order to better understand and ultimately be more effective in educating the multicultural populations that live in communities, it is necessary to first discuss various perspectives theorists share about culture and related forms of effective social justice education (Boulding, 1997).

Deutsch (2006) shares that conflicts are unavoidable in group and teamwork situations. Conflict is commonly viewed as associated with a negative expression of opposing views. However, it can be viewed alternatively as a constructive process through which relationships can be strengthened and the quality of interaction can be enhanced. It is through approaching conflict in a positive manner, using constructive

conflict resolution processes and techniques, that cooperation, common ground, win/win solutions, strengthened relationships, and improved group dynamics can result from conflict (Deutsch, 2006).

Jones and Kmitta (2003) have examined the basic effectiveness of teaching conflict resolution in school systems. Their findings indicate that critical factors regarding the effectiveness of conflict resolution programs for students include consideration of the different levels of development and maturity of students, as well as age appropriate teachings and positive reinforcements of conflict resolution processes (Jones & Kmitta).

Conflict resolution is taught in many different forms including peer mediation, the peaceable classroom, and the peaceable schools/system approach. Jones and Kmitta (2003) mentioned that the more successful conflict resolution programs are those which are administered to students in a consistent and long-term process. Additionally, the more comprehensively administered the program is to students, staff, administrators, and parents involved with a school, the more successful it is. The most successful conflict resolution programs include and involve students, teachers, staff, principals, bus drivers, and parents, and the primary reason for the success of a conflict resolution program is the motivation to change that the people involved in a community share (p. 146).

Teaching students to be peacemakers is the idea behind and the name given to a program developed by David and Roger Johnson (2000). The program teaches conflict resolution, negotiation, and mediation procedures incrementally over a 12-year educational time period (p. 216).

Conflict resolution is a generic term that covers negotiation, mediation, peer mediation, and collaborative problem solving. A conflict resolution curriculum or

program includes (1) an understanding of conflict, (2) principles of conflict resolution (win-win interest-based problem solving), (3) process steps in problem solving (for example, agreeing to negotiate and establishing ground rules for the negotiation, gathering information about the conflict, exploring possible solution options, selecting solution options, and reaching agreement), and (4) skills required to use each of the steps effectively (for example, active listening, reframing, understanding, and factoring into the process the impact that cultural differences have on the dispute) (Johnson & Johnson, 2000).

Conflict resolution education programs do provide a proactive means of addressing these principles for counteracting school violence. Conflict resolution especially offers a means for individuals to address the far more pervasive, but frequently institutionally ignored (and often issues of psychological violence. The problem-solving processes of conflict resolution are better suited to allowing individuals to confront issues of psychological trespass than issues of physical trespass (Johnson & Johnson, 2000).

Using the conflict resolution processes of group problem solving, negotiation, and mediation to resolve school-based disputes can improve the education climate:

> * Conflict resolution strategies can result in reduced violence, vandalism, chronic school absence, and suspension.
> * Conflict resolution training helps students and teachers deepen their understanding of themselves and others.
> * Conflict resolution training provides the recipient of the training with important life skills.
> * Training in group problem solving, negotiation, and mediation encourages high-level citizenship activity.
> * Shifting the responsibility for solving some school conflicts to students frees the adults to concentrate more on teaching and less on discipline.
> * Behavior management systems that are more effective than detention, suspension, or expulsion are needed to deal with conflict in the school setting.
> * Conflict resolution training increases skills in listening, critical thinking, and problem solving—skills basic to all learning.

> * Conflict resolution education emphasizes seeing other points of view and the peaceful resolution of differences, skills that assist one to live in a multicultural world.
> * Negotiation and mediation are problem-solving tools that are well suited to the problems that young people face, and those trained in these approaches often use them to solve problems for which they would not seek adult help (Johnson & Johnson, 2000: p. 98-103).

Education can be and should be turned into a force for reducing intergroup conflict. It can serve to enlarge our social identifications in the light of common characteristics and communal goals. It can establish a basis for fundamental human identification across diverse cultures in the face of manifest conflict. The question is whether human beings can learn more constructive orientations toward those outside their group while maintaining the values of group allegiance and identity (Johnson & Johnson, 2000).

Conflict Resolution Skills

Conflict comes about from differences - in needs, values and motivations. Sometimes these differences are given the chance to complement each other, or vice versa they are the causes of conflicts (Johnson & Johnson, 2000).

Conflict resolution skills are the skills that enable people to bypass personal differences and to open up to possibilities. Conflict resolution skills draw closer to other people for fair solutions and balanced needs, leading a powerful shift from adversaries to co-operative partners. In this shift each person benefits. Conflict resolution skills create better living climates and more fulfilling relationships (Johnson & Johnson, 2000).

Conflict Resolution Skills to Internalize

For people, skillful conflict-handling is an important tool. Conflict can be seen as an opportunity for learning more about themselves, bottle-necks and inefficiencies, as well as areas of expertise. The learning potential of conflict often goes unrecognized when people react with "fight" or "flight". "Flow", the third way, requires conflict resolution skills.

These skills are also the tools for building friendship and intimacy. A whole new level of trust develops as people learn "we can work it out". Relationships become more fulfilling and supportive. Conflict resolution skills teach the psychology of effective communication. They empower, prepare and support students and staff to deal successfully with conflict situations at school, at home and in later life. The range of skills includes listening, negotiation, and assertiveness, problem solving and reflecting (Bodine & Crawford, 1998).

Conflict resolution skills can be taught on an individual basis. More effectively they can be introduced, developed and reinforced as ongoing components of the all-curriculum areas. A critically focused curriculum, which is informed by understandings of the role of power in relationships, can expand opportunities for all groups to explore their personal and social needs within a climate of respect and valuing of difference (Bodine & Crawford, 1998).

Conflict resolution is a complicated skill. Most people can benefit from developing the skills of stepping back from the conflict, emphasizing the importance of the relationship, listening, paraphrasing, and taking responsibility through "I" statements. Practicing these skills will enhance a person's communication style.

Effective solutions and better relationship are achieved in this manner (Bodine & Crawford, 1998).

The conflict resolution skills are: Empathy, Appropriate Assertiveness, Co-operative Power, Managing Emotions, Willingness to Resolve, The Creative Response, The Win/Win Approach, Mapping the Conflict, Development of Options, Negotiation Skills, Third Party Mediation and Broadening Perspectives (Bodine & Crawford, 1998).

The resolution of world conflict does not lie only with governments. The conflict resolution skills are effective with daily relevance. The effective individual builds friendships and intimacy around them - vital components in social communication.

Empathy is about rapport and openness between people. When it is absent, people are less likely to consider needs and feelings. The best way to build empathy is to help the other person feel that they are understood. That means being an active listener. There are three specific listening activities relevant to different situations - 1. information, 2. affirmation and 3. Inflammation (Bodine & Crawford, 1998).

Without jumping straight into solutions, empathy is the collection of information and it is a process to enquire about needs in the situation, concerns, anxieties or difficulties. It is also to find out view of the needs and concerns of other relevant people affecting the situation and to explore hidden premises on which they build thinking (Bodine & Crawford, 1998).

When there is conflict it's very common to blame the other person. It is difficult to be objective when the emotional level is high. Active listening is an effective tool to reduce the emotionality of a situation. Every time when correctly label an emotion of the other person, it starts to feel heard and understood. Once the

emotional level of the conflict has been reduced, reasoning abilities for both can function more effectively (Bodine & Crawford, 1998).

The essence of Appropriate Assertiveness is being able to state case without arousing the defenses of the other person. The secret of success lies in saying how it is for you rather than what they should or shouldn't do. The way I see it...” attached to assertive statement, helps. A skilled "I" statement goes even further. The "I" statements are delivered not to force to fix things, but to state what is needed. Use "I" statement let the other person know feeling strongly about the issue. "I" statement is not about being polite. It's not to do with "soft" or "nice", nor should it be rude. It's about being clear. It's a conversation opener, not the resolution. It's the opener to improving rather than deteriorating relationships (Bodine & Crawford, 1998, p. 94).

When faced with a statement that has potential to create conflict, ask open questions to reframe resistance. Explore the difficulties and then re-direct discussion to focus on positive possibilities (Bodine & Crawford, 1998).

People's behavior occurs for a purpose. They are looking for ways to belong, feel significant, and self-protect. When people perceive a threat for their self-esteem, a downward spiral can begin. People can be led into obstructive behaviors in the faulty belief that this will gain them a place of belonging and significance. How we respond to their difficult behaviors can determine how entrenched these become. The secret is to break out of the spiral by supporting their real needs without supporting their destructive faulty beliefs, and alienating patterns of reaction (Bodine & Crawford, 1998).

It is explained through projection and shadow. Projection is when we see our own thoughts and feelings in the minds and behavior of others and not in ourselves. We push something about ourselves out of our awareness and instead see it coming

towards us from others. Greater self- awareness is necessary if we are to see reality. Psychologist, Carl Jung, used the word "Persona" to describe the conscious aspects of personality, good and bad aspects which are known to the person. Jung called the unknown side of which we are "shadow" (Bodine & Crawford, 1998, p. 214).

The creative response to conflict is about turning problems into possibilities. It is about consciously choosing to see what can be done, rather than staying with how terrible it all is. It is affirming to choose and to extract the best from the situation. Errors can be regarded as splendid opportunities for learning. Life is not about winning and losing - it's about learning. A person who has gone "too far" knows just how far they can go. No "winners - and - losers", just "winners - and – learners' (Bodine & Crawford, 1998, p. 416).

The win/win approach is about changing the conflict from adversarial attack and defense, to co-operation. It is a powerful shift of attitude that alters the whole course of communication. One person consistently applying a joint problem-solving approach can make the difference. Therefore, the first person you have to convince is yourself. The most important win/win approach is to change course by beginning to discuss underlying needs, rather than only looking at solutions. Addressing each person's underlying needs means you build solutions that acknowledge and value those needs, rather than denying them. Even where solutions cannot be as perfect, the person feels quite differently about the outcome (Bodine & Crawford, 1998).

The mapping the conflict is defining briefly the issue, the problem area, or conflict in neutral terms where all agree on and doesn't invite a "yes/no" answer. It is prepared to change the statement of the issue through discussion or to draw up other maps of related issues that arise (Bodine & Crawford, 1998).

The development of options is clarifying tools where the first action is chunking which breaking the problem into smaller parts. Then researching is the second step where more information, extent of resources and constraints are collected. Finally the goal setting is important related to the conflict (Bodine & Crawford, 1998).

The introduction to negotiation is the development of options to consider the needs and what the other person's are. It is also to consider outcomes that would address more of what both want. It is a Commitment to a win/win approach, even if the tactics used by the other person seem unfair. It must be clear to steer the negotiation in a positive direction. The process includes reframing, responding not reacting, manage emotions, re focusing on the issue and identifying unfair tactics (Bodine & Crawford, 1998).

The introduction to mediation is attitudes for mediators. These attitudes are relevant to advice in a conflict which is not personal. It must be objective - validate both sides, and be supportive - use caring language. It is important to provide a non-threatening learning environment, where people will feel safe to open up. Here no judging plays important role (Bodine & Crawford, 1998).

The broadening perspectives are to respect value differences. Each person's viewpoint makes a contribution to the whole and requires consideration and respect in order to form a complete solution. This wider view can open eyes to many more possibilities. It may require us to change the mind chatter that says: "For me to be right, others must be wrong. It is to recognize a long term timeframe considering how the problem or the relationships look over a substantial period of time. The longer timeframe can help to be more realistic about the size of the problem faced. All the actions of one individual are interconnected with every other individual.

Therefore, it is better to look at the overall system, which may be the family, the organization or the society. Consider what needs this larger unit has in order to function effectively. Dealing with resistance to the broader perspective is important to open to the idea of changing and risk-taking (Bodine & Crawford, 1998).

<center>Emotional Intelligence</center>

The term emotional intelligence was introduced through the work of Salovey and Mayer in 1990. They argued that existing standards of measurement for intelligence were inadequate because they ignored the important role played by emotion. Building upon Gardner's (1983) theory of multiple intelligences, Salovey and Mayer eventually created a four-branched ability-based model of emotional intelligence: (a) perceiving emotion, (b) utilizing emotion, (c) understanding emotion, and (d) managing emotions (Mayer, Salovey and Caruso, 2004).

Although several definitions and models of emotional intelligence exist, the model and definition utilized in this study was that of Mayer, Salovey and Caruso (2004). They defined emotional intelligence as the capacity to reason about emotions and the capacity of emotions to enhance thinking. It includes the ability to accurately perceive emotions, to access and generate emotions so as to assist thought, to understand emotions and emotional knowledge, and to reflectively regulate emotions so as to promote emotional and intellectual growth (p. 197).

The Mayer Salovey Caruso (2002) model of emotional intelligence is an ability-based (cognitive) model. Emotional intelligence is understood in this model as competency-based rather than trait-based. It contains no non-cognitive factors. The model and its development have been discussed by the authors extensively in the

literature (Mayer, Caruso, & Salovey, 2000; Mayer, Salovey, Caruso, & Sitarenios, 2001; Mayer & Salovey, 1997; Mayer, Salovey, & Caruso, 2004; Salovey & Grewal, 2005; Salovey & Mayer, 1990).

The Mayer Salovey model of emotional intelligence categorizes emotional abilities as falling within four branches. The four branches are (a) perceiving emotions, (b) using emotion to facilitate thinking, (c) understanding emotions, and (d) managing emotions (Mayer, Salovey, & Caruso, 2004). The first branch, perceiving emotions, describes the capacity for identifying emotions as they are observed either oneself or within others (Mayer, Salovey & Caruso, 2002b). Using emotions to facilitate thought (the second branch) is the ability of an individual to utilize emotions internally to assist or support their thinking processes by understanding the effect of various emotions on cognitive processing (Mayer, et al.). Understanding emotions, the third branch in the model, is the ability to understand what observed emotions mean and being able to predict the probable outcomes of the emotions. This ability also refers to an individual's capacity for understanding how emotions interact with each other and follow developmental patterns (chains) as they progress. Understanding emotions also encompasses the ability to understand emotional situations (Mayer, et al.). The final branch, managing emotions, describes a dual capacity for being able to regulate emotions in one or in others. It includes the ability to curb impulsiveness, moderate negativity, and enhance pleasant emotions (Mayer & Salovey, 1997).

Two distinct domains were also identified within the model: an experiential and a strategic domain (Mayer, Salovey & Caruso 2002b). These two domains each encompass two of the four branches. The experiential domain (emotional experiencing or experiential emotional intelligence) contains perceiving emotion

(branch 1) and facilitating thought (branch 2). Capacities in this domain allow an individual to perceive emotional information, relate it to various sensations such as color and taste and use the emotional information to facilitate thinking (Mayer, Salovey & Caruso, 2002).

The strategic domain (emotional reasoning or strategic emotional intelligence) contains capacities in branch 3 of the model—understanding emotions, and branch 4 of the model—managing emotions. Abilities in this domain provide an individual the capacity for understanding the meaning of emotions and the ability to use emotional information to accomplish tasks like planning and making decisions (Mayer, Salovey & Caruso, 2002).

A Brief History of Emotional Intelligence

Emotional intelligence, according to Salovey, Brackett and Mayer (2004), is one among what they refer to as "an emerging group of cognitive abilities" (p. 1) that includes other kinds of intelligences such as social (Cantor and Kihlstrom, 1987), practical (Sternberg, 1997), and personal (multiple intelligences) (Gardner, 1983). They also view emotional intelligence as an outgrowth of earlier research around emotions and their mutual interaction with thought (Isen, Shalker, Clark & Karp, 1978; Zajonc, 1980). Salovey, et al. (2004) have also given credit to researchers such as Gardner (1983) and Sternberg (1997) for helping to expand the concept of intelligence beyond its traditional understanding and definition.

Another important contributor to the development of the concept of emotional intelligence was Wechsler (1958). Wechsler stressed the non intellective factors of intelligence that facilitate an individual's intelligent behavior through such things as

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persistence, curiosity, drive, will, or conscientiousness. On the other hand, factors such as anxiety, emotional insecurity, impulsivity, and perseveration could also serve to inhibit intelligent behavior. Wechsler concluded that "factors other than intellectual enter into our concept of general intelligence and in everyday practice; we make use of them knowingly or not" (p. 83).

Though Wechsler did not refer specifically to the dimensions of emotional intelligence articulated by Salovey, Mayer, and other researchers, it seems clear that he considered them as an aspect of intelligence. The dimensions of emotional intelligence also seem to fit into a definition of what intelligence tests seek to measure. Wechsler believed that such tests do not actually seek to measure information, spatial perception, or reasoning ability. Instead, what intelligence tests measure or hope to measure is an individual's capacity to understand the world around them and an individual's capacity to cope with the challenges presented in that environment (Salovey, 2004).

Gardner's work (1983) also appears to have been highly influential for Salovey and Mayer in the development of their understanding of emotional intelligence. Gardner proposed that there are in fact, "multiple intelligences" among human beings that extend beyond traditional understandings of intelligence. These include the following types of intelligence where two of them are related to emotional intelligence as:

> Interpersonal intelligence is type of intelligence which describes an individual's capacity to interact effectively with others. More specifically, it includes the capacity to understand others' intentions or motivations as well as their desires. Exhibiting this type of intelligence allows an individual to work effectively with others (p. 45-46).

> Intrapersonal intelligence entails the capacity for self-understanding and self-awareness. This includes that ability to understand and appreciate one's feelings, fears, desires and motivations for action (p. 49-54).

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Mayer, Caruso and Salovey (2000) subsequently argued that emotional intelligence meets the standards set for being considered a true intelligence. They have argued that there are three basic tests that ability must meet in order to be considered intelligence. The first requirement is that it must be capable of being operationalized as a set of capacities which can be measured. The second requirement is that the set of abilities defined by the intelligence should be correlated to some extent with one another. They should also have some demonstrated relationship to preexisting intelligences. A third requirement is that the abilities described by the intelligence should develop in correlation with age and experience. Based upon two studies they conducted with adolescents and adults, Mayer, Caruso and Salovey (2000) concluded that emotional intelligence meets all three of these criteria.

Goleman (1995) is usually attributed with introducing the concept of emotional intelligence to the general public. Goleman's understanding of emotional intelligence, though based upon the work of Salovey and Mayer, goes beyond the more narrow, ability-based definition of Salovey and Mayer used in this study. Goleman has interpreted emotional intelligence as including (a) knowing one's emotions, (b) managing emotions, (c) motivating oneself, (d) recognizing emotions in others, and (e) handling relationships.

One additional contributor to the conceptual development of emotional intelligence should be noted. Rueven Bar-On has developed an alternative model of emotional intelligence and an accompanying assessment instrument, the Bar-On emotional quotient inventory (1997). Little is in print about the model itself other than the description that appears in the assessment instruments interpretive report. According to the Bar-On model, it reflects "emotional-social intelligence as a cross-section of interrelated emotional and social competencies, skills and facilitators that

impact intelligent behavior." The Bar-On assessment evaluates emotional

intelligence based upon five dimensions: (a) intrapersonal, (b) interpersonal, (c)

stress management, (d) adaptability, and (e) general mood (Bar On, 1997, p. 76).

Each of these five dimensions is further divided into a total of fifteen subscales that

measure various capacities.

Lyusin (2006) noted that the Bar-On model interprets emotional intelligence

very broadly and includes non cognitive abilities that enable an individual to function

effectively. Mayer, Caruso and Salovey (2000) evaluated the Bar-On model as one

that contains a mixture of cognitive and noncognitive (non ability) traits and is

therefore a mixed model of emotional intelligence. This significantly distinguishes

the Bar-On model used in this study.

Emotional Intelligence and Conflict Resolution Skills

Even though conflict and conflict management styles have been discussed

extensively in the literature, emotional intelligence is a relatively new field of study.

The result is there is not an extensive body of research describing a possible

relationship between the two concepts (Baker, 2000).

In a study reported in 2000, Baker investigated the relationship between

emotional intelligence and a collaborative style of conflict resolution skills. Baker

used the Bar-On EQi to measure emotional intelligence and the TKI to measure

conflict resolution skills. The study population consisted of 120 individuals in the

Los Angeles, Orange County and San Diego, California areas. He found a positive

correlation between the two constructs.

Malek (2000) studied the relationship between emotional intelligence and collaborative conflict resolution skills. She proposed that emotional intelligence would be positively correlated with this style of managing conflict and found that her hypothesis was supported. In her study, she utilized the same conflict resolution skills assessment used in this study, the Thomas-Kilmann Management of Differences Exercises (MODE) instrument (Thomas & Kilmann, 1974). In measuring emotional intelligence however, she used the Bar-On Emotional Quotient Inventory (EG-i) (Bar-On, 1997).

Similarly, Rahim, Psenicka, Polychroniou, Zhao, Yu, Chan, et al. (2002) investigated emotional intelligence and conflict resolution strategies in seven countries (U.S., Greece, China, Bangladesh, Hong Kong and Macau, South Africa, and Portugal) but also used different instruments than those used in this study. Rahim et al., used the EQ Index (EOT) to measure emotional intelligence The EQI is a 40-item instrument developed by Rahim for that study and was based on his revision of Goleman's (1995) five dimensions of emotional intelligence. The EQI assessed self-awareness, self-regulation, motivation, empathy, and social skills. The Rahim Conflict Inventory (ROCI-II) (Rahim, 1983) was used to assess conflict resolution styles among the participants. The study found that self-awareness was positively correlated with self-regulation, empathy and social skills. Self-regulation was also found to be positively correlated with empathy and social skills and empathy and social skills positively correlated with motivation. The researchers concluded that these correlations were positively associated with utilizing a problem solving strategy and negatively correlated with using a bargaining strategy.

Lee (2003) proposed that conflict resolution skills were influenced by several factors including their level of emotional intelligence, gender and position at the

institutions. Gender, academic rank and position were also found to have influenced

emotional intelligence among the participants. More specifically, Lee found that

males scored higher in managing emotions and females scored higher in empathy.

Integrating and compromising styles of conflict management were positively

correlated with emotional intelligence.

<div align="center">Self-Concept</div>

Self-concept is the mental image one has of oneself. Self - concept is the total picture

a person has of herself/himself. It is a combination of the traits, values, thoughts, and

feelings that we have for ourselves (Purkey, 1988). By self:

> We generally mean the conscious reflection of one's own being or identity, as
> an object separate from other or from the environment. There are a variety of
> ways to think about the self. Two of the most widely used terms are self-
> concept and self-esteem. Self-concept is the cognitive or thinking aspect of
> self (related to one's self-image) and generally refers to the totality of a
> complex, organized, and dynamic system of learned beliefs, attitudes and
> opinions that each person holds to be true about his or her personal existence"
> (p. 214).

Many self-terms appeared in research literature. In his meta-analysis, Hattie (1992)

uncovered 15 unique self-terms within achievement and performance literature. After

self-concept, the next most popular terms were self-esteem and self-concept of

ability (Hattie, 1992). Hattie (1992) found 62 different measures of self-concept

within 128 achievement studies and 93 measures within 91 self-concept change

studies.

According to Hattie (1992), self-concept was defined as "merely a set of

beliefs, and relationships between these beliefs, that we have about ourselves" (p.

97). Accordingly, he characterized self-concept as a polymorphous construct related

to cognitive appraisals people make about themselves. A variety of theorists

described self-concept as hierarchical, multifaceted, latent, unique for each person, and able to guide behavior (Bong & Skaalvik, 2003; Byrne, 1984; Hattie, 1992).

Self-concept has been conceived as having domain-specific components that are formed from both cognitive and affective perceptions (Bong & Skaalvik; Choi, 2005). For example, the Tennessee Self-Concept Scale identified six components subordinate to the general self-concept measure: physical, moral, personal, family, social, and academic-work (Fitts & Warren, 1996). Researchers reported that the more precisely self-concept or self-efficacy measures focused on the specific task (predictor), the greater their ability to predict performance (Bong & Skaalvik; Choi).

If, as researchers asserted, self-concept guides behavior (Bong & Skaalvik, 2003; Hattie, 1992), then self-concept could guide an individual's choice to either avoid or participate in training or education. Markus and Nurius further suggested that self-concept included a domain of positive or negative "positive selves" that may "function as incentives for future behavior (i.e., they are selves to be approached or avoided)" (p. 954). This finding suggested that a person having a poor academic self-concept could envision a negative possible self in a training situation, and therefore avoid such situations.

Similarly, Lawrence (2000) described self-concept as an overarching construct that included a current self-image and an ideal self. The discrepancy between a person's current self-image and ideal self was self-esteem. Lawrence then suggested that self-concept formed through experiences, and the formed self-concept then determined future experiences that a person chose to have. Thus, poor prior experiences with education could have reduced a person's academic self-esteem or academic self-concept, and thereby deterred future participation. In research with

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adult education, Garrison (1988) also conceptualized self-concept as a potential constraint to education participation.

The manual for the Tennessee Self-Concept Scale, Second Edition (TSCS) included a list of nearly 400 studies performed using this scale, and none appeared to address education participation or avoidance (Fitts & Warren, 1996). Self-concept research often addressed academic achievement, but it rarely explored the antecedents to achievement or choosing to participate.

Self-concept is the affective or emotional aspect of self and generally refers to how we feel about or how we value ourselves (one's self-worth). Self-concept can also refer to the general idea we have of ourselves and self-esteem can refer to particular measures about components of self-concept. Some authors even use the two terms interchangeably (Franken, 1994).

Franken (1994) states that "there is a great deal of research which shows that the self-concept is, perhaps, the basis for all motivated behavior. It is the self-concept that gives rise to possible selves, and it is possible selves that create the motivation for behavior" (p. 443).

This supports the idea that one's paradigm or world view and one's relationship to that view provide the boundaries and circumstances within which one develops a vision about possibilities. This is one of the major issues facing children and youth today (Huitt, 2004).

<div align="center">Self Concept and Conflict Resolution Skills</div>

Franken (1994) suggests that self-concept is related to conflict resolution skills in that "people who have good conflict resolution skills have a clearly differentiated

self-concept.... When people know themselves they can maximize outcomes because they know what they can and cannot do" (p. 439).

We develop and maintain our self-concept through the process of taking action and then reflecting on what we have done and what others tell us about what we have done. We reflect on what we have done and can do in comparison to our expectations and the expectations of others and to the characteristics and accomplishments of others (Brigham, 1986; James, 1890). That is, self-concept is not innate, but is developed or constructed by the individual through interaction with the environment and reflecting on that interaction. This dynamic aspect of self-concept (and, by corollary, self-esteem) is important in conflict resolution skills. Franken (1994) states:

> There is a growing body of research which indicates that it is possible to change the self-concept. Self-change is not something that people can will but rather it depends on the process of self-reflection. Through self-reflection, people often come to view themselves in a new, more powerful way, and it is through this new, more powerful way of viewing the self that people can develop possible selves which help to develop conflict resolution skills as well (p. 443).

There are a several different components of self-concept: physical, academic, social, and transpersonal. The physical aspect of self-concept relates to that which is concrete: what we look like, our sex, height, weight, etc.; what kind of clothes we wear; what kind of car we drive; what kind of home we live in; and so forth. Our academic self-concept relates to how well we do in school or how well we learn. There are two levels: a general academic self-concept of how good we are overall and a set of specific content-related self-concepts that describe how good we are in math, science, language arts, social science, etc. The social self-concept describes how we relate to other people and the transpersonal self-concept describes how we relate to the supernatural or unknowns (Franken, 1994).

Marsh (1992) showed that the relationship of self-concept to conflict resolution skills is very specific. Seligman's (1996) work on explanatory style suggests that the intervening variable connecting self-concept and conflict resolution skills is the student's level of "optimism" or the tendency to see the world as benevolent (good things will probably happen) or malevolent (bad things will probably happen) which is directly related to emotional intelligence.

CHAPTER III

METHOD

The purpose of this study is to examine and understand the contributions of peace and conflict resolution education on emotional intelligence, self concept and conflict resolution skills of a sample of university students at one of the universities located in Istanbul. In this chapter, the actual design and process are explained, including the participants, implementation and evaluation of the curricula, instruments of the study and how the data was collected and analyzed.

Participants

Participants for the current study were chosen from four different departments of the Faculty of Education namely Counseling and Guidance, English Language Teaching, Turkish Language Teaching and Mathematics Teaching, at one of the universities, in Istanbul. The language of the instruction at the university is English. The students of the Faculty of Education were selected to study the effects of the peace and conflict resolution education of the potential teachers and counselors. To implement the study, convenient clustered sampling method was used. In other words, not the students but the classes were selected from different departments.

In the academic year of 2007-2008 there were 48 academicians and 865 students who attended the Faculty of Education. The three classes were selected to form experimental groups for examining the changes between Time 1 (February 25, 2008) and Time 2 (May 16, 2008). There were also three different classes for the control group. All of these students were from different grades of the Faculty of

Education faculty where they were taking the courses as elective or obligatory. There were 74 students who were taking the course as obligatory and 56 students were taking the course as elective.

The target population of the proposed study consisted young adults between the ages of 21-25. There were 161 students for the experimental group where 16% of the students were male and 84% female. On the other hand, there were 169 students for the control group where 19% of the students were male and 81% female. Approximately 10% were 21 years old, 15% 22, 35% 23, 26% 24 and 14% were 25.

Socio-economic status was classified according to the occupation and education level of the participants' parents as low, medium and high. 34% of the students' parents belonged to low, 56% to medium and 10 % to high socio-economic status.

Table 3. Demographic Characteristics

Characteristics	Experimental	Control
	n %	*n* %
Gender		
Female	135 84	137 81
Male	26 16	32 19
Total	161 100	169 100
Age		
21	16 10	25 15
22	24 15	26 16
23	57 35	64 38
24	42 26	37 21
25	22 14	17 10
Total	161 100	169 100
SES		
Low	55 34	51 30
Medium	90 56	98 58
High	16 10	20 12
Total	161 100	169 100

Table 3 presents the distribution of the participants' characteristics in terms of their gender, age and socio-economic status.

The students included both males and females from diverse cultural backgrounds, including Turkish, Jewish, Kurdish, Arab and Armenian. The ethnic background of the students is as follows: Roughly 87% of the students indicated their ethnicity as being in the category of Turkish while 13% indicated that they were ethnically Armenian, Jewish and Kurdish. 70% of the students indicated that they were bilingual (spoke Turkish, with either Spanish or Kurdish or Armenian listed as their other language spoken at home).

Implementation and Evaluation of Peace Education and Conflict Resolution Education Curricula

After an extensive review of the literature, I have decided to develop three curricula to see the contribution of each one or the combined one; Peace Education, Conflict Resolution Education, and Peace Education and Conflict Resolution Education combined. During the analysis, I prefer to put the three curricula in this order: The third curriculum is about only Conflict Resolution Education (CRE), the second one is about only Peace Education (PE) and the first one is the two curricula combined, that is Peace Education and Conflict Resolution Education (PE+CRE). The development and the implementation process are explained below.

During the curricula implementation, curriculum development continuum was followed (see APPENDIX B). First, the need assessment and resources for the three curricula were studied. At the same time, awareness of program and training possibilities were conducted for the Faculty of Education to open the course about

Peace and Conflict Resolution Education and two other courses related to the research. The checklist for planning curricula was used during the implementation of each curriculum. Not all items were related to these three curricula, especially the financial and marketing part; however this is one of the best lists to have as a reference for long term purposes (Cafarella, 2003).

The syllabus for each curriculum was prepared where the objectives of each curriculum were set together with the weekly programs (see APPENDIX C).

The courses were taken in one semester, 12 weeks and one week extra for spring break. Then, three different strategic plans were decided for each curriculum implementation, and before the implementation, 14 different students were selected to implement a pilot curriculum to evaluate. In two different days, ten hours of pilot training were done, and according to the evaluation results of pilot training, each curriculum was revised. The most important evaluation information was that the students preferred to have the visual activities like films and photographs first, then they preferred to discuss among themselves which was good for cooperative active learning. After the implementation strategies were decided, the power point presentations were prepared for each curriculum, and they were revised in the meantime according to the needs of the participants.

The two different curricula which were adopted for these three curricula which were the International Center for Cooperation and Conflict Resolution (ICCR) of Columbia Teachers College curriculum and the Harvard Graduate School of Education Program for Young Negotiators (PYN). There was no need to translate of the curricula, because all courses were given in English. They were adopted according to the needs of the participants, as some subjects were analyzed more deeply, like the conflicts of space and time (see APPENDIX C).

It was decided to implement three different contents in three different curricula.

The first one was about both Peace and Conflict Education Combined (PE+CRE) where interpersonal and intrapersonal conflicts were considered at the same time regarding human rights, conflict resolution skills and ecological problems. Globalization was analyzed at a personal as well as global level. The International Center for Cooperation and Conflict Resolution (ICCR) of Columbia Teachers College curriculum and the Harvard Graduate School of Education Program for Young Negotiators were used at the same time (see APPENDIX C).

The second curriculum was about only Peace Education (PE) where only intrapersonal conflicts were taken into consideration. Here the main issue was empowering the person himself or herself to see and analyze critically and to manage his or her life. It had more of a psycho analytical and psychosocial approach then a personal perspective. Human rights, ecological issues, developmental psychology were taken into consideration in relation to globalization as well. The Harvard Graduate School of Education Program for Young Negotiators PYN was implemented (Bodine and Crawford, 1998).

The third curriculum was about only Conflict Resolution Curriculum (CRE) where external and interpersonal conflicts were studied. Participants were becoming aware about what was happening around. The content was more concentrated on the conflicts and conflict resolution. The International Center for Cooperation and Conflict Resolution (ICCR) of Columbia Teachers College curriculum was implemented (Bodine and Crawford, 1998).

All three curricula were in English. There was only one instructor for the three different curricula. However, the control group instructors were different. Each

curriculum was implemented according to the need assessment results by the instructor. Researcher was in the process of the curriculum implementation for experimental groups, however researcher did not involve in the collection of data.

Each curriculum was revised especially after the pilot study evaluations. Each of them took 12 weeks, 3 hours a week, a total of 36 hours from February 25 2008 through May 16 2008. At the end of the three curricula implementations, special evaluations were done about the curricula (see APPENDIX H).

All curricula have the same type of activities. At the beginning, there was a short visual activity like documentaries, films, photographs, etc… Then the theme of each lesson was given using colored slides. In each session, participants had articles related to the subject to read and discuss. During the lessons, they discussed in groups and then they prepared posters and presentations.

At the end of each session which took 3 hours all together, they wrote papers about the subjects. Each participant had to have a special diary about her/him. The diary had 3 sections. In the first part, participants wrote important notes about the subjects of the week, in the second part, they wrote about their plans and their activities related to the decisions that they had taken about their personal life. And in the third section, they wrote about their feelings, their thoughts, their activities and their awareness of the process. The topics of this section began with: *What I feel…; What I think …;What I do…; What I bring with me….* At the end of the course, they had a special assignment as a final paper where they had to write about one of the subjects that they saw as critical in their life.

At the end of the implementations, the participants evaluated the three curricula. Five different curriculum evaluation forms were used for each group to revise the curricula (see APPENDIX H).

To understand the effects of the three curricula, three different inventories were given before and after the implementation. They were Bar-On Emotional Intelligence Quotient Inventory (Bar-On EQ-i), Tennessee Self Concept Scale (TSCS) and Conflict Resolution Skills Scale (CRSS).

Instruments of the Study

The instruments used in the study are: the Demographic Information Form, the Turkish forms of; Bar-On Emotional Quotient Inventory (Bar-On EQ-i), Tennessee Self Concept Scale (TSCS) and Conflict Resolution Scale (CRS).

Demographic Information Form

Demographic information was constructed by the researcher and in the questionnaire the participants were asked about their age, gender, and their parents' income level (see Appendix C).

Bar-On Emotional Quotient Inventory (Bar-On EQ-i)

The Bar-on EQ-i is a 133 item self report instrument developed in 1997 by Reuven Bar-On. The instrument assesses socially and emotionally intelligent behavior and gives an estimate of the individual's emotional intelligence, and is used for individuals aged sixteen and above (Bar-On, 2003).

There are five possible answers to each question scaled according to Likert type (1.Very seldom or not true for me, 2. Seldom true for me, 3. Sometimes true for

me, 4. Often true for me, 5. Very often true for me or true for me). The instrument has five scales. The intrapersonal scale assesses self awareness and self expression. There are a total of 40 questions that assess self-regard, emotional self awareness, assertiveness, independence and self-actualization subscales. The interpersonal scale measures social awareness and interpersonal relationships through empathy, social responsibility and interpersonal relationships subscales with 28 items. The success management scale is composed of stress tolerance and impulse control subscales. Emotional management and regulation is measured in this scale through 18 items. The adaptability scale measures the change management of the individual with 26 items. Reality testing, flexibility and problem solving are in the subscales. The last scale is general mood which measures self-motivation. Optimism and happiness are the subscales that include a total of 17 questions.

The test-retest reliability of the Bar-On EQ-i was assessed for a month and four months. The coefficients ranged between .78 and .92 and from .55 to .82 respectively (Bar-On, 1997 cited in Mumcuoglu, 2002).

Construct validity was assessed by correlating the test results with Sixteen Personality Factor Questionnaire (16 PF) (Bar-On, 1997 cited in Mumcuoglu, 2002). Coefficients of subtests and 16 PF ranged between .40 (Social Responsibility) to .60 (Assertivenes) (Bar-On, 1997 cited in Mumcuoglu, 2002). Convergent validity results show that the correlation between Bar-On EQ-i and self-reports and observer evaluations were .57 and .52 respectively (Bar-On, 1997 cited in Mumcuoglu, 2002). Divergent validity results showed that Bar-On EQ-i and intelligence tests correlated with a coefficient of .12 (Bar-On, 1997 cited in Mumcuoglu, 2002). Discriminant validity results displayed that Bar-On EQ-i can discriminate between clinical sample and control group by a coefficient of .90 (Bar-On, 1997 cited in Mumcuoglu, 2002).

Validity studies suggest that Bar-On EQ-i predicts academic and occupational success (Bar-On, 1997 cited in Mumcuoglu, 2002).

The first adaptation to Turkish was done by Fusun Acar in her doctoral dissertation (2001) where a reliability study was carried out in the thesis. Translation equivalence, reliability and validity studies of the instrument were undertaken by Mumcuoglu in 2002.

Bar-On QE-I was translated into Turkish by two bilingual psychologists, one English Linguist specialist and the researcher (Mumcuoglu, 2002). The instrument was back translated by two English Linguists. The final form was obtained after the items were evaluated by the researcher, bilingual psychologists and English Linguists (Mumcuoglu, 2002). The translation equivalence study revealed correlations between r=.71 (p<01) and r=.95 (p<.01).

For the internal consistency of the instrument, 125 volunteer participants who were university students, or working adults, participated in the study. Cronbach-Alpha ranged between .48 and .84 (p<.01). Test-retest reliability was calculated for 57 participants aged between19-51. The Pearson Moment Correlation was between r= .71 and r= .93 (p<.01). Reliability was studied by Acar by correlating each scale and total score. The Cronbach-Alpha coefficient was at a level of.92 (Acar, 2001). The coefficient of scales ranged between .65 (General Mood) to .83 (Intrapersonal Intelligence) (Acar, 2001).

Construct validity was studied through factor analysis with 125 participants (Mumcuoglu, 2002). The factor analysis checked whether each item correlated with the related dimension. Item total correlation changed between .48 (independence sub dimension) to .84 (impulsivity). All results were significant at p<.01 level (Mumcuoglu, 2002). For criterion validity, study test results were correlated with

The Cartel Intelligence Test. The Pearson Moment Correlation revealed a coefficient of r= .00 to r=.16 and the results were not significant except for impulsivity and self-awareness (Mumcuoglu, 2002). Another criterion validity study was done by correlating Bar-On EQ-i, and the 16PF questionnaire revealed significant relationships.

<center>Tennessee Self Concept Scale</center>

Self-concept was measured by a self-report version of the Tennessee Self Concept Scale (TSCS)-Turkish Form. The Tennessee Self Concept Scale was developed by William Fitts in 1955 and published in 1965. The TSCS was originally developed with separate self concept subscales by Fitts.

The Tennessee Self Concept Scale (TSCS) consists of 100 self-descriptive items by means of which an individual portrays what he or she is, does, likes, and feels. The scale is intended to summarize an individual's feeling of self-worth, the degree to which the self-image is realistic, and whether or not that self-image is a deviant one. As well as providing an overall assessment of self-esteem, the TSCS measures five external aspects of self-concept (moral-ethical, social, personal, physical, and family) and three internal aspects (identity, behavior, and self-satisfaction). In addition, crossing the internal and external dimension results are in the mapping of 15 "facets" of self-concept.

The TSCS allows two scoring systems. The counseling form yields 14 profiled scores: self-criticism, 9 self-esteem scores (identity, self-satisfaction, behavior, physical self, moral-ethical self, personal self, family self, social self, and total), 3 variability of response scores (variation across the first 3 self-esteem scores,

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variation across the last 5 self-esteem scores, and total), and a distribution score. The clinical and research form yields 29 profiled scores: the 14 scores in the counseling form and the following 15: response bias, net conflict, total conflict, 6 empirical scales (defensive positive, general maladjustment, psychosis, personality disorder, neurosis, personality integration), deviant signs, 5 scores consisting of counts of each type of response made.

The reliability estimates for all TSCS scales are retest coefficients based on a sample of 60 college students over a two-week period and in general range from .60 to .90. The manual presents correlations between the TSCS scales and those of the MMPI, the Edwards Personal Preference Schedule, and several other well-known measures. A great many of these correlations are significant; so many in fact where the MMPI is concerned it appears the two inventories must be nearly completely overlapping. Researchers have reviewed a number of factor-analytic studies and concluded that none support Fitts' specific hypothesis of 15 dimensions of self-concept. The internal consistency of the TSCS Total Score and subscale scores was evaluated with Cronbach-Alpha and for each subscale; Cronbach-Alphas were high, ranging from .81 to .96. Among the TSCSS subscales, correlations ranged from .75 to .98.

The primary norm group for the TSCS was a sample of 626 people who varied in age from 12 to 68 years. The group was composed of approximately equal members of men and women and ranged over a variety of educational, social, and economic levels. There is a reasonable degree of racial and geographic diversity, but younger white subjects, especially students, are over represented (Ergener, 2003).

The Turkish adaptation of TSCS was carried out by Ergener in 1985 and in 2002. Based on expert judgments, some changes were made in terms of the

instructions and items of the scale. Like the original scale, the cut off point for the scale is said to be the mean score of the test administered group. So, a score which is lower than the mean score is stated to indicate a low level of self concept whereas a score higher than the mean is stated to indicate a high level of self concept.

The factor analysis of TSCS yielded two-factor structure for all items. Thirteen items cluster around Factor I whereas the rests cluster around Factor II. The items of Factor 1 belonged mainly to the self concept subscale and accounted for 19.28 % of the total score variance while the second factor was mainly performance and accounted for 15.70 % of the total variance. The overall test-retest reliability level of TSCS for the adults was also sufficient, which was .81 (Ergener, 2003).

Conflict Resolution Scale (CRS)

The scales which are being developed first by Kilman and Thomas in 1977, then Straus in 1979; Brown and Yelsma in 1986; and Keller in 1996 improved the conflict resolution scale. In Turkey, Dökmen in 1986 adopted regarding conflicts, that some have focused on conflict types, some of them values and some conflict resolution styles. It has also been observed that only McClellan (1997) has focused on conflict resolution behavior, but its validity and reliability has not yet been provided. It is thought to be essential to develop an instrument to evaluate the conflict resolution levels of university students (Akbalık, 2001).

Conflict Resolution Scale (CRS) was designed to assess the behaviors in conflict resolution process of late adolescents and young adults, especially university students. There are 55 items under the five subscales including understanding other

individuals, listening skills, focusing on others' needs, social adaption and anger management (Öner, 2006).

The aim of this study is to develop a reliable and valiable instrument to evaluate conflict resolution courses or mediation programs, also to choose the students as mediator, for peer mediation programs. The scale was administrated to 396 university students, enrolled in educational programs at the University of Ankara, 247 of who were females and 143 males. 6 subjects did not declare their gender and grade. The Cronbach-Alpha was found to be .91 of 55 items. The result of the factor analysis indicated that a construction with 5 factors had been in full scale (Akbalık, 2001). A 5-point Likert-type scale was used, ranging from 1 = completely untrue of me to 5 = mostly true of me. In the scale, 34 items were scored positively and 21 items were scored inversely. CRS scores were ranged from 55 to 220 with high scores indicating higher level of conflict resolution behaviors. Alpha coefficient of internal consistency of the scale was .91 .These values were .86 for the first subscale, .82 for the second subscale, .75 for the third subscale, .78 for the fourth subscale and .80 for the fifth subscale (Akbalık, 2001).

Additional analyses were conducted to compare the means of different gender groups. The results of the ANOVA analysis indicated that the main effect of gender was significant for both the total score (F (1,388) =11, 23; p< .001), and the subscales. "Trying to understand" (F(1,388)=10,74; p< .01), "Listening" (F(1,388)= 21,26; p< .001), "Focusing on needs" (F(1,388)= 6,95; p< .01), "Social Adjustment" (F(1,388)= 4,23; p< .05) and "Anger control" F(1,388)= 6,86; p .01). Females were found to have significantly higher scores than males in both the total and 4 subscales. Contrary to expectations, males' scores (M=18, 80) were significantly higher than females' (M=17, 75) in "Anger control" (Akbalık, 2001, p. 4).

Data Collection Procedures

Initially, permission was obtained from the Faculty of Education. Then, with the help of the Counseling and Guidance Department, students from 4 different groups were asked to participate in the study at the beginning and at the end of the courses in their regular classrooms or at home.

All participants were asked to complete the demographic questionnaire, the Turkish forms of Bar-On Emotional Quotient Inventory (Bar-On EQ-i), Tennessee Self Concept Scale (TSCS) and Conflict Resolution Scale (CRS). On the first page of each instrument, instructions about how they were to be answered were written.

The data was collected from experimental groups by the researcher, especially those of the experimental groups. The other instructors were completed for the control group. The participants were given standard instructions on filling the instruments. They were also informed about the confidentiality of the study.

Data Analyses

Names of the participants were coded as identifying numbers in order to ensure confidentiality. Data analyses were conducted through the SPSS 15.0 (Statistics Packages of Social Sciences) computer program. Demographic characteristics were presented as percentages. They consisted of descriptive statistics including the mean, standard deviation, maximum and minimum scores of instruments. Analyses regarding the research questions were conducted to understand the effects of three curricula namely; Peace and Conflict Resolution Combined (PE+CRE) Curriculum, Peace Education (PE) Curriculum and Conflict Resolution (CRE) Curriculum by

using paired t-tests and Analyses of Variance (ANOVA). Additionally, to identify factors relating to conflict resolution skills, multiple regression analyses were conducted.

CHAPTER IV

RESULTS

Descriptive Statistics of the Study Variables

The sample consisted of 161 students for the experimental group where 16% of the

students were male and 84% female. On the other hand, there were 169 students for

the control group where 19% of the students were male and 81% female. The target

population of the proposed study was young university students between the ages of

21-25. Approximately 10% were 21 years old, 15% 22, 35% 23, 26% 24 and 14%

were 25.

Table 4 shows the means, standard deviations and minimum and maximum

scores of Emotional Intelligence Inventory for 4 groups, namely the pre-tests scores

of Peace and Conflict Resolution Education Combined (PE+CRE), the pre-tests

scores of only Peace Education (PE), the pre-tests scores of only Conflict Resolution

Education (CRE) and the pre-tests scores of Control group.

Table 4. Distributions of Pre-Test Scores of Emotional Intelligence for Groups

Measure	N	*M*	*SD*	Min	Max
Pre PE+CRE	31	126.80	4.490	121.00	137.00
Pre PE	63	128.58	8.071	118.00	161.00
Pre CRE	67	129.29	4.546	119.00	143.00
Pre Control	169	130.46	9.336	114.00	178.00
Total	330	129.52	8.006	114.00	178.00

Note: PE+CRE (Peace Education and Conflict Resolution Combined), PE (Peace Education), CRE
(Conflict Resolution Education) and Control Group.

According to the results, the mean score of pre-test Peace Education and Conflict

Resolution Education combined group (n=31) was 126.80 where the standard

deviation was 4.49. The minimum and maximum scores were 121.00 and 137.00.

The mean score of pre-test Peace Education group (n=63) was 128.58 where the

standard deviation was 8.07. The minimum and maximum scores were 118.00 and 161.00. The mean score of pre-test Conflict Resolution Education group (n=67) was 129.29 where the standard deviation was 4.54. The minimum and maximum scores were 119.00 and 143.00. The mean score of pre-test control group (n=169) were 130.46 where the standard deviation was 9.34. The minimum and maximum scores were 114.00 and 178.00. The mean score of Total group (n=330) was 129.52 where the standard deviation was 8.01. The minimum and maximum scores were 114.00 and 178.00.

According to the pre-test Scores of Emotional Intelligence measured by Bar-On Emotional Inventory, the four groups were homogenous. In other words, there was no difference between them related to the emotional intelligence scores.

Table 5 shows the means, standard deviations and minimum and maximum scores of Tennessee Self Concept Scale for 4 groups namely the pre-tests of Peace and Conflict Resolution Education Combined (PE+CRE), the pre-tests of only Peace Education (PE), the pre-tests of only Conflict Resolution Education (CRE) and the pre-tests of Control Group.

Table 5. Distributions of Pre-Test Scores of Self Concept for Groups

Measure	N	*M*	*SD*	Min	Max
Pre PE+CRE	31	149.19	4.621	140.00	160.00
Pre PE	63	151.58	7.095	133.00	171.00
Pre CRE	67	148.58	4.060	133.00	161.00
Pre Control	169	150.64	8.496	132.00	185.00
Total	330	150.26	7.259	132.00	185.00

Note: PE+CRE (Peace Education and Conflict Resolution Combined), PE (Peace Education), CRE (Conflict Resolution Education) and Control Group.

According to the results, the mean score of pre-test Peace Education and Conflict Resolution Education combined group (n=31) was 149.19 where the standard deviation was 4.62. The minimum and maximum scores were 140.00 and 160.00. The mean score of pre-test Peace Education group (n=63) were 151.58 where the

standard deviation was 7.10. The minimum and maximum scores were 133.00 and 171.00. The mean score of pre-test Conflict Resolution Education group (n=67) was 148.58 where the standard deviation was 4.06. The minimum and maximum scores were 133.00 and 161.00. The mean score of Pre-test control group (n=169) was 150.64 where the standard deviation was 8.50. The minimum and maximum scores were 132.00 and 185.00. The mean score of Total group (n=330) was 150.26 where the standard deviation was 7.26. The minimum and maximum scores were 132.00 and 185.00.

According to the pre-test Scores of Self Concept measured by Tennessee Self Concept Scale, the four groups were homogenous. In other words, there was no difference between them related to the self concept.

Table 6 shows the means, standard deviations and minimum and maximum scores of Tennessee Conflict Resolution Scale for 4 groups namely the pre-tests of Peace and Conflict Resolution Education Combined (PE+CRE), the pre-tests of only Peace Education (PE), the pre-tests of only Conflict Resolution Education (CRE) and the pre-tests of Control Group.

Table 6. Distributions of Pre-Test Scores of Conflict Resolution Skills for Groups

Measure	N	*M*	*SD*	Min	Max
Pre PE+CRE	31	66.87	2.642	61.00	71.00
Pre PE	63	67.66	2.834	60.00	76.00
Pre CRE	67	68.01	1.973	64.00	76.00
Pre Control	169	67.84	2.730	62.00	78.00
Total	330	67.75	2.613	60.00	78.00

Note: PE+CRE (Peace Education and Conflict Resolution Combined), PE (Peace Education), CRE (Conflict Resolution Education) and Control Group.

According to the results, the mean score of pre-test Peace Education and Conflict Resolution Education combined group (n=31) was 66.87 where the standard deviation was 2.64. The minimum and maximum scores were 61.00 and 71.00. The mean score of pre-test Peace Education group (n=63) was 67.66 where the standard

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deviation was 2.83. The minimum and maximum scores were 60.00 and 76.00. The mean score of pre-test Conflict Resolution Education group (n=67) was 68.01 where the standard deviation was 1.97. The minimum and maximum scores were 64.00 and 76.00. The mean score of pre-test control group (n=169) was 67.84 where the standard deviation was 2.73. The minimum and maximum scores were 62.00 and 78.00. The mean score of Total group (n=330) was 67.75 where the standard deviation was 2.61. The minimum and maximum scores were 60.00 and 78.00.

According to the pre-test Scores of Conflict Resolution Skills measured by Conflict Resolution Scale, the four groups were homogenous. In other words, there was no difference between them related to the conflict resolution skills. These results indicated no significant differences among the four selected sample groups for emotional intelligence, self concept and conflict resolution skills before the implementation of the curricula.

<center>Results Related to the Research Questions</center>

The results are presented in three sections: (1) The comparisons of mean and standard deviation scores of emotional intelligence, self concept and conflict resolution skills were conducted between pre-tests and post-tests for each group namely; Peace Education and Conflict Resolution Education Combined, Peace Education, Conflict Resolution Education and Control Group to see the change between the pre and post-tests differences. The t-tests were performed as well to determine the significance of group differences; (2) The Comparisons of Pre and Post Tests scores of all groups together PE+CRE Combined, PE, CRE and Control Groups on Emotional Intelligence, Self Concept and Conflict Resolutions Skills were

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performed to analyze which curriculum was more effective; (3) multiple regression

was performed for the contributors, namely gender, three curricula all together,

emotional intelligence and self concept of conflict resolution skills where

experimental groups were combined.

I.   What are the effects of both Peace Education and Conflict Resolution

Education combined (PE+CRE) on emotional intelligence, self concept

and conflict resolution skills?

The first research question has 4 secondary questions related to four different groups.

1. What are the effects of both Peace Education and Conflict Resolution

Education combined (PE+CRE) on emotional intelligence, self concept and

conflict resolution skills?

In order to investigate this question, t-test statistics were conducted for Peace

Education and Conflict Resolution Education Combined.

Table 7. The Comparison of Mean Scores between Pre-Test and Post-Test for
PE+CRE Combined (n=31)

Variables	Pre-test Mean ± SD	Post-test Mean ± SD	t-value (t, p)
EQ	126.8065±4.49	426.4194±2.71	t=-296.54 p<0.001***
Self Concept	149.1935±4.62	478.4516±2.93	t=-329.98 p<0.001***
Conflict Resolution	66.8710±2.64	216.2903±1.37	t=-261.53 p<0.001***

Note: Values are means, standard deviations, and t and p scores representing significance between
groups.
*p<0.05; **p<0.01; ***p<0.001

As seen in Table 7, significant differences were found between pre-tests and post-

tests in terms of Emotional Intelligence level ($t = -296.54$, $p < .001$). Post-test scores

($n = 31$, $M = 426.42$, $SD = 2.71$) were higher than Pre-test scores ($n = 31$, $M = 126.81$, $sd = 4, 49$).

Significant differences were found as well between pre-tests and post-tests in terms of Self Concept level (t = -329.98, p < .001). Post-test scores (n = 31, M = 478.45, sd = 2.93) were higher than Pre-test scores (n = 31, M = 149.19, sd = 4.62).

Finally, significant differences were found between pre-tests and post-tests in terms of Conflict Resolution Skills level (t = -261.53, p < .001). Post-test scores (n = 31, M = 216.29, sd = 1.37) were higher than Pre-test scores (n = 31, M = 66.87, sd = 2.64).

The implementation of Peace Education and Conflict Resolution Education Combined has an effect on emotional intelligence, self concept and conflicts resolution skills.

2. What are the effects of only Peace Education (PE) on emotional intelligence, self concept and conflict resolution skills?

In order to investigate this question, t-test statistics were conducted for Peace Education.

Table 8. The Comparison of Mean Scores between Pre-test and Post-test for PE (n=63)

Variables	Pre-test Mean ± SD	Post-test Mean ± SD	t-value (t, p)
EQ	128.5873±8.07	363.9206±2.20	t=-221.93 p<0.001***
Self Concept	151.5873±7.09	423.0794±1.52	t=-297.37 p<0.001***
Conflict Resolution	67.6667±2.83	189.0476±0.65	t=-334.98 p<0.001***

Note: Values are means, standard deviations, t and p scores representing significance between groups.
*p<0.001; **p<0.01; ***p<0.001

As seen in Table 8, significant differences were found between pre-tests and post-tests in terms of Emotional Intelligence level (t = -221.93, p < .001). Post-test scores (n = 63, M = 363.92, sd = 2.20) were higher than Pre-test scores (n = 63, M = 128.59, sd = 8,07).

Significant differences were found as well between pre-tests and post-tests in terms of Self Concept level (t = -297.37, p < .001). Post-test scores (n = 63, M = 423.08, sd = 1.52) were higher than Pre-test scores (n = 63, M = 151,59, sd = 7.09).

Finally, significant differences were found between pre-tests and post-tests in terms of Conflict Resolution Skills level (t = -334.98, p < .001). Post-test scores (n = 63, M = 189.05, sd = 0.65) were higher than Pre-test scores (n = 63, M = 67.67, sd = 2.83).

The implementation of only Peace Education has an effect on emotional intelligence, self concept and conflicts resolution skills.

3. What are the effects of only Conflict Resolution Education (CRE) on emotional intelligence, self concept and conflict resolution skills?

In order to investigate this question, t-test statistics were conducted for only Conflict Resolution Education (CRE).

Table 9. The Comparison of Mean Scores between Pre-test and Post-test for CRE (n=67)

Variables	Pre-test Mean ± SD	Post-test Mean ± SD	t-value (t, p)
EQ	129.2985±4.54	305.7761±1.81	t=-303.95 p<0.001***
Self Concept	148.5821±4.06	372.7463±2.27	t=-377.99 p<0.001***
Conflict Resolution	68.0149±1.97	161.1642±1.92	t=-263.52 p<0.001***

Note: Values are means, standard deviations, t and p scores representing significance between groups.
*p<0.001; **p<0.01; ***p<0.001

As seen in Table 9, significant differences were found between pre-tests and post-tests in terms of Emotional Intelligence level (t = -303.95, p < .001). Post-test scores (n = 67, M = 305.78, sd = 1.81) were higher than Pre-test scores (n = 67, M = 129.30, sd = 4.54).

Significant differences were found as well between pre-tests and post-tests in terms of Self Concept level (t = -377.99, p < .001). Post-test scores (n = 67, M = 372.75, sd = 2.27) were higher than Pre-test scores (n = 67, M = 148,58, sd = 4.06).

Finally, significant differences were found between pre-tests and post-tests in terms of Conflict Resolution Skills level (t = -263.52, p < .001). Post-test scores (n = 67, M = 161.16, sd = 1.92) were higher than Pre-test scores (n = 67, M = 68.01, sd = 1.97).

The implementation of only Conflict Resolution Education has effect on emotional intelligence, self concept and conflicts resolution skills.

4. What are the pre and post test scores of Control group for emotional intelligence, self concept and conflict resolution skills?

In order to investigate this question, t-test statistics were conducted for Control group.

Table 10. The Comparison of Mean Scores between Pre-test and Post-test for Control Group (n=169)

Variables	Pre-test Mean ± SD	Post-test Mean ± SD	t-value (t, p)
EQ	130.4675±9.33	131.6450±8.86	$t=-1.54$ $p=0.06^{n.s}$
Self Concept	150.6450±8.49	151.3491±7.67	$t=-1.16$ $p=0.24^{n.s}$
Conflict Resolution	67.8402±2.73	68.5799±2.67	$t=-1.05$ $p=0.7^{n.s}$

Note: Values are means, standard deviations, t and P scores representing significance between groups.
*$p<0.001$; **$p<0.01$; ***$p<0.001$

As seen in Table 10, significant differences were NOT found between pre-tests and post-tests in terms of Emotional Intelligence level ($t = -1.54$, $p = .06$ not significant). Post-test scores ($n = 169$, $M = 131.64$, $sd = 8.86$) were almost the same as Pre-test scores ($n = 169$, $M = 139.47$, $sd = 9.33$).

Significant differences were NOT found between pre-tests and post-tests in terms of Self Concept level ($t = -1.16$, $p = .24$ not significant). Post-test scores ($n = 169$, $M = 151.35$, $sd = 7.67$) were almost the same as Pre-test scores ($n = 169$, $M = 150.65$, $sd = 8.49$).

Finally, no significant differences were found between pre-tests and post-tests in terms of Conflict Resolution Skills level ($t = -1.05$, $p < .7$ not significant). Post-test scores ($n = 169$, $M = 68.58$, $sd = 2.67$) were almost the same as Pre-test scores ($n = 169$, $M = 67.84$, $sd = 2.73$).

II. Among the three curricula, Peace Education and Conflict Resolution Education Combined, Peace Education and Conflict Resolution

Education, which on has the most effective on emotional intelligence, self concept and conflict resolution skills?

The Comparisons of Pre and Post Test scores of all groups together PE+CRE Combined, PE, CRE and Control Groups on Emotional Intelligence, Self Concept and Conflict Resolutions Skills were performed to analyze which curriculum was more effective. For that reason, One-way Analysis of Variance (ANOVA) statistics were calculated.

Table 11 displays the ANOVA results which indicate that there were significant differences for emotional intelligence, self concept and conflict resolution skills among the three groups (5: Post-test scores of Peace Education and Conflict Resolution Combined Curriculum (PE+CRE); 6: Post-test scores of Peace Education Curriculum (PE); 7: Post-test scores of Conflict Resolution Curriculum (CRE)). However, the ANOVA results also indicated also that there were no significant differences for emotional intelligence, self concept and conflict resolution skills among the five groups (1: Pre-test scores of Peace Education and Conflict Resolution Combined Curriculum (PE+CRE); 2: Pre-test scores of Peace Education Curriculum (PE); 3: Pre-test scores of Conflict Resolution Curriculum (CRE); 4: Pre-test scores of Control Group; 8: Post scores of Control Group).

Significant differences in Emotional Intelligence were observed (F=16951.69, $p < 0.001$) on Post-tests groups. The mean and standard deviation of Post PE+CRE Combined was the highest ($M = 426.42$, $sd = 2.71$) in 8 groups. The second highest was Post PE ($M = 363.92$, $sd = 2.21$). The third highest was Post CRE ($M = 305.78$, $sd = 1.82$).

Table 11. The Comparison of Pre and Post Test Scores of PE+CRE Combined, PE, CRE and Control Groups on Emotional Intelligence, Self Concept and Conflict Resolutions Skills

Study Variables	1: Pre PE+CRE (n=31)	2: Pre PE (n=63)	3: Pre CRE (n=67)	4: Pre Control (n=169)	5: Post PE+CRE (n=31)	6: Post PE (n=63)	7: Post CRE (n=67)	8: Post Control (n=169)	F, p	$p < 0.05$ (tukey)
Emotional Intelligence	126.81±4.49	128.59±8.07	129.30±4.55	130.47±9.34	426.42±2.71	363.92±2.21	305.78±1.82	131.65±8.87	F=16951.69 $p < 0.001$	(1,5); (1,6); (1,7); (1,8); (2,5); (2,6); (2,7); (3,5); (3,6); (3,7); (4,5); (4,6); (4,7); (5,6); (5,7); (6,7); (6,8); (7,8)
Self Concept	149.19±4.62	151.59±7.10	148.58±4.06	150.65±8.50	478.45±2.93	423.08±1.53	372.75±2.28	151.35±7.68	F=29049.09 $p < 0.001$	(1,5); (1,6); (1,7); (2,5); (2,6); (2,7); (3,5); (3,6); (3,7); (4,5); (4,6); (4,7); (5,6); (5,7); (5,8); (6,7); (6,8); (7,8)
Conflict Resolution Skills	66.87±2.64	67.67±2.83	68.01±1.97	67.84±2.73	216.29±1.37	189.05±0.66	161.16±1.93	68.59±2.67	F=41511.29 $p < 0.001$	(1,5); (1,6); (1,7); (2,5); (2,6); (2,7); (3,5); (3,6); (3,7); (4,5); (4,6); (4,7); (5,6); (5,7); (5,8); (6,7); (6,8); (7,8)

Note:

1: Pre-test scores of Peace Education and Conflict Resolution Combined Curriculum (PE+CRE); 2: Pre-test scores of Peace Education Curriculum (PE); 3: Pre-test scores of Conflict Resolution Curriculum (CRE); 4: Pre-test scores of Control Group; 5: Post-test scores of Peace Education and Conflict Resolution Combined Curriculum (PE+CRE); 6: Post-test scores of Peace Education Curriculum (PE); 7: Post-test scores of Conflict Resolution Curriculum (CRE); 8: Post-test scores of Control Group

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In other words, among the three curricula, Peace Education and Conflict Resolution Education Combined curriculum was more effective than only Peace Education or Conflict Resolution Education curricula on Self Concept. On the other hand, Peace Education was more effective than Conflict Resolution Education on Emotional Intelligence.

The rest of the five groups had almost the same mean and standard deviation scores.

Significant differences in Self Concept were observed (F=29049.09, p <0.001) in Post-test groups. The mean and standard deviation of Post PE+CRE Combined was the highest (*M* =478.45, *sd* = 2.93) in 8 groups. The second highest was Post PE (*M* = 423.08. *sd* = 1.53). The third highest was Post CRE (*M* = 372.75, *sd* = 2.28). In other words, among the three curricula, Peace Education and Conflict Resolution Education Combined curriculum was more effective than only Peace Education or Conflict Resolution Education curricula on Self Concept. On the other hand, Peace Education was more effective than Conflict Resolution Education on Self Concept.

The rest of the five groups had almost the same mean and standard deviation scores.

Significant differences in Conflict Resolution Skills were observed (F= 41511.29, p <0.001) in Post-test groups. The mean and standard deviation of Post PE+CRE Combined was the highest (*M* =216.29, *sd* = 1.37) in 8 groups. The second highest was Post PE (*M* = 189.05. *sd* = 0.66). The third highest was Post CRE (*M* = 161.16, *sd* = 1.93). In other words, among the three curricula, Peace Education and Conflict Resolution Education Combined curriculum was more effective than only Peace Education or Conflict Resolution Education curricula on Conflict Resolution

Skills. On the other hand, Peace Education was more effective than Conflict Resolution Education on Conflict Resolution Skills.

The rest of the five groups had almost the same mean and standard deviation scores.

Among the three curricula, Peace Education and Conflict Resolution Education Combined curriculum was more effective than only Peace Education or Conflict Resolution Education curricula on Emotional Intelligence, Self Concept and Conflict Resolution Skills. On the other hand, Peace Education was more effective than Conflict Resolution Education on Emotional Intelligence, Self Concept and Conflict Resolution Skills.

III. Which if any of the factors; namely gender, emotional intelligence or self concept, additively and uniquely affect conflict resolution skills after the implementation of the three curricula?

The aim of the third question was to determine the factors that additively and uniquely affected conflict resolution skills after the implementation of the three curricula. For that purpose, Simultaneous Multiple Regression Analysis was conducted for experimental groups all together (n = 161). Gender, emotional intelligence and self concept were entered into the equation.

Table 12. Multiple Regression for the Contributors of Conflict Resolution Skills Experimental Group Combined (n=161)

Model	β	R^2	Significance Level
1.Pre-Conflict Resolution	-1.38	0.027	$p<0.001$***
2. Pre-Conflict Resolution	-0.015		$p<0.001$***
Post EQ	0.251		$p<0.001$***
Post Self Concept	0.238		$p<0.001$***
Gender	-0.109	0.993	$p=0.77^{n.s}$

Note: β= unstandardized β beta-value
Dependent variable: Conflict Resolution Skills
*$p<0.001$; **$p<0.01$; ***$p<0.001$

As seen in Table 12, it was found that emotional intelligence and self concept were significant factors for conflict resolution skills (Emotional Intelligence: $\beta = .251$, p<0.001; Self Concept: $\beta = .238$, p<0.001). On the other hand, it was not found that gender was a significant factor for conflict resolution skills (gender: $\beta = .109$, p= .77).

According to these results, the two variables, namely; Emotional Intelligence and Self Concept additively explained approximately %99.3 of the conflict resolution skills.

CHAPTER V

CONCLUSION

Discussion and conclusion are presented under the three main headings: The discussion of the study in relation to the research questions, followed by the implications of the study, then the conclusion of the study.

Discussion of the Study

The aim of the present study was to examine the effects of peace and conflict resolution education on the emotional intelligence, self concept and conflict resolution skills of the university students who are potential teachers.

At the beginning of the study, the descriptive statistics of the variables were examined to ensure about the homogeneity of the selected sample groups. The results demonstrated that all experimental groups and the control group had almost the same mean and standard deviation scores where minimum and maximum scores did not differ greatly. In other words, the results indicated no significant differences among the four selected sample groups for emotional intelligence, self concept and conflict resolution skills before the implementation of the curricula.

The first question investigated the effects of the peace and conflict resolution education in four secondary questions related to four different groups, namely Peace Education and Conflict Resolution Education Combined (PE+CRE), only Peace Education (PE), only Conflict Resolution Education (CRE) and the Control group.

In order to investigate the effects of both Peace Education and Conflict Resolution Education combined (PE+CRE) on emotional intelligence, self concept

and conflict resolution skills, t-test statistics were conducted. Significant differences were found statistically between pre-tests and post-tests in terms of Emotional Intelligence level ($t = -296.54$, $p < .001$). Post-test scores ($n = 31$, $M = 426.42$, $sd = 2.71$) were higher than pre-test scores ($n = 31$, $M = 126.81$, $sd = 4,49$). Significant differences were found statistically as well between pre-tests and post-tests in terms of Self Concept level ($t = -329.98$, $p < .001$). Post-test scores ($n = 31$, $M = 478.45$, $sd = 2.93$) were higher than pre-test scores ($n = 31$, $M = 149.19$, $sd = 4.62$). Finally, significant differences were found statistically between pre-tests and post-tests in terms of Conflict Resolution Skills level ($t = -261.53$, $p < .001$). Post-test scores ($n = 31$, $M = 216.29$, $sd = 1.37$) were higher than pre-test scores ($n = 31$, $M = 66.87$, $sd = 2.64$).

The results show that the Peace Education and Conflict Resolution Education combined had significant effects on Emotional Intelligence, Self Concept and Conflict Resolution Skills. In terms of Peace Education and Conflict Resolution Education these findings are consistent with the literature. As stated in the review of the literature, there is currently no education program that is combined like the peace and conflict resolution education, however there are different and separate curricula which affected self concept and self esteem, conflict management skills and assertiveness (the Clark County Social Service Mediation Program in Nevada) (Bodine & Crawford, 1998).

The International Cooperative and Conflict Resolution program at Columbia University Teachers College in New York investigated and found that Conflict Resolution Education had positive effects. Students improved in managing their conflicts, and they experienced increased social support and less victimization from others. This improvement in their relations with others led to an increase in self

esteem as well as a decrease in feelings of anxiety and depression and more frequent

positive feelings of well being (Bodine & Crawford, 1998).

The Harvard Graduate School of Education undertook a systematic evaluation

of the impact of Peace Education and found that peace education improved self

esteem and self concept. The higher self esteem and self concept, in turn, produced a

greater sense of personal control and positive feelings of well-being led to higher

academic performance. This is also indirect evidence that the work readiness and

work performance of the students were improved by their exposure to the training in

peace education (Bodine & Crawford, 1998).

In order to investigate the effects of only Peace Education (PE) on emotional

intelligence, self concept and conflict resolution skills, t-test statistics were

conducted. Significant differences were found between statistically pre-tests and

post-tests in terms of Emotional Intelligence level (t = -221.93, p < .001). Post-test

scores (n = 63, M = 363.92, sd = 2.20) were higher than pre-test scores (n = 63, M =

128.59, sd = 8,07). Significant differences were found statistically as well between

pre-tests and post-tests in terms of Self Concept level (t = -297.37, p < .001). Post-

test scores (n = 63, M = 423.08, sd = 1.52) were higher than pre-test scores (n = 63,

M = 151,59, sd = 7.09). Finally, significant differences were found statistically

between pre-tests and post-tests in terms of Conflict Resolution Skills level (t = -

334.98, p < .001). Post-test scores (n = 63, M = 189.05, sd = 0.65) were higher than

pre-test scores (n = 63, M = 67.67, sd = 2.83).

These results show that Peace Education had significant effects on Emotional

Intelligence, Self Concept and Conflict Resolution Skills. In terms of Peace

Education, these findings are consistent with the literature. According to the review

of the literature, peace education led participants to become more proactive and

preventive. During the training process their awareness improved and they become socially more active. Most interviewees were able to discuss in depth the importance of talking it out to avoid fights and to accomplish one's goals. Moreover, most interviewees reported experiencing the program as "fun", because of its use of games and role plays. This latter point is important in that the fun experience keeps the participants engaged in the training process and facilitates their recall of the basic messages. The shift from arguing, complaining and resisting to negotiating and being active was generally met positively in their social life. The participants reported that the curriculum content and structure, particularly cooperative active discussions, promoted important critical topics such as decision making, planning for the future, and being aware about media and policies. Teachers also reported there were seeing changes in the communication and conflict resolution styles of many participants. The participants as well as the instructors improved their ability to talk through disagreements and had the opportunity to think through their own conflict management style (Kadivar, 2003).

In order to investigate the effects of only Conflict Resolution Education (CRE) on emotional intelligence, self concept and conflict resolution skills, t-test statistics were conducted. Significant differences were found statistically between pre-tests and post-tests in terms of Emotional Intelligence level (t = -303.95, p < .001). Post-test scores (n = 67, M = 305.78, sd = 1.81) were higher than pre-test scores (n = 67, M = 129.30, sd = 4.54). Significant differences were found statistically as well between pre-tests and post-tests in terms of Self Concept level (t = -377.99, p < .001). Post-test scores (n = 67, M = 372.75, sd = 2.27) were higher than pre-test scores (n = 67, M = 148,58, sd = 4.06). Finally, significant differences were found statistically between pre-tests and post-tests in terms of Conflict

Resolution Skills level ($t = -263.52$, $p < .001$). Post-test scores ($n = 67$, $M = 161.16$, $sd = 1.92$) were higher than pre-test scores ($n = 67$, $M = 68.01$, $sd = 1.97$).

These results show that the Conflict Resolution Education had significant effects on Emotional Intelligence, Self Concept and Conflict Resolution Skills. In terms of Conflict Resolution Education these findings are consistent with the literature. A report of a mediator showed that 86 percent of mediated conflicts were resolved. Student case management systems showed a statistically significant reduction in the rate of referrals for general disruptive behavior at the universities with the highest level of implementation. Conflict resolution affected students' attitudes toward resolving conflicts positively. Results from student surveys at the universities indicated that those who received training were more willing to respond to conflict situations with actions other than threats and violence (Bodine & Crawford, 1998).

The second research question examined whether these three curricula differ from each other in terms of their effects on emotional intelligence, self concept and conflict resolution skill levels. The results indicate that there were statistically significant differences for emotional intelligence, self concept and conflict resolution skills among the three groups, which were post-test scores of Peace Education and Conflict Resolution Combined Curriculum (PE+CRE); Post-test scores of Peace Education Curriculum (PE); and post-test scores of Conflict Resolution Education Curriculum (CRE).

Statistically significant differences in Emotional Intelligence were observed (F=16951.69, p <0.001) in post-test groups. The mean and standard deviation of post Peace Education and Conflict Resolution Education Combined was the highest ($M = 426.42$, $sd = 2.71$) in 8 groups. The second highest was post Peace Education ($M =$

363.92, *sd* = 2.21). The third highest was post Conflict Resolution Education (*M* = 305.78, *sd* = 1.82). In other words, among the three curricula, the Peace Education and Conflict Resolution Education Combined curriculum was more effective than only Peace Education or Conflict Resolution Education curricula on Self Concept. On the other hand, Peace Education was more effective than Conflict Resolution Education on Emotional Intelligence.

Statistically significant differences in Self Concept were observed (F=29049.09, p <0.001) in post-test groups. The mean and standard deviation of post Peace Education and Conflict Resolution Education Combined was the highest (*M* =478.45, *sd* = 2.93) in 8 groups. The second highest was post Peace Education (*M* = 423.08. *sd* = 1.53). The third highest was post Conflict Resolution Education (*M* = 372.75, *sd* = 2.28). In other words, among the three curricula, Peace Education and Conflict Resolution Education Combined curriculum was more effective than only Peace Education or Conflict Resolution Education curricula on Self Concept. On the other hand, Peace Education was more effective than Conflict Resolution Education on Self Concept. The rest of the five groups had almost the same mean and standard deviation scores.

Statistically significant differences in Conflict Resolution Skills were observed (F= 41511.29, p <0.001) in post-test groups. The mean and standard deviation of post Peace Education and Conflict Resolution Education Combined was the highest (*M* =216.29, *sd* = 1.37) in 8 groups. The second highest was post Peace Education (*M* = 189.05. *sd* = 0.66). The third highest was Post Conflict Resolution Education (*M* = 161.16, *sd* = 1.93). In other words, among the three curricula, Peace Education and Conflict Resolution Education Combined curriculum was more effective than only Peace Education or Conflict Resolution Education curricula on

Conflict Resolution Skills. On the other hand, Peace Education was more effective than Conflict Resolution Education on Conflict Resolution Skills. The rest of the five groups had almost the same mean and standard deviation scores.

Among the three curricula, Peace Education and Conflict Resolution Education Combined curriculum was the most effective on Emotional Intelligence, Self Concept and Conflict Resolution Skills. On the other hand, Peace Education was more effective than Conflict Resolution Education on Emotional Intelligence, Self Concept and Conflict Resolution Skills.

The Peace Education and Conflict Resolution Education combined had a richer content than the other two curricula as two curricula contents were taken in consideration under one combined program. There was a balance between internal and external factors which affected emotional intelligence, self concept and conflict resolution skills where there is a strong literature review supports these results, although there is a limited number of empirical studies related to these two combined curricula.

The Peace Education literature had been adequately demonstrates that it is an effective curriculum to improve the participants self awareness, assertiveness, self regard, self actualization, independence, empathy, intrapersonal relationship, social responsibility, happiness and optimism (Bar-On, 1996). The Conflict Resolution Education literature review shows that these curricula improved the participants' interpersonal relationship, reality testing, problem solving, stress tolerance and impulse control (Bodine & Crawford, 1998).

The peace and conflict resolution curriculum content had an important connection to the emotional intelligence. Emotionally intelligent people were people who were able to recognize and express their emotions, who possessed positive self-

regard and self–concept. They were able to actualize their potential capacities and lead happy lives. They were able to understand the way others feel and were capable of making changes. They had the capacity to transform their own lives and they were more responsible about their environments without becoming dependent on others. These people were generally optimistic and realistic in coping with problems and stress without losing control. They were good in conflict resolution and they had better critical and creative thinking skills (Salovey, 2005).

The third question tried to determine the factors that additively and uniquely affected conflict resolution skills after the implementation of the three curricula. For that purpose, Simultaneous Multiple Regression Analysis was conducted for all the experimental groups (n = 161). Gender, emotional intelligence and self concept were entered into the equation. Emotional intelligence and self concept were significant factors for conflict resolution skills (Emotional Intelligence: β = .251, p<0.001; Self Concept: β = .238, p<0.001). On the other hand, gender was not found to be a significant factor for conflict resolution skills (gender: β = .109, p= .77). According to these results, the two variables, namely; Emotional Intelligence and Self Concept, additively explained approximately 99.3% of the conflict resolution skills.

The regression analysis revealed that emotional intelligence and self concept were related, however gender was not related to conflict resolution skills. Emotional intelligence was strongly supportive of conflict resolution skills where the literature strongly supports these findings (Malek, 2000).

Malek (2000) studied the relationship between emotional intelligence and collaborative conflict resolution skills. She proposed that emotional intelligence would be positively correlated with this style of managing conflict and found that her hypothesis was supported. In her study, she utilized the same conflict resolution

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skills assessment used in this study, the Thomas-Kilmann Management of Differences Exercises (MODE) instrument (Thomas & Kilmann, 1974). In measuring emotional intelligence however, she used the Bar-On Emotional Quotient Inventory (EG-i) (Bar-On, 1997).

Similarly, Rahim, Psenicka, Polychroniou, Zhao, Yu, Chan, et al. (2002) investigated emotional intelligence and conflict resolution strategies in seven countries (U.S., Greece, China, Bangladesh, Hong Kong and Macau, South Africa, and Portugal) but also used different instruments than those used in this study. Rahim et al., used the EQ Index (EOT) to measure emotional intelligence The EQI is a 40-item instrument developed by Rahim for that study and was based on his revision of Goleman's (1995) five dimensions of emotional intelligence. The EQI assesses self-awareness, self-regulation, motivation, empathy, and social skills. The Rahim Conflict Inventory (ROCI-II) (Rahim, 1983) was used to assess conflict resolution styles among the participants. The study found that self-awareness was positively correlated with self-regulation, empathy and social skills. Self-regulation was also found to be positively correlated with empathy and social skills and empathy and social skills positively correlated with motivation. The researchers concluded that these correlations were positively associated with utilizing a problem solving strategy and negatively correlated with using a bargaining strategy.

Lee (2003) expressed that conflict resolution skills were influenced by several factors including their level of emotional intelligence, gender and position at the institutions. In his study, gender, academic rank and position influenced emotional intelligence among the participants. More specifically, Lee found that males scored higher in managing emotions and females scored higher in empathy. Integrating and

compromising styles of conflict management were positively correlated with emotional intelligence.

It was recognized that self-concept affected the conflict resolution skills. The curriculum which was designed to improve students' self concept improved students' social-emotional well-being. In the study carried out by Sommers (2001), conflict resolution curricula improve self-concept of the students, at the same time behavior problems of the students decreased. There was positive significant relationship between self concept and conflict resolution skills.

Regarding the gender, it might be important to note that there were not any gender differences in this study. However most of the literature supported gender differences in conflict resolution skills. Females were better in conflict resolution than males. However in this study, males were good as females.

Implications of the Study

The current study was one of the first attempts to understand the effects of peace education and conflict resolution education on the emotional intelligence, self concept and conflict resolution skills of Turkish university students. The study results demonstrate that peace education and conflict resolution education had significant effects on emotional intelligence, self concept and conflict resolution skills. The combined curriculum of peace and conflict resolution education was more effective than only peace education or conflict resolution education.

Emotional intelligence and self concept were both significant in conflict resolution skill whereas gender did not have significant effects on conflict resolution skills. Study results also indicate that the contents of the curriculum related to peace

education and conflict resolution education changed the scores of emotional intelligence, self concept and conflict resolution skills. So, the findings support the idea that peace education and conflict resolution education are important contents in understanding the development and maintenance of social realities. In that sense, this study may help us to recognize the importance of developing curricula and counseling programs for teachers and counselors in order to inform them about the effects of peace and conflict resolution education on emotional intelligence, self concept and conflict resolution skills.

The development and implementation of such cooperative active curricula might be useful for university students as well as young adults to realize themselves more positively. Educational efforts may be used with the efforts of teachers and counselors to improve their awareness about what is happening around them and in their own lives. Additionally, their emotional and self concept levels may help them to solve their own problems and conflicts in an assertive way. They may even have the chance to change themselves and to change their environments as well. Such results were seen in Porto Alegre where the conflicts were solved through understanding, cooperation among people improved and people used their power to change and transform their environments (Apple & Gandin, 2004).

Additionally, in terms of both prevention and intervention, it is important to recognize cultural differences. It may be true that different cultural backgrounds may affect the emotional intelligence, self concept and conflict resolution skills. This might be important to consider when developing and implementing curricula in multicultural societies to create a social cohesion.

Limitations of the Study and Recommendations for Further Research

The selection of the participants in the present research was based on convenience sampling in terms of willingness to cooperate with the researcher and participate in this study by taking the courses. These participants were students in a private foundation university. So, the results may not be generalized to all university students in Turkey. Therefore, further research is recommended to cover more universities from different cities in order to increase the generalizability of the study. Yet, it is important to note that once the departments cooperated, the students volunteered easily to participate in the study.

The participants of the study were from moderate socioeconomic levels. Studies with different socio economic background groups can be beneficial for comparison predicting conflict resolution skills. Additionally, participants from other than education departments were not included in this study. Future research might be conducted with students from all departments in order to compare and see the possible effects of the curricula on emotional intelligence, self concept and conflict resolution skills. Moreover, it would also be useful to perform this study in a sample of high and primary school students in order to see and compare the results.

In this research, only the effects of three different curricula on emotional intelligence, self concept and conflict resolution skills were studied. Future research might be conducted by considering the detailed dimensions of emotional intelligence, such as intrapersonal and interpersonal relations, adaptability, stress management and general mood components and core factors like emotional self-awareness, empathy, assertiveness, reality testing, impulse control. There are also supportive factors such as self regard, independence, social responsibility, optimism, stress tolerance,

flexibility, and resultant factors such as problem solving, interpersonal relationship, self-actualization, and happiness that could be studied (Bar-On, 1997).

Furthermore, it is important to consider socio economic and socio cultural differences in evaluating the findings of the current study. In Turkey, the family structure can be often described as patriarchal, authoritarian and coercive. Submissive and dependent behaviors are rewarded, whereas independence and curiosity are punished. Also families often foster passive and dependent behaviors (Fişek, 1982, Kağıtcıbaşı, 1970). It is assumed that these cultural characteristics of the families can affect the emotional intelligence, self concept and conflict resolution skills of university students (Akyıl, 2000; Öztaş, 1996), since certain socialization practices play an important role in conflict resolution skills, especially in emotional intelligence and self concept. Socialization practices are largely determined by culture, especially by the child-rearing practices of a culture (Buss, 1980, cited in Öztaş, 1996). Therefore, further research in conflict resolution development related to emotional intelligence and self concept is necessary in order to understand the cultural factors that influence learning environment among young people in Turkey.

This study emphasized only the effects of the critical curriculum in relation to emotional intelligence, self concept and conflict resolution skills. Further research might be done by examining different dimensions of curriculum to transform knowledge for humankind's wisdom.

As mentioned in the literature review part, there seems to be considerable evidence that there are many inequalities are related to the neoliberal globalization, especially in education. On the other hand, as Apple (2004) explains in his study of the Porto Alegre case, there is strong democratization of education movement around the world. In the case of Porto Alegre, "the main normative goal for education was

defined as a radical democratization in the municipal schools along three dimensions: "democratization of management, democratization of access to the school, and democratization of access to knowledge" (Apple, 2004: 43).

To transform "Knowledge", curriculum transformation is a crucial part, like in Porto Alegre's project to build "thick democracy." It is important to say that this dimension is not limited to access to traditional knowledge. What is being constructed is a new epistemological understanding about what counts as knowledge as well. It is not based on a mere incorporation of new knowledge within the margins of an intact "core of humankind's wisdom," but a radical transformation (Apple, 2004).

Through future research, utilizing a large heterogeneous sample, considering other cultural factors and several methods of data-gathering, especially qualitative methods researchers may come closer to developing more precise models for the curriculum development and implementation. Future research might be done in order to reexamine the association among unresolved conflicts, values and believes. Moreover, other dimensions of the conflict might be studied in relation to cultural differences among adults.

Conclusion of the Study

The aim of the present study was to examine the effects of peace and conflict resolution education on emotional intelligence, self concept and conflict resolution skills. There were 330 university students from the Faculty of Education between the ages of 21-25, coming from families with moderate socioeconomic levels.

This study also aimed to examine the effects of the multicultural, cooperative and active curriculum on conflict resolution skills.

The study findings indicate that peace and conflict education had significant effects on emotional intelligence, self concept and conflict resolution skills. Especially, the curriculum of peace education and conflict resolution education combined was more effective than only peace education or conflict resolution education. In this combined curriculum, interpersonal and intrapersonal factors were taken in consideration at the same time. Participants were not aware of their own conflicts but they became aware of what was happening around them. The improvement of emotional intelligence and self concept had a negative effect on conflicts. Students could solve their conflicts when their emotional and self concept levels were improved. In other words, emotional, self concept and conflict resolution skills levels could be improved through appropriate education with the help of curriculum.

Here the most important factor is the curriculum. Therefore, Freire's formulation of learning is important to improve participation. In the light of the literature, peace educators establish democratic classrooms that teach cooperation and promote positive self esteem among their students. Teachers serve as peaceful role models to help to counteract the images of violent behavior that young people receive through popular culture and in their homes. Their teaching style adjusts to the developmental needs of their students, respecting the various identities and concerns about violence that students bring to the classroom. Teachers and students all together re-conceptualize literacy to include socio-emotional literacy and reconciliation and recovery of social imagination about alternatives to violence.

Peace education must be transformative and empower their students to take action to end violence and inequalities.

Peace Education is about empowering people with the skills, attitudes, and knowledge to build, maintain and restore relationships at all levels of human interaction and to develop positive approaches towards dealing with conflicts from the personal to the international. It is also about to create safe environments, both physically and emotionally, that nurture each individual and to create a safe world based on justice and human rights. Of course all these are needed to build a sustainable environment and protect it from exploitation and war.

The findings of the current study also show the importance of emotional intelligence and self concept on conflict resolution skills. The results were positively significant. Therefore detailed dimensions of emotional intelligence, such as intrapersonal, interpersonal, adaptability, stress management and general mood components and core factors like emotional self-awareness, empathy, assertiveness, reality testing, impulse control can be analyzed regarding conflict resolution skills. . There are also supportive factors such as self regard, independence, social responsibility, optimism, stress tolerance, flexibility, and resultant factors such as problem solving, interpersonal relationship, self-actualization, happiness that could be studied (Bar-On, 1997).

Additionally, the results of the present study supports to the idea that self concept explains a high level of conflict resolution skills. Therefore special curricula for emotional intelligence and self concept according to the cultural diversities can be developed and implemented. Further qualitative research might be conducted in order to examine the mechanisms and the factors behind interpersonal and

intrapersonal conflicts. Different families, schools and cultural factors that are likely to relate with conflicts should be studied using qualitative and quantitative methods.

The present study was the first attempt to understand the effects of curricula namely peace and conflict resolution education combined, peace education and conflict resolution education, on the emotional intelligence, self concept and conflict resolution skills of university students in Istanbul. Thus it provided valuable information about the effects of to conflict resolution. The study may also help us also to design and develop curricula and counseling programs in order to empower the emotional intelligence, self concept and conflict resolution skills levels. The development and implementation of such informative programs might be useful to understand conflicts and resolve critically and actively. Understanding these conflicts could be a chance to transform the society. Additionally, the results of the present study may help in the development of curricula about emotional intelligence, self concept as well as critical conflict resolution skills.

The effects of globalization on education might be studied as well to understand better the conflict situations. It is also important to note that the processes of educational policy need to be explored in relation to their larger socio-political context. Educational policies have had extensive and long lasting effects because they are linked to larger dynamics of social transformation and to a set of policies and practices to change the mechanisms of the state and the rules of participation in the formation of state policies. All this has crucial implications about the politics of education and its dialectical role in social transformation (Apple, 2003).

These kinds of critical is significant in forming empowered citizens, because it has generated structured forms of "educating" communities through organizing and discussing their problems, hence communities can act on their own behalf through

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the channels of participation and deliberation (Apple, 2003). At the same time, such critical curricula results in the active engagement of the communities with their own situations and their active participation in the construction of solutions to their problems. Students, parents and teachers begin to develop new abilities from their engagement. They are encouraged to participate and acquire the skills and values necessary to become active members of these decision-making structures by seeing concrete results. Students become involved in these new deliberative institutions and by being formed in a different educational environment that stimulates an active subject with a sense of collective interests, in contrast with the traditional model that stimulates "the best" individuals to overcome their poverty and succeed by themselves, they are much better prepared for the deliberative structures of the future (Apple, 2003).

These projects not only transform the interior of classrooms but also construct a new epistemology oriented to the excluded groups. They promote concrete practices and a new notion of the state which fulfills public obligation, for all citizens. Project builds democratic and open channels to empower participation of all the segments of the school community. This can potentially create spaces where respect for difference is combined with the right to equality, a balance that is difficult but important to achieve.

In spite of the potential problems discussed above, it can also be optimistic about the effects of the democratizing initiatives projects they construct more diverse and inclusive education (Apple, 2003).

There are many significant scholarly and socially meaningful attempts to explore ideas and develop critical and pedagogical curricula. I believe, it is

meaningful to explore Apple's contribution a bit more which is quite meaningful to the whole spirit of this study.

In the schools, there are many implications for the education that they are deeply committed to social justice. It is clear that a different set of values, dispositions and skills are necessary to be produced. There might commitments related to the critical understanding of who benefits from the ways societies are organized now, to communities (and especially to oppressed ones), to negotiation and to using popular knowledge. While developing curricula locally, the goals of the larger system must be taken seriously and democratically at the same time. An ongoing, substantive reflection process and constant teaching of and by teachers are required for all of these (Apple, 2003).

As Apple explains, that it can be successful if an entire population involved in this project. The larger educative aspect might be achieved through empowering impoverished communities. They are situated to transform both the schools and official knowledge as well. Together with the cumulative effects, they represent new alternatives in the creation of active societies. People can learn from their own experiences and culture, not just for now, but also for future generations. Therefore, the experiences of Porto Alegre are important not only for Brazil, but for all who are deeply concerned about the effects of the neo-liberal and neo conservative restructuring of education and of the public. It is time for *New Schools, New Knowledge, New Teachers...*

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APPENDICES

APPENDIX A

Official Consent

4 Haziran 2008

Yeditepe Üniversitesi
Eğitim Fakültesi Dekanlığı'na

Boğaziçi Üniversitesi Eğitim Fakültesi, Eğitim Bilimleri Bölümü Yetişkin Eğitimi Yüksek Lisans programı kapsamında "Barış ve Çatışma Çözümleme Eğitimi" konulu bir tez çalışması yönetmek ve gözetmedeyim. Tez çalışması, Boğaziçi Üniversitesi Yetişkin Eğitimi Yüksek Lisans öğrencisi Gamze Gazioğlu tarafından yapılmaktadır.

Tez çalışmasında, Barış ve Çatışma Çözümleme Eğitimlerinin Duygusal Zeka, Benlik Kavramı ve Çatışma Çözümleme Becerilerine olan etkisini anlamak üzere ekte detayları verilen testlerin uygulaması ve değerlendirme sonuçlarının kullanması için gereken onayın verilmesini ve gereğinin yapılmasını rica ederim.

Saygılarımla,

Prof. Dr. Fatma Gök
Eğitim Bilimleri Bölümü Başkanı
Tez Danışmanı

APPENDIX B

A Checklist for Planning Curricula

A Checklist for Planning Curricula[1]

(Caffarella, 2003)

Discerning the Context

—Be knowledgeable about the students, the department, the university and the wider

environmental contextual factors.

—Be well-informed about the issue of power dynamics in planning.

—Cultivate and/or enhance negotiation skills required to navigate situations in which

power is a central issue.

—Ensure that beliefs and actions being displayed in one's practice are ethical.

—Know and be able to access sources of information about the context

of planning situations.

Building a Solid Base of Support

—Ensure support from key constituent groups and other stakeholders.

—Cultivate continuous organizational support by establishing structural processes

that work.

—Promote an organizational culture in which formal, job-embedded, and self-

directed learning activities and continuous learning are valued.

—Obtain and maintain support from the wider community through formal and ad

hoc groups and boards.

—Build and sustain collaborative partnerships with other

organizations and groups.

Identifying Curriculum Ideas

—Decide what sources to use in identifying ideas for each curriculum.

—Generate ideas through a variety of techniques.

—Be aware that highly structured needs assessments are not the only way to identify

ideas for each curriculum.

—Ensure you can defend why a highly structured needs assessment is warranted, and

choose and/or develop a model for conducting this assessment that is appropriate to

the situation.

—Consider contextual issues that are or might effect how ideas for curricula are

generated.

—Be aware that in most planning situations curricula planners cannot use all of the

curriculum ideas that have been identified.

Sorting and Prioritizing Program Ideas

—Be knowledgeable about how priority ideas are defined, and what typical issues

and problems which call for interventions other than education and training.

—Analyze and sort the program ideas into two piles—those appropriate for

educational activities and those that require alternative interventions.

—Select people who will do the actual prioritizing process.

—Be well-informed about two qualitative and quantitative approaches for

prioritizing ideas.

—Use systematic methods for prioritizing program ideas.

—Be familiar with alternative interventions.

Developing Curriculum Objectives

—Write curriculum objectives that reflect what participants will learn, the resulting

changes from that learning, and the operational aspects of each curriculum.

—Ensure that both measurable and non-measurable curriculum outcomes are

included.

—Check to see whether the curriculumm objectives are written clearly so they can be

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understood by all parties involved.

—Use the curriculum objectives as an internal consistency and "do-ability" checkpoint.

—Negotiate changes in program objectives among the parties involved with the planning process.

Designing Instructional Plans

—Develop clear and understandable learning objectives for each instructional session and ensure they match the proposed learning outcomes.

—Select and organize the content based on what participants "must learn."

—Choose instructional techniques that match the focus of the proposed learning outcomes, that the instructor is capable of using, and that take into account the backgrounds and experiences of the learners and the learning context.

—Select and/or develop instructional resources that enhance the learning effort

—Choose an assessment component for each instructional segment.

—Use instructional assessment data in formative and summative ways for both instructional and program evaluation

—Prepare clear and concise instructional plans.

—Make the instructional process work by ensuring instructors are competent and caring.

Devising Transfer-of-Learning Plans

—Be knowledgeable about the major factors that influence transfer of learning.

—Decide whether transfer-of-learning strategies should be employed before, during, and/or after a program.

—Determine the key players who should be a part of the transfer-of-learning process.

—Teach learners, supervisors, and other interested parties about transfer-of-learning

strategies and techniques.

—Choose transfer strategies that are the most useful in assisting participants to apply

what they have learned.

—Select and/or assist learners and others to opt for transfer-of-learning techniques

   that are the most useful to them in applying what they have learned.

—Negotiate and change the content, skills, and/or beliefs that are to

be transferred.

Formulating Evaluation Plans

—Develop, as warranted, systematic curricula evaluation procedures.

—Use informal and unplanned evaluation opportunities to collect formative and

summative evaluation data.

—Specify the evaluation approach or approaches to be used.

—Determine how evaluation data are to be collected.

—Think through how the data are to be analyzed.

—Describe how judgments are made about the program.

Making Recommendations and Communicating Results

—Examine program successes and failures, and formulate curricula

recommendations.

—Tell the story well through carefully crafted curriculum reports.

—Select the format for the report.

—Time the release of the report when the audience is most likely to review it

—Follow up with appropriate individuals and groups.

Selecting Formats, Schedules, and Staff Needs

—Choose the most appropriate format or combination of formats for the learning

activity.

—Take Into account the desire to build a community of learners.

—Devise a program schedule.

—Identify staff requirements.

—Determine whether internal staff and/or whether external consultants are required.

—Make careful choices about instructors and/or learning facilitators.

Preparing Budgets and Marketing Plans

—Estimate the expenses for each curriculum, including costs for the development

delivery, and evaluation of the program.

—Determine how each curriculum is financed, and estimate each curriculum income.

—Manage the budget, and keep accurate budget records.

—Develop contingency budget plans for curricula that are scaled back or cancelled.

—Be able to pay the bills by managing the income side of the budget

—Build and maintain program credibility, success, and market niches when

marketing curricula.

—Conduct a target audience analysis.

—Use already existing data or generate contextual information to help frame the

marketing plan.

—Select and prepare promotional materials for each curriculum.

—Prepare a targeted and lively promotional campaign.

—Ascertain and strengthen your promotional assets and capabilities.

Coordinating Facilities and On-Site Events

—Obtain suitable facilities, and arrange for instructional materials and equipment.

[1] The English form was used directly as *A Checklist for Planning Curricula* from the book of
Caffarella (2003), Planning Programs for Adult Learners.

APPENDIX C

Syllabi

of

Peace Education

Conflict Resolution Education

Peace and Conflict Resolution Education Combined

Peace Education Curriculum

(Program for Young Negotiators, 1993-2008)[2]

Objectives

The objectives of this education are the identification of the conflicts, war and violence especially personal internal and intrapersonal conflicts. The content is more concentrated on personal development. From the perspective of personal development conflicts are taken in consideration. Human, children and women rights are discussed at personal level. Ecological problem is another issue related to live in peace. Developmental psychology is the main content in this curriculum. To achieve a statement of principles on key aspects of peace education which provide guidance towards a vision and action to improve understandings.

The objectives of peace education are the understanding of values of tolerance and acceptance of the other, mutual respect of rights, equality and social justice. This is a critical process, in which all who are involved in the education process are asked to examine themselves, their truths, and their relation and patterns of behavior towards their close environment, and only later towards the remote environment and their enemies. In order to change three areas need to be focused upon: values, knowledge and skills. These are needed to clarify what are the values upon which are chosen to live and what are the prices are demanded to pay because of these choices. In order to make decisions, the relevant knowledge is needed to understand the system, its power relations and control mechanisms. After the facts are seen, skills and tools are needed to cope with the reality in peaceful ways.

[3] The curriculum is implemented in English from the original version which was developed in 1993 and is currently in use by Harvard Education Department as the Program for Young Negotiators (PYN).

The educational process is facilitated in a holistic approach, with small groups, finding expression for both the emotional and analytical sides of each participant. Based on the above principles we develop, collect and process tools and frameworks for clarifying and studying contents of peace education, for developing commitment to peace, and on the practical level for imparting skills.

Course Work Calendar for Peace Education

Weeks	Session 1	Session 2	Session 3
Week 1	Orientation and Introduction	Review of Syllabus	From Violence Culture to Peace Culture PPT1
Week 2	Philosophical, Legal, Sociological, Psychological, Cultural, Educational and Political Background of Conflicts PPT 2	Developmental Psychology PPT 2	ACTIVITY Understanding Developmental Psychology
Week 3	Understanding Intrapersonal and Internal Emotions PPT 3	Understanding Intrapersonal and Internal Emotions PPT 3	ACTIVITY Understanding Personal Emotions
Week 4	Essential Goals and Principles for Peace PPT 4	Essential Goals and Principles for Peace PPT 4	ACTIVITY Defining Personal Goals
Week 5	The Role of Curriculum in Social Reconstruction PPT 5	Educational Reform and Political Violence PPT 5	ACTIVITY Discussing Violence and Human Rights

Week 6	Human Rights PPT 6	Human Rights PPT 6	ACTIVITY Personal Rights
Week 7	The Effects of Globalization PPT 7	The Effects of Globalization PPT 7	ACTIVITY Discussion about Globalization
Week 8	The Effects of Globalization Critical Pedagogy PPT 8	The Effects of Globalization Critical Pedagogy PPT 8	ACTIVITY Critical Pedagogy
Week 9	The Effects of Globalization Critical Media Literacy PPT 9	The Effects of Globalization Critical Media Literacy PPT 9	ACTIVITY Analyzing the Media
Week 10	Essential Goals and Principles for Mediation PPT 10	Essential Goals and Principles for Mediation PPT 10	ACTIVITY Using Peer Mediation
Week 11	Developing Strategies about Action PPT 11	Developing Strategies about Action PPT 11	ACTIVITY Development of Options
Week 12	Ensuring Developmentally Appropriate Practices for Broadening Perspectives PPT 12	Ensuring Developmentally Appropriate Practices for Broadening Perspectives PPT 12	ACTIVITY Critical Peace Process
	FINAL PROJECT CONCLUSION EVALUATION	FINAL PROJECT CONCLUSION EVALUATION	FINAL PROJECT CONCLUSION EVALUATION

Conflict Resolution Education Curriculum

(International Cooperation and Conflict Resolution, 1998-2008)[3]

Objectives

The objectives of this education are the identification of the conflicts especially those personal external and interpersonal conflicts. The content is more concentrated on the conflicts and conflict resolution. Conflict Resolution lessons begin with the idea that conflicts cannot be avoided, and they can actually propel innovation if handled effectively. This course gives participants the tools to face conflicts fearlessly and remain neutral while navigating toward a positive outcome. Participants benefit greatly from appreciating how different people respond to conflict, and from developing a shared language for talking through conflicts to:

- Learn to recognize a conflict as it arises and address the fundamental issues effectively.

- Understand one's own conflict resolution style and define a path toward improvement.

- Practice diffusing tense situations and diagnosing core issues.

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[3] The curriculum is implemented in English from the original version which was developed in 1998 and is currently in use by the International Center for Cooperation and Conflict Resolution (ICCR) at Columbia University Teachers College.

Course Work Calendar for Conflict Resolution Education

Weeks	Session 1	Session 2	Session 3
Week 1	Orientation and Introduction	Review of Syllabus	From Violence Culture to Peace Culture PPT1
Week 2	Philosophical, Legal, Sociological, Psychological, Cultural, Educational and Political Background of Conflicts PPT 2	Education Identity Based Conflict Curriculum Development and Diversity PPT 2	ACTIVITY Understanding and Defining Identities
Week 3	Understanding Conflict as a Learning Opportunity PPT 3	Understanding Conflict as a Learning Opportunity PPT 3	ACTIVITY Understanding Personal Conflicts
Week 4	Essential Goals and Principles for Conflict Resolution PPT 4	Essential Goals and Principles for Conflict Resolution PPT 4	ACTIVITY Defining Personal Conflicts
Week 5	The Role of Curriculum in Social Reconstruction PPT 5	Educational Reform and Political Violence PPT 5	ACTIVITY Using Peer Mediation
Week 6	Analyzes of Perception PPT 6 Analyzes of the Emotions EMPATHY	Analyzes of Perception PPT 6 Communication Skills ASSERTIVENESS	ACTIVITY Perception Ability ACTIVITY Emotional Understanding and Communication
Week 7	PPT 7	PPT 7	

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Week 8	Creative and Critical Thinking Creative Response PPT 8	Creative and Critical Thinking Willingness to Resolve PPT 8	ACTIVITY Win-Win
Week 9	Essential Goals and Principles for Negotiation PPT 9	Essential Goals and Principles for Negotiation PPT 9	ACTIVITY Mapping the Conflict
Week 10	Essential Goals and Principles for Mediation PPT 10	Essential Goals and Principles for Mediation PPT 10	ACTIVITY Using Peer Mediation
Week 11	Consensus Decision Making Abilities PPT 11	Consensus Decision Making Abilities PPT 11	ACTIVITY Development of Options
Week 12	Ensuring Developmentally Appropriate Practices for Broadening Perspectives PPT 12	Ensuring Developmentally Appropriate Practices for Broadening Perspectives PPT 12	ACTIVITY Conflict Resolution
	FINAL PROJECT CONCLUSION EVALUATION	FINAL PROJECT CONCLUSION EVALUATION	FINAL PROJECT CONCLUSION EVALUATION

Peace and Conflict Resolution Education Curriculum

(ICCR and PYN Combined) [4]

Objectives

The objectives of this education are combined. The Conflict Resolution and Peace

Education objectives, activities and implementations are revised. The identification

of the conflicts are analyzed especially those personal external and interpersonal

conflicts. This education is directly related to the objectives of Emotional

Intelligence as well. The content is more concentrated on the conflicts and conflict

resolution as well proactive and preventive. This course gives participants the tools

to face conflicts fearlessly and remain neutral while navigating toward a positive

outcome. Then the participants have the chance to transform the results that they do

not want. Participants benefit greatly from appreciating how different people respond

to conflict, and from developing a shared language for talking through conflicts to

learn to recognize a conflict as it arises and address the fundamental issues

effectively, understand one's own conflict resolution style and define a path toward

improvement and practice diffusing tense situations and diagnosing core issues.

Human, children and women rights are discussed at personal level. Ecological

problem is another issue related to live in peace. Developmental psychology is the

main content in this curriculum. To achieve a statement of principles on key aspects

of peace education which provide guidance towards a vision and action to improve

peace education.

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[4] The curriculum is implemented in English from the original version of two curricula (ICCR) and (PYN) combined where the first one was developed in 1998 and currently in use by the International Center for Cooperation and Conflict Resolution (ICCR) at Columbia Teachers College, and the second one was developed in 1993 and is currently in use by Harvard Education Department as the Program for Young Negotiators (PYN).

The objectives of peace education are the understanding of values of tolerance and acceptance of the other, mutual respect of rights, equality and social justice. This is a critical process, in which all who are involved in the education process are asked to examine themselves, their truths, and their relation and patterns of behavior towards their close environment, and only later towards the remote environment and their enemies. In order to change three areas need to be focused upon: values, knowledge and skills.

Course Work Calendar for Peace and Conflict Resolution Education

Weeks	Session 1	Session 2	Session 3
Week 1	Orientation and Introduction	Review of Syllabus	From Violence Culture to Peace Culture PPT1
Week 2	Philosophical, Legal, Sociological, Psychological, Cultural, Educational and Political Background of Conflicts PPT 2	Developmental Psychology and Identity Based Conflict PPT 2	ACTIVITY Understanding Developmental Psychology and Identity
Week 3	Understanding Intrapersonal and Internal Emotions EMPATHY PPT 3	Understanding Intrapersonal and Internal Emotions EMPATHY PPT 3	ACTIVITY Understanding Personal Emotions
Week 4	Essential Goals and Principles for Peace ASSERTIVENESS PPT 4	Essential Goals and Principles for Peace ASSERTIVENESS PPT 4	ACTIVITY Defining Personal Goals to be Assertive

Week 5	The Role of Curriculum in Social Reconstruction Thinking Critical PPT 5	Educational Reform and Political Violence Thinking Creative PPT 5	ACTIVITY Discussing Violence and Human Rights Critical and Creative
Week 6	Human Rights and Negotiation PPT 6	Human Rights and Negotiation PPT 6	ACTIVITY Personal Rights and Negotiation
Week 7	The Effects of Globalization PPT 7	The Effects of Globalization PPT 7	ACTIVITY Discussion about Globalization Mapping the Conflict
Week 8	The Effects of Globalization Critical Pedagogy PPT 8	The Effects of Globalization Critical Pedagogy PPT 8	ACTIVITY Critical Pedagogy Peer Mediation
Week 9	The Effects of Globalization Critical Media Literacy PPT 9	The Effects of Globalization Critical Media Literacy PPT 9	ACTIVITY Analyzing the Media
Week 10	Essential Goals and Principles for Mediation PPT 10	Essential Goals and Principles for Mediation PPT 10	ACTIVITY Using Peer Mediation

Week 11	Developing Strategies about Action in Conflicts and Peace PPT 11	Developing Strategies about Action in Conflicts and Peace PPT 11	ACTIVITY Development of Options
Week 12	Ensuring Developmentally Appropriate Practices for Broadening Perspectives in Conflicts and Peace PPT 12	Ensuring Developmentally Appropriate Practices for Broadening Perspectives in Conflicts and Peace PPT 12	ACTIVITY Conflict Resolution and Critical Peace Process
	FINAL PROJECT CONCLUSION EVALUATION	FINAL PROJECT CONCLUSION EVALUATION	FINAL PROJECT CONCLUSION EVALUATION

APPENDIX D

Demographic Information Form

(Demografik Bilgi Formu)

<div align="center">KİŞİSEL BİLGİ FORMU[5]</div>

Değerli Öğrenciler

Elinizdeki anketi doldurarak Üniversitelerde yürütülmekte olan oldukça önemli bir projeye katılmış bulunmaktasınız. Eksiksiz ve doğru olarak sağlayacağınız bilgiler bizim için çok önemli. Aşağıdaki soruları yanıtlayarak, bu araştırmaya ışık tutacak verilerin toplanmasına katkı sağlamış olacaksınız. Elde edilecek verilerin bilimsel bir nitelik taşıması ve güvenilir olması için, size verilen soruları doğru ve samimi bir şekilde cevaplamanız beklenmektedir. Cevaplarınız kesinlikle gizli tutulacak ve toplu olarak değerlendirilip yalnızca bu araştırma için kullanılacaktır. Katkılarınız için şimdiden her birinize teşekkür ederiz!

Boğaziçi Üniversitesi Eğitim Fakültesi

Gamze Gazioğlu

	Adı, Soyadı : Bölüm:
1	Cinsiyeti : K ( ) E ( )
2	Doğum Tarihi :
3	Doğum Yeri :
4	Kendinizi hangi gelir düzeyinde görüyorsunuz?
A	Düşük.
B	Orta.
C	Yüksek.

APPENDIX E

Bar-On Emotional Intelligence Quotient Inventory

(Bar-On EQ-I Duygusal Zeka Ölçeği)

Bar On Duygusal Zeka Testi [6]

I. BÖLÜM

Sayın Katılımcı, aşağıdaki ifadelere vereceğiniz cevapları l'den 5'e kadar sıralanan

1-Tamamen katılıyorum, 2-Katılıyorum,   3-Kararsızım,

4- Katılmıyorum,

5- Kesinlikle katılmıyorum

açıklamalarından birini seçerek (X) işareti ile belirtmeniz gerekiyor.

İfadelerin doğru veya yanlışı yoktur. Bu nedenle ifadeyi okuduğunuzda aklınıza gelen ilk cevap

sizin tutumunuzu en iyi yansıtan olacaktır.

	1	2	3	4	5
	Tamamen katılıyorum	Katılıyorum	Kararsızım	Katılmıyorum	Kesinlikle katılmıyorum
1.Zorluklarla baş edebilme yaklaşımım adım adım ilerlemektir.					
2.Duygularımı göstermek benim için oldukça kolaydır.					
3. Çok fazla strese dayanamam.					
4. Hayallerimden çok çabuk sıyrılabilir ve o anki durumun gerçekliğine kolayca dönebilirim.					
5. Zaman zaman ortaya çıkan tersliklere rağmen, genellikle işlerin düzeleceğine inanırım.					
6. Üzücü olaylarla yüz yüze gelmek benim için zordur.					
7. Biriyle aynı fikirde olmadığımda bunu ona söyleyebilirim.					
8. Kendimi kötü hissettiğimde beni neyin üzdüğünü bilirim.					
9. Başkaları benim iddiasız biri olduğumu düşünürler.					
10. Çoğu durumda kendimden eminimdir.					
11. Huysuz bir insanımdır.					
12. Çevremde olup bitenlerin farkında değilimdir.					
13. Derin duygularımı başkaları ile kolayca paylaşamam.					
14. İyi ve kötü yanlarıma baktığım zaman kendimi iyi hissederim.					
15. Yaşamımı elimden geldiğince anlamlı hale getirmeye çalışırım.					
16. Sevgimi belli edemem.					
17. Tam olarak hangi konularda iyi olduğumu bilmiyorum.					
18. Eski alışkanlıklarımı değiştirebilirim.					
19. Hoşuma giden şeyleri elimden geldiğince sonuna kadar öğrenmeye çalışırım.					
20. Başkalarına kızdığımda bunu onlara söyleyebilirim.					
21. Hayatta neler yapmak istediğime dair kesin bir fikrim yok.					
22. Yapacaklarımın bana sık sık söylendiği bir işte çalışmayı tercih ederim.					
23. Bir problemi çözerken her bir olasılığı inceler, daha sonra en iyisine karar veririm.					
24. Bir liderden çok, takipçiyimdir.					

25. Doğrudan ifade etmeseler de, başkalarının duygularını çok iyi anlarım.					
26. Fiziksel görüntümden memnunum.					
27. İnsanlara ne düşündüğümü kolayca söyleyebilirim.					
28. İlgimi çeken şeyleri yapmaktan hoşlanırım.					
29. Sabırsız bir insanım.					
30. Diğer insanların duygularını incitmemeye özen gösteririm.					
31. İşler gittikçe zorlaşsa da genellikle devam etmek için motivasyonum vardır					
32. Başkalarıyla iyi ilişkiler kurarım.					
33. Güç bir durumla karşılaştığımda konuyla ilgili olabildiğince çok bilgi toplamayı isterim.					
34. İnsanlara yardım etmekten hoşlanırım.					
35. Son birkaç yılda çok az başarı elde ettim.					
36. Öfkemi kontrol etmem zordur.					
37. Hayattan zevk almıyorum.					
38. Duygularımı tanımlamak benim için zordur.					
39. Haklarımı savunamam.					
40. Oldukça neşeli bir insanımdır.					
41. Düşünmeden hareket edişim problemler yaratır.					
42. İnsanlar benim sosyal olduğumu düşünürler.					
43. Kurallara uyan bir vatandaş olmak çok önemlidir.					
44Kendimi olduğum gibi kabul etmek bana zor geliyor.					
45. Aynı anda başka bir yerde bulunmak zorunda olsam da, ağlayan bir çocuğun anne ve babasını bulmasına yardım ederim.					
46. Arkadaşlarım bana özel şeylerini anlatabilirler.					
47. Kendi başıma karar veremem.					
48. Başka insanlara saygı duyarım.					
49. Başkalarına neler olduğunu önemserim.					
50. Bazı şeyler hakkında fikrimi değiştirmem zordur.					
51. Problemlerin çözümüne ilişkin farklı çözüm yolları düşünmeye çalışınca genellikle tıkanır kalırım.					
52. Fanteziler ya da hayaller kurmadan her şeyi gerçekte olduğu gibi görmeye çalışırım.					
53. Neler hissettiğimi bilirim.					
54. Benimle birlikte olmak eğlencelidir.					
55. Sahip olduğum kişilik tarzından memnunum.					
56. Hayal ve fantezilerime kendimi kaptırırım.					
57. Yakın ilişkilerim benim ve arkadaşlarım için çok önemlidir					
58. Yeni şeylere başlamak benim için zordur.					
59. Eğer yasaları çiğnemem gerekirse, bunu yaparım.					
60. Endişeliyimdir.					
61. Yeni şartlara ayak uydurmak benim için kolaydır.					
62. Kolayca arkadaş edinebilirim.					
63. Can sıkıcı problemlerle nasıl baş edebileceğimi bilirim.					
64. Kendimi çok sık, kötü hissederim.					
65. Konuşmaya başlayınca zor susarım					

66. Çevremdekilerle iyi geçinemem.					
67. Zor şartlarda serin kanlılığımı nasıl koruyacağımı bilirim.					
68. Kendimi takdir ederim.					
69. İnsanlarla tartışırken, bana sesimi alçaltmamı söylerler.					
70. Tarzımı değiştirmem zordur.					
71. Hayatımdan memnunum.					
72. Başkalarının bana ihtiyaç duymalarından çok, ben başkalarına ihtiyaç duyarım.					
73. Hafta sonlarını ve tatilleri severim.					
74. Çok sinirlenmeden stresle baş edebilirim.					
75. Çok zor durumların üstesinden geleceğime inanıyorum.					
76. Acı çeken insanların farkına varamam.					
77. Genellikle en iyisini ümit ederim.					
78. Başkalarına göre, bana güvenmek zordur.					
79. Endişemi kontrol etmemin zor olduğunu biliyorum.					
80. Başkalarının duygusal ihtiyaçlarını, kolaylıkla fark ederim.					
81. Abartmayı severim.					
82. Gülümsemek benim için zordur.					
83. Uygun bir zamanda negatif duygularımla yüzleşir, onları gözden geçiririm.					
84. Yeni bir şeylere başlamadan önce genellikle başarısız olacağım hissine kapılırım.					
85. İstediğim zaman "hayır" demek benim için zordur.					
86. Bir problemle karşılaştığımda önce durur ve düşünürüm.					
87. Yukarıdaki ifadelere samimi bir şekilde cevap verdim.					

II. BÖLÜM

Sayın Katılımcı,

Bu bölümdeki sorulara vereceğiniz cevapları;

1-Daima   2-Sık sık   3-Bazen   4-Nadiren   5-Asla

ifadelerini dikkate alarak ve size en uygun olanı seçerek cevaplamanızı

rica ediyoruz.

	1	2	3	4	5
	Daima	Sık sık	Bazen	Nadiren	Asla
1. Görüşlerimin gruptakiler tarafından net bir şekilde anlaşılmasını sağlarım.					
2. Astlarıma kişisel destekte bulunurum.					
3. Yeni fikirlerimi bana bağlı grupta denerim.					
4. Ekip ruhunu güçlendirmek için ufak ta olsa bazı teşvikler veririm.	-				
5. İşleri yönetirken sert kurallarım vardır.					
6. Anlaşılması kolay bir insanım.					
7. İsteklerimi astlarıma tartışılmayacak şekilde aktarırım.					
8. Astlarımı dinlemek için zaman bulurum,					
9. Düşük performansla çalışmayı eleştiririm.					
10. Astlarımla arama mesafe koymak yerine, yakınlık sağlarım.					

11. Astlara özel (belirli) görevler veririm.					
12. Astlarımın kişisel refahına dikkat ederim.					
13. İşle ilgili neyin ve nasıl yapılacağım ben belirlerim.					
14. Yaptığım işleri astlarıma açıklarım.					
15. Kesin performans standartları koyarım ve takip ederim.					
16. Herhangi bir işi yapmadan önce astlarıma danışırım.					
17. Astlarıma, ne şartta olursa olsun, işin belirtilen zamanda bitirilmesi gerektiğini önemle vurgularım.					
18. Astlarımı yaptıkları her işte desteklerim.					
19. Tek tip, biçimsel prosedürlerin kullanılmasını teşvik ederim.					
20. Bütün astlarıma eşit olarak davranırım.					
21. Değişim yapmaya istekliyim.					
22. Astlarımın standart kural ve düzenlemelere uymasını isterim.					
23. Astlarıma arkadaşça davranırım.					
24. Astlarımdan ne beklediğimi onlara açıkça bildiririm.					
25. Astlarımın benimle konuşurken kendilerini rahat hissetmelerini sağlarım.					
26. Astlarımın çalışırken kapasitelerini zorladıklarını görmek isterim.					
27. Çalışırken astlarıma tavsiyelerde bulunurum.					
28. Yapılacak işlerin zaman çizelgesini hazarlarım.					
29. Önemli konularda harekete geçmeden astlarımın desteğini alırım.					

[6] Bar-On Emotional Intelligence Quotient Inventory (Bar-On EQ-I Duygusal Zeka Ölçeği) was developed in 1997 by Reuven Bar-On. The first adaptation to Turkish was done in 2001 by Füsun Acar and in 2002, the transliteral equivalence, reliability and validity studies were undertaken by Mumcuoğlu.

APPENDIX F

Tennessee Self-Concept Scale

(Tennessee Benlik Kavramı Ölçeği)

Tennessee Benlik Kavramı Ölçeği[7]

Değerli Öğrenciler

Elinizdeki anketi doldurarak Üniversitelerde yürütülmekte olan oldukça önemli bir projeye katılmış bulunmaktasınız. Eksiksiz ve doğru olarak sağlayacağınız bilgiler bizim için çok önemli. Aşağıdaki soruları yanıtlayarak, bu araştırmaya ışık tutacak verilerin toplanmasına katkı sağlamış olacaksınız. Bütün maddeler için 5 kutu var. Her kutudaki maddenin sizi ne kadar anlattığına göre, o 5 kutudan birine X işaret koyun. Elde edilecek verilerin bilimsel bir nitelik taşıması ve güvenilir olması için, size verilen soruları doğru ve samimi bir şekilde cevaplamanız beklenmektedir. Cevaplarınız kesinlikle gizli tutulacak ve toplu olarak değerlendirilip yalnızca bu araştırma için kullanılacaktır. Katkılarınız için şimdiden her birinize teşekkür ederim!
Boğaziçi Üniversitesi
Eğitim Fakültesi
Gamze Gazioğlu

Örnek	Tamamen Yanlış	Çoğunlukla Yanlış	Kısmen Doğru Kısmen Yanlış	Çoğunlukla Doğru	Tamamen Doğru
Kendimi beğenirim.					x

	Tamamen Yanlış	Çoğunlukla Yanlış	Kısmen Doğru Kısmen Yanlış	Çoğunlukla Doğru	Tamamen Doğru
	1	2	3	4	5
1. Sağlıklı bir bünyem var.					
2. Çekici bir insanım.					
3. Derbeder bir insan olduğum kanısındayım.					
4. İyi bir insanım.					
5. Dürüst bir insanım.					
6. Kötü bir insanım.					
7. Neşeli bir insanım.					
8. Rahat ve huzurlu bir insanım.					
9. Ben bir hiçim.					
10. Bana, her türlü güçlükle her zaman yardım edecek bir ailem var.					
11. Mutlu bir aileden geliyorum.					
12. Arkadaşlarımın bana hiç güveni yok.					
13. İnsanlara yakınlık gösteren biriyim.					
14. Erkekler arasında popülerim.					
15. Başkalarının yaptıkları beni ilgilendirmez.					
16. Her zaman gerçeği söylemem.					
17. Zaman zaman kızdığım olur.					
18. Bakımlı ve hoş görünmek isterim.					
19. Sürekli ağrılarım ve sancılarım olur.					
20. Hasta bir insanım.					
21. Dindarım.					
22. Ahlaklı olamıyorum.					
23. Ahlaken zayıf bir insanım.					

24.	İrademe hakim biriyim.					
25.	Nefret dolu bir insanım.					
26.	Aklımı kaybediyorum.					
27.	Ailem ve arkadaşlarım beni önemser.					
28.	Ailem tarafından sevilmem.					
29.	Ailemin bana güvenmediğini hissediyorum.					
30.	Kadınlar arasında popülerim.					
31.	Tüm dünyaya kızgınım.					
32.	Arkadaşlık yapılması, zor bir insanım.					
33.	Arada sırada konuşulmayacak kadar kötü şeyler düşünürüm.					
34.	Kendimi iyi hissetmediğim zamanlar küskün ve ters olurum.					
35.	Ne çok şişman ne çok zayıfım.					
36.	Görünüşümü olduğu gibi beğeniyorum.					
37.	Vücudumun bazı kısımlarını.değiştirmek isterim.					
38.	Ahlaki tutum ve davranışlarımdan memnunum.					
39.	Tanrıyla ilişkimden memnunum.					
40.	Daha sık ibadet etmeliyim.					
41.	Kendim olmaktan memnunum.					
42.	Olmam gerektiği kadar iyiyim.					
43.	Kendime illet oluyorum.					
44.	Ailevi ilişkilerimi tatmin edici buluyorum.					
45.	Ailemi gerektiği kadar anlıyorum.					
46.	Aileme daha çok güvenmeliyim.					
47.	Olmak istediğim kadar sosyalim.					
48.	Aşırı olmamak kaydıyle başkalarını memnun etmeye gayret ederim.					
49.	Sosyal ilişkilerde beceriksiz biriyim.					
50.	Tanıdığım herkesi sevmem.					
51.	Zaman zaman açık saçık şakalara gülerim.					
52.	Ne çok uzun ne de çok kısayım.					
53.	Kendimi gerektiği kadar iyi hissetmiyorum.					
54.	Daha çekici olmalıyım.					
55.	İstediğim ölçüde dindarım.					
56.	Keşke daha güvenilir biri olsaydım.					
57.	Bu kadar sık yalan söylememeliyim.					
58.	Kendimi yeterince akıllı buluyorum.					
59.	Olmak istediğim gibi birisi değilim.					
60.	Keşke bu kadar kolay pes eden birisi olmasaydım.					
61.	Anne ve babama yeterince İyi davranmıyorum.					
62.	Ailemin söylediklerine aşırı duyarlıyım.					
63.	Ailemi daha çok sevmeliyim.					
64.	Başkalarına karşı davranışlarımdan memnunum.					
65.	Başkalarına karşı daha nazik olmalıyım.					
66.	Başkalarıyla daha iyi geçinmeliyim.					
67.	Bazen dedikodu yaptığım olur.					

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68.	Bazen içimden küfretmek gelir.					
69.	Bedensel olarak kendime iyi bakarım.					
70.	Görünümüme dikkat etmeye çalışırım.					
71.	Sık sık beceriksizce davranırım.					
72.	Günlük yaşantımda dinin kaidelerini yerine getiririm.					
73.	Yaptığım şeylerin yanlış olduğunu anladığım zaman değiştirmeye çalışırım.					
74.	Bazen çok kötü şeyler yaparım.					
75.	Her durumda kendi başımın çaresine bakabilirim.					
76.	Kızmadan hatamı kabul ederim.					
77.	Düşünmeden hareket ederim.					
78.	Aileme ve arkadaşlarıma karşı adil olmaya çalışırım.					
79.	Ailemle gerçekten ilgiliyimdir.					
80.	Anne ve babama boyun eğerim.					
81.	Karşı tarafın görüşlerini almaya çalışırım.					
82.	Başkalarıyla iyi geçinirim.					
83.	Kolay kolay affetmem.					
84.	Oyunda kazanmayı kaybetmeye yeğlerim.					
85.	Genellikle kendimi iyi hissederim.					
86.	İyi uyuyamam.					
87.	Çoğunlukla doğru olanı yaparım.					
88.	Bazen istediğimi elde edebilmek için haksız yollara başvurduğum olur.					
89.	Doğru olan şeyleri yapmakla güçlük çekerim.					
90.	Sorunlarımı oldukça kolay çözerim.					
91.	Sık sık fikir değiştiririm.					
92.	Sorunlarımdan kaçmaya çalışırım.					
93.	Evde üzerime düşen işleri yaparım.					
94.	Ailemle münakaşa ederim.					
95.	Ailemin gerekli gördüğü şekilde davranmam.					
96.	Tanıştığım herkeste iyi yanlar bulurum.					
97.	Başkalarıyla beraberken kendimi rahat hissetmem.					
98.	Yabancılarla konuşmakta güçlük çekerim.					
99.	Arada sırada bugünün işlerini yarma bıraktığım olur.					
100.	Oyun ve sporda başarılı değilim.					

[7] Tennessee Self-Concept Scale (Tennessee Benlik Kavramı Ölçeği) was developed in 1955 and published in 1965 by William Fitts. The Turkish adaptation was carried out in 1985 by Ergener.

APPENDIX G

Conflict Resolution Scale

(Çatışma Çözme Eğilimi Ölçeği)

Çatışma Çözme Eğilimi Ölçeği[8]

Değerli Öğrenciler

Elinizdeki anketi doldurarak Üniversitelerde yürütülmekte olan oldukça önemli bir projeye katılmış bulunmaktasınız. Eksiksiz ve doğru olarak sağlayacağınız bilgiler bizim için çok önemli. Aşağıdaki soruları yanıtlayarak, bu araştırmaya ışık tutacak verilerin toplanmasına katkı sağlamış olacaksınız. Bütün maddeler için 4 kutu var. Her kutudaki maddenin sizi ne kadar anlattığına göre, o 4 kutudan birine X işaret koyun. Elde edilecek verilerin bilimsel bir nitelik taşıması ve güvenilir olması için, size verilen soruları doğru ve samimi bir şekilde cevaplamanız beklenmektedir. Cevaplarınız kesinlikle gizli tutulacak ve toplu olarak değerlendirilip yalnızca bu araştırma için kullanılacaktır. Katkılarınız için şimdiden her birinize teşekkür ederiz!

Örnek	Bana çok uygun	Bana oldukça uygun	Bana biraz uygun	Bana hiç uygun değil
Kendimi beğenirim.	x			

		Bana çok uygun	Bana oldukça uygun	Bana biraz uygun	Bana hiç uygun değil
		1	2	3	4
1.	İncir çekirdeğini doldurmayan nedenlerden dolayı kavga ederim.				
2.	Arkadaşlarım sorunlarını genellikle benimle paylaşırlar.				
3.	Başkalarına karşı nazik bir insanım.				
4.	Çabuk ve kolay arkadaşlık kurarım.				
5.	Sinirli bir insanım.				
6.	Uzlaşmacı bir kişi olduğumu düşünüyorum.				
7.	Başkalarıyla olan ilişkilerimde dürüst bir insanım.				
8.	Bir sorun yaşanmasının ardından konuşulması her iki tarafa da kazanç sağlar.				
9.	İnsanları dinlemek bana zor gelir.				
10.	Birisiyle ilgili sorun yaşadığımda bu sorunu o kişiyle konuşmaktan kaçınırım.				
11.	Arkadaşlarımın benimkinden farklı olan inanç ve değerlerine saygı gösteririm.				
12.	İnsanlara güvenirim.				
13.	İyi bir dinleyici olduğumu düşünüyorum.				
14.	Çok az arkadaşım var.				
15.	İnsanları severim.				
16.	Çevremdekiler iyi bir dinleyici olduğumu söylerler.				
17.	Arkadaşlarımla iyi ilişkiler kuramıyorum.				
18.	Çevremde aranan bir kişiyim.				
19.	Çabuk öfkelenirim.				

20.	Bir arkadaşımın rahatsız olduğunu söylediği davranışlarım hakkında, onunla konuşurum.			.	
21.	Arkadaşlarımdan yardım istemekten çekinmem.				
22.	Tanıdığım birinin dedikodumu yaptığını duysam onunla bu konuda konuşurum.				
23.	İnsanlara saygılı bir kişiyim.				
24.	İnsanlara çabuk kırılırım.				
25.	Sık sık münakaşa ederim.				
26.	Çevremdekiler kararlarıma güvenirler.				
27.	Bir kişi / grup beni tehdit etse bende onu / onları tehdit ederim.				
28.	Arkadaşlarımla ilişkilerimden memnun değilim.				
29.	Konuşmak isteğimde duygu ve düşüncelerimi iyi ifade edebilirim.				
30.	İnsanların sorunlarını konuşarak çözebileceklerine inanırım.				
31.	Kendimi yalnız hissediyorum.				
32.	İnsanların söylediklerimi yanlış anladığı çok olmuştur.				
33.	Bir arkadaşımın bana selam vermediğini görürsem, bir daha ona selam vermem.				
34.	Öfkemi kontrol edebilirim.				
35.	Başkasıyla bir sorun yaşadığımda kendimi onun yerine koyarım.				
36.	Başkasıyla sorun yaşadığımda onun duygu ve düşüncelerini anlamaya çalışırım.				
37.	Yaşadığım olaylara başkalarının gözüyle de bakabilirim.				
38.	Bana nasıl davranılırsa ben de benzer şekilde davranırım.				
39.	Sadece benim için önemli olan insanlarla uzlaşmaya çalışırım				
40.	Önem vermediğim bir kişiyle sorun yaşadığımda, kendi çıkarlarımı ön planda tutarım.				
41.	İnsan ilişkilerinde eşitlikten yanayım.				
42.	Karşımdaki kişinin ne demek istediğini bilsem bile sözünü kesmeden dinlerim.				
43.	Konuşan insandan ya da konuşulan konudan hoşlanmasam bile dinlerim.				
44.	Karşımdaki kişinin duygu, düşünce ve davranışlarını anlamaya çalışırım.				
45.	Konuşan kişinin vücut duruşu ve yüz ifadesine dikkat ederim.				
46.	Bir kişiyle ilgili yaşadığım bir sorunu çözmek istediğimde, uygun bir zaman ve uygun bir yer bulmaya çalışırım.				
47.	Bir kişiyle yaşadığım bir sorunu çözmek için konuşurken açılış cümlemi dikkatlice seçerim.				
48.	Bir sorunla ilgili görüşeceğim zaman her ikimizin de kendimizi rahat hissedeceğimiz bir ortam yaratmaya çalışırım.				
49.	Benim için sadece kendi ihtiyaçlarım önemlidir.				
50.	Sorun yaşadığım kişinin de gereksinimlerini anlamaya çalışırım.				
51.	Kendi çıkarım için başkalarının çıkarlarını göz ardı edebilirim.				
52.	Eleştirilmeyi kabul edemem.				

53.	Yaşadığım çatışmalarda karşı tarafla konuşmadan kendi bulduğum çözümü uygularım.				
54.	Çatışmanın sonunda, benimkilerin olduğu kadar diğer kişinin de gereksinimlerinin karşılanması benim için önemlidir.				
55.	Bir kişiyle sorun yaşadığımda onun da bakış açısını öğrenmeye çalışırım.				

[8] Conflict Resolution Scale(Çatışma Çözme Eğilimi Ölçeği) was developed in 1996 by Keller and adapted in Turkish in 1986 by Dökmen . Another version for university students was developed in 2001 by Akbalık.

APPENDIX H

Implementation Evaluation Reports

<div align="center">Implementation
Criteria</div>

<div align="center">Degree to Which
Criteria Are Satisfied</div>

	Fully	To some extent 75%	50%	25%	Not at all	Comments
Describes how to use the program	4	3	2	1	0	
Describes appropriate audiences for the program	4	3	2	1	0	
Describes how to address barriers to implementation	4	3	2	1	0	
Offers start-up ideas and suggestions for extending the program	4	3	2	1	0	
Describes how to identify students for participation if only some students will be involved	4	3	2	1	0	
Provides staff with suggestions of resources that offer additional information and strategies	4	3	2	1	0	
Provides schedules and plans for training students	4	3	2	1	0	
Provides practice activities in conflict resolution	4	3	2	1	0	
Offers ideas for promoting program within the School	4	3	2	1	0	
Provides ideas for managing program operation	4	3	2	1	0	
Delineates adult responsibilities in program operation	4	3	2	1	0	
Provides ideas for obtaining sponsor-ships and financial support	4	3	2	1	0	
Provides tools for assessing program effectiveness	4	3	2	1	0	

Form 2.   Foundation Abilities of Conflict Resolution[9]
The program provides for developing understanding of conflict and peace and for developing orientation, perception, emotion, communication, creative-thinking, and critical-thinking abilities

<table>
<tr><td colspan="2" align="center">Foundation Skill
or Concept</td><td colspan="5" align="center">Degree to Which Skill or Concept Is
Developed by the Program</td></tr>
</table>

	Thoroughly	Well	Somewhat	Not at all	Comments
Understanding conflict	4	3	2	0	
Cooperation	4	3	2	0	
Appreciation of diversity and prejudice reduction	4	3	2	0	
Understanding peace	4	3	2	0	
Empathizing	4	3	2	0	
Dealing with perceptions	4	3	2	0	
Managing emotions	4	3	2	0	
Active listening	4	3	2	0	
Speaking to be understood	4	3	2	0	
Brainstorming	4	3	2	0	
Fairness	4	3	2	0	

Form 3.   Fundamental Principles of Conflict Resolution[9]
The program incorporates and provides for development of operational understanding of the four fundamental principles of conflict resolution.

<table>
<tr><td align="center">Fundamental
Principle</td><td colspan="5" align="center">Degree to Which Principle Is
Incorporated into the Program</td></tr>
</table>

	Extensively	Well	Somewhat	Not at all	Comments
Separate people from the problem	4	3	2	0	
Focus on interests, not positions	4	3	2	0	
Invent options for mutual gain	4	3	2	0	
Use Objective criteria	4	3	2	0	

Form 4.   Problem-Solving Methods of Conflict Resolution[9]
The program provides training in and practice with the problem-solving strategies.

Problems-Solving Method	Major Emphasis	Minor Emphasis	No Emphasis
Negotiation	yes no	yes no	yes no
Mediation	yes no	yes no	yes no
Consensus decision making	yes no	yes no	yes no

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Form 5.   Learning Opportunities and Styles[9]

Criteria for the learning process relate to the manner in which the curriculum is organized, delivered, and learned.

<table>
<tr><td colspan="2" align="center">Learning Process
Criteria</td><td colspan="4" align="center">Degree to Which
Criteria Are Satisfied</td></tr>
<tr><td></td><td>Fully</td><td colspan="2">To some
extent
75%
50%   25%</td><td>Not at all</td><td>Comments</td></tr>
<tr><td>The program uses a variety of
learning activities.</td><td>4</td><td>3</td><td>2   1</td><td>0</td><td></td></tr>
<tr><td>The program offers opportunities
to practice conflict resolution in
day-to-day situations.</td><td>4</td><td>3</td><td>2   1</td><td>0</td><td></td></tr>
<tr><td>Materials are age-appropriate
for the target population.</td><td>4</td><td>3</td><td>2   1</td><td>0</td><td></td></tr>
<tr><td>Materials have clear formats and
directions.</td><td>4</td><td>3</td><td>2   1</td><td>0</td><td></td></tr>
<tr><td>Materials are culturally consistent
for the target population.</td><td>4</td><td>3</td><td>2   1</td><td>0</td><td></td></tr>
<tr><td>Materials are gender-sensitive.</td><td>4</td><td>3</td><td>2   1</td><td>0</td><td></td></tr>
<tr><td>Materials provide ideas for extending activities and learning
beyond the materials.</td><td>4</td><td>3</td><td>2   1</td><td>0</td><td></td></tr>
<tr><td>Materials offer opportunity or
ideas for parental involvement.</td><td>4</td><td>3</td><td>2   1</td><td>0</td><td></td></tr>
<tr><td>Materials contain ideas for integrating conflict resolution into
standard school subjects.</td><td>4</td><td>3</td><td>2   1</td><td>0</td><td></td></tr>
</table>

[9] Implementation Evaluation Reports were five original forms in English which were developed for the evaluations of the curricula in 1998 and are currently in use by Richard Bodine and Donna Crawford.