The Gap Analysis of Peace Education Components in English Language Classroom: A Case Study

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Abstract

Creating a harmonious and amenable atmosphere in the language classroom is an essential step for peaceful learning. Plurilingual and pluricultural language education was put forward in CEFR (Common European Framework of Reference for Languages) was developed by the Council of Europe and officially launched in 2001. The purpose of this study is to examine the discrepancies between the curriculum and peace education components in English teaching classrooms in Turkey. Document analysis was made with the curriculum including activities and coursebook for 7th graders to examine the peace education components. Furthermore, interviews were conducted with the English language teacher as a key informant and ten 7th grade-students as a chosen case to get additional data to the document analysis. As a result of the content analysis of the interviews, there are three main themes that emerged which are knowledge, motivation, and culture/context. According to the results, a peace education model for EFL classrooms was proposed.
Keywords: CEFR; Content analysis; English language classroom; Peace education; Qualitative research.

İngilizce Sınıfında Barış Eğitimi Bileşenlerinin Boşluk Analizi: Bir Örnek Olay İncelemesi

Öz

Barış ortamında bir eğitim için dil sınıflarında makul bir uyumlu ortamı oluşturmak önemli bir adımdır. Çok dilli ve çok kültürlü dil eğitimi Avrupa Konseyi tarafından geliştirilen ve 2001'de resmen yürürlüğe giren Avrupa Dilleri Ortak Çerçeve Programı (CEFR) tarafından öne sürülmüş. Bu çalışmanın amacı Türkiye'deki İngilizce derslerindeki müfredat ve barış eğitimi unsurlarındaki farklılıkları incelemektir. Barış eğitimi unsurlarını incelemek için 7. sınıfların aktiviteleri, müfredatı ve ders kitabını içeren doküman analizi yapılmıştır. Doküman analizine ek veri sağlamak için anahtar kişi olarak İngilizce öğretmeni ve 7. sınıftan 10 öğrenci ile röportaj yapılmıştır. Bu röportajların içerik analizi sonucunda, bilgi, motivasyon ve kültür/bağlam olarak 3 ana tema çıkarılmıştır. Sonuçlara göre, yabancı dil olarak İngilizce sınıfları için bir barış eğitimi modeli önerilmiştir.

Anahtar Kelimeler: Barış eğitimi; CEFR; İçerik analizi; İngilizce dersleri; Nitel araştırma.

Introduction

Peace education has become an inevitable part of education since it started to be defined as a skill for the 21st century (Narayan-Parta and Mete, 2015). It plays an important role in increasing socio-cultural awareness and creating a democratic learning environment for students. As cross-cultural communication has become a more common aspect of language classes with an increasing emphasis on diversity, equality, and reconciliation, it renders the integration of peace education into the language learning curriculum essential.

Breidbach (2003) states that being plurilingual is regarded as a crucial step to be a democratic citizen and languages are considered as a form of condition for involvement in politics. In a broader sense, plurilingualism and pluriculturalism aim to create cultural and linguistic awareness in the class by making learners feel connected with other individuals from different cultures who are present in the classroom and start sharing social values outside the classroom even when they live in a different community than theirs. Starkey (2003) also indicates that activities within intercultural understanding are developed in the way that the students become not just observers but performers, so a textbook plan needs to be carried out within this consideration.

The Ministry of National Education (MoNE) in Turkey adopted the

CEFR (Common European Framework of Reference for Languages) to raise social agents who are aware of the critical issues inside the society and take an action towards these issues. Basically, MoNE and CEFR highlight the components of peace education such as peace-building skills, human rights, conflict resolution, and empathy. On the other hand, in the English teaching books of 7th graders, there are culturally insensitive examples and photos promoting gender roles such as working male characters, shopping female characters, photos of boys doing science, girls playing dolls, and examples of sultans of Ottoman Empire instead of examples from other cultures. The aim of this study is to examine the gap between the fundamental law of MoNE which contains peace education components and the applications in English language classrooms.

Peace Education and Language Education Planning

There are 402 conflict zones over the world and 79.5 million people were forcibly left their home countries (UNHCR, 2020). The increasing number of people immigrating and starting lives in other countries, and more people seeking ways to find empathy in interpersonal relationships have called more attention to concepts like the integration of peacemaking into social and educational life. McInnis and Wells (1994) state that peace education is a "process aims to develop in human beings empathy, understanding and a global consciousness empowered to take action." (p.58). In an educational setting, language classes possess a more suitable environment to learn and practice skills and terms of peace. Language lessons equipped with activities addressing peace education are likely to help learners to develop cross-cultural awareness which will be useful not only for peer relationships but also for the social circles outside the classroom. Apart from the notions of linguistic discourse, language classes are environments convenient to discuss peace-related concepts like empathy, war, and conflict (Morgan and Vandrick, 2009). Once a peace education framework is well understood within the language curriculum, a foreign language classroom concentrates not only on the problems or interactions of individuals who are present in the classroom but also on the problems or lives of the persons or communities as a whole. Byram (2008) states that when people feel close to the values of a community, they regard themselves as part of the group. He argues that there need to be pedagogical reforms for language learning to bring along the awareness of others. Thus, community feeling and collaboration can be achieved through English language classrooms.

The shift of design in the second language curriculum towards peace education has been addressed in some research over the years. Increasing discussions on racial discrimination, sustainable environment, health, and disadvantaged individuals have been the topic of the foreign language curriculum since the 90s (Renner, 1991). While Kruger (2012) emphasizes humanistic and communicative language learning as most appropriate methods to integrate with peace education, McInnis and Wells (1994) regard communicative language teaching as a method that concentrates on student-based classrooms and points out activities such as role-plays, simulations, brainstorming as essential while integrating peace education into English as a Foreign / Second Language curriculum.

There are certain steps to include peace education into the language teaching curriculum. Oxford (2013) puts forward six essential steps to integrate peace into the language teaching curriculum so that the language teacher could advance its implementation. These are inner, interpersonal, intergroup, international, intercultural, and ecological implementations of peace. She terms their use as "Full Conscious Mode" in which the peace concept is taught in a straightforward manner (Oxford, 2017). These types of teaching are important in conveying personal and group unity, non-violent approaches, and human rights. According to Oxford (2017), teachers from the initial steps in transmitting peace from their classrooms to their communities and then wider cultural groups. Therefore, teachers become the primary steps to raise peace awareness.

Peace Education in English Language Curriculum in Turkey

Many schools added peace education into their programs in the US to endorse awareness of social problems and to lessen negative social behavior and views towards newcomers (Quezada and Romo, 2004). Therefore, diversity issues are starting to be realized in language teaching classrooms all over the world. In Europe, to promote an active language learning and the use of languages across boundaries, the notions of plurilingual and pluricultural language education were put forward in the Common European Framework of Reference for Languages (CEFR) which was developed by the Council of Europe and officially launched in 2001. Within plurilingual learning, learners are encouraged to enhance their language competencies by using them actively in their school, local community, and then foreign communities, so that speakers of these languages and cultures can affect each other and develop

sociolinguistic competencies (Council of Europe, 2001). CEFR encourages learners to be social agents in developing their plurilingual and pluricultural competence by actively taking part in academic or collective activities while showing awareness for crucial matters such as diversity, human rights, and cultural awareness (Council of Europe, 2018). Though CEFR does not directly address the integration of peace education into language curriculum, it points out the concepts of peace to connect learners with their social settings while using their language competencies. There is a greater emphasis on mediating communication and using interpersonal skills to improve interaction in the CEFR descriptors. Mediation is mentioned in CEFR as "a social and cultural process of creating conditions for communication and cooperation, facing and hopefully defusing any delicate situations and tensions that may arise." (Council of Europe, 2018, p.106). It has been stated that through mediating skills learners hopefully improve their plurilingual and pluricultural aspects in classrooms with diversity (Council of Europe, 2018). By using their empathetic and collaborative skills, speakers of languages can effectively use their metalinguistic skills in various environments not just limited to classroom settings.

In Turkey, the first law at the fundamental law article of the Ministry of National Education (MoNE) is to adopt, protect and develop humanistic, nationalistic, and moral values of Turkish culture; know about the human rights, secular and social government. The second law is also to raise citizens who have widened world- view, respect human rights, bear a responsibility to society and care about other people as well. This law, especially with its emphasis on first and second law, adopts to teach students peace education components and raise citizens who are sensitive about human rights, culture, and the welfare of others.

As CEFR functions as a guide and source to consult while designing coursebooks and syllabi across Europe, the Ministry of National Education in Turkey has implemented the use of CEFR at the beginning of 2001-2002 academic year in 20 schools by giving training to teachers in those schools and later in 2006-2007 academic year increasingly introduced it to all schools in Turkey (Şahinkarakaş, Yumru and İnözü, 2010). MoNE has adopted CEFR as a guideline and has arranged language levels in all grades and designed textbooks according to this framework. English lesson teaching curriculum (2018) designed by MoNE in Turkey supports the views of CEFR that students

should be active agents during the learning process. Furthermore, the curriculum proposes that learning should address diversity, autonomy, positive interaction and cultural awareness in EFL classrooms in Turkey and the importance of values education is pointed out about these peace education components.

English lesson teaching curriculum accepted by MoNE (2018) indicates that "the key values that should be transferred to the learners in line with the learning outcomes are friendship, justice, honesty, self-control, patience, respect, love, responsibility, patriotism, and altruism." (p.6). Therefore the aim is not only to help the students to develop linguistic abilities but also to highlight the peace education components such as justice and respect. While the emphasis is on peace education components, there might be some drawbacks while designing coursebooks inadequately addressing the concepts of peace in an elaborate manner. In their analysis of secondary school, English class textbooks written or approved by MoNE, Çelik and Erbay (2013) found that coursebooks contained components of target and international culture but viewpoints of both sides are not adequately covered. Considering the importance of multicultural and plurilingual education for global learning, Mirici (2008) states that when English teaching concepts include more humanistic and peace-related explanations, EFL teachers and teacher candidates tend to favor their use. Arslan and Coşkun (2012) emphasize the need to integrate course design and implementation based on the values of CEFR. Curriculum planners and teachers need to pay attention to integrate culture, human rights, and conflict resolution skills into language classes to instill students with cultural diversity and empathy so that values instilled by CEFR can be better integrated into a peace curriculum.

Teachers should be a model for self-awareness, objectivity, lack of prejudice, and respect for human dignity (McInnis and Wells, 1994, p.72). Furthermore, language teachers are seen as key agents in order to make the positive change real inside the society, raise socially responsible individuals, and create classroom interactions where students can realize the diversity issues and problems such as gender issues, racism, and immigration (Arıkan, 2009; Ghaith and Shaaban, 1994).

In a well-designed curriculum, language teachers can present peace activities to their students within the curriculum to increase a sense of empathy, interaction and open-mindedness, activities about cultural interaction,

environmental awareness, health problems, and racism (Ghaith and Shaaban, 1994; Ghim- Lian Chew, 2008; Shaaban, 2005). Pre-service language teachers also need to take international matters and peace activities into consideration to raise first their awareness and then their future-students' awareness and make them understand other people, and also help them get equipped with crucial talents (Arıkan, 2009; Kruger, 2012; Muli Umiaty Noer, Rusdiah and Andi Hudriat, 2019).Language teachers' training should include both local and universal values and issues to teach students the necessary skills for international communication. Global and local cultures should be harmonized within linguistic sources to promote peace education (Takkaç-Tulgar, 2018). Purposes of peace education in language education will be reached as long as they are combined with linguistic discourse and classroom interaction (Moita Lopes, 1995; Morgan and Vandrick, 2009).

The purpose of this case study is to examine the gap of peace education components in English teaching classrooms for 7th graders. The primary focus is on peace education/peace education components and will be generally defined as teaching skills to develop non-violent environmental considering peace as a process to transform conflicts (Harris and Morrison, 2003). Therefore, this study aims to pave the way for peace education curriculum development studies for language teaching classrooms to prevent violence and conflict.

Method

Research Design

This qualitative study aims to explore the gap of peace education components in English teaching classrooms for 7th graders. In addition to document analysis of the curriculum of 7th graders, an elementary school was chosen as a case from Bursa to understand the issue in-depth. This case was chosen by using convenience sampling. Ten 7th-grade students and a teacher as a key informant have conducted interviews. 7th graders were chosen because of population density inside the school and the weekly class hour of English increases when the students pass to 7th grade. In the scope of this study, the coursebook and the course curriculum are examined to understand the holistic frame of this case.

Participants

In-depth interviews were conducted with ten students out of 60 students from different 7th classrooms. All 7th-grade students were informed about the

nature of the interviews and the parents were sent a note about the study. Students who have permission from their parents were accepted and interviewed. Therefore, participants were selected by considering the parental permission. The researchers have conducted the interviews during the breakout time not to detain students from their classes. One English-language teacher was interviewed since there is just one English language teacher in the school for 7th graders. The school is located in an economically disadvantaged area where families have low socio-eceonomiz level. Students, teachers, and the families of this particular school define themselves as Turkish. The teacher and the students have Turkish- speaking background.

All students were 7th graders and 13 years old. The teacher was 28 years- old and had 5 years of English- language teaching experience at both national and international levels.

Instruments

Interview protocol developed by the researchers for students and the teacher separately. Thus, the aim was to understand if the fundamental law of MoNe serves its purposes in English teaching practices from the students' and the teacher's point of view. Interview protocol is developed by the researchers with the help of expert opinions and feedback processes from one academic from the Department of Educational Sciences in METU to understand how peace education components are applied in the EFL classroom to get detailed knowledge about the phenomenon (Morgan, 1997). Interview protocol is designed to refer to three areas: (1) Demographic information of the participants, (2) Current Situation and the Applications of the school and (3) Suggestions.

Procedure and Data Analysis

The additional data collection process was conducted between March 2019 and April 2019. Interviews with students took about 25 minutes with a mean of 35 and a median of 30 minutes. Audio recordings were made during the interviews with permission from both parents and students. Whole procedure was carried out in line with the ethics committee permission from Middle East Technical University (METU) with 114-ODTU-2021 protocol number. Interviews were transcribed by using the pure verbatim protocol by the researchers. Furthermore, researchers coded the intervies and create a codebook. After the codes were finalized, transcribed raw data were shared with the one academic from the Faculty of Education for analyst triangulation. After the the analyst triangulation, the codebookw were shared with the faculty member

and a consensus was reached about the themes and codes. Intercoder reliability was high (Kappa value .973, %96 CI; 0.92-0.95, *p=0.000*).

Results

Data Analysis from Interviews

This study aims to explore the peace education components in English language classrooms as it is stated in the Fundamental Law of MoNE and CEFR for 7th graders. There are three main themes that emerged as a result of the semi-structured interviews; (1) Knowledge, (2) Motivation and (3) Culture/ Context. Knowledge theme has two codes as *definition* and *need*. In this section, each theme will be explained by giving quotations from the interviews to ensure the trustworthiness and transferability issues of the research.

The first theme that emerged as a result of the interviews is knowledge mentioned by teachers and the students as well. The teacher as a key informant mentioned administration and teachers themselves do not have any information about peace education skills but they should learn about them. She said that during her bachelor training, they gave training as if every teacher will work at a private school and/or a school where students and teachers are collaborative, academically successful, and nondiverse. She mentioned that this is not the reality of Turkey. Thus, giving information about these skills would help them so much especially for working at disadvantaged schools.

Since they do not have any information about peace education, they cannot conduct any activities inside or outside the classroom for students. Furthermore, the English teacher stated that they do not have any tools to conduct activities related to peace education and she does not know how to teach those skills to students. Also, activities in the textbook do not include diversity and respect issues as well. Students also indicated that they did not hear about peace education skills before. Also, as it is stated in the quotation below, all of them stated that they do not know about the UN Convention on Child Rights which is stated in the Fundamental Law of MoNE. They also discussed that they never heard about those components in any course including English courses.

"*I didn't know that there is such a thing called the Convention on Child Rights. The rights stated in there such as the right to play sounds fun. I think our teachers should know about these things as well.*" Student 3

The second theme that emerged as a result of the interviews is

motivation. In this part, the motivation of teachers and the students to learn about peace education components is explained and examined. The teacher indicated if students know about conflict resolution and communication skills, students may find a solution for their conflicts and may not need teachers as negotiators. Also, she discussed that they may have a more peaceful classroom atmosphere during the lectures as well.

Under the knowledge theme, the definition of peace was asked to students. Furthermore, students asked to state a metaphor about peace. All ten students answered this question. Figure 1 shows the answers of the students about the peace definition. Students also stated that peace is the absence of conflict situations for them. All students could give information about the basic concepts of peace such as justice, trust, and unity as is stated below.
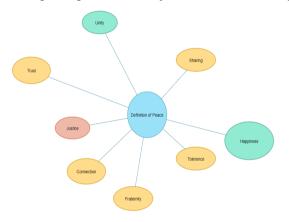

Figure 1. Definition of peace by students

"*For example, when we go through something bad with our friends, like being offended, it usually happens because of a misunderstanding. It happened once, we quarreled with Selim. I thought he swore at me and then realized that he did not. He actually said bad things for something unrelated while playing. If we learn peace, we can talk about our problems.*" Student 5.

"*It would be nice if we know how to solve conflicts between us. For example, when we have conflicts and discussions with Ahmet, we may not need to go to our teachers because they are busy. Furthermore, when we go to our teachers to solve our problems they may extend to the whole class. I would be very happy if we knew those kinds of things.*" Student 3.

"*If we knew about peace, our parents and everybody else may not be in competition for being the top-scoring student in the school. I think*

everybody should learn about it." Student 6.

As it is indicated in the quotations stated above, eight students also asserted that they need peace education components for their relationship with their peers. They all stated that they have problems that they cannot resolve with their peers. If everyone learns about communication and empathy skills, they may be more respectful, understanding, and empathetic to each other. Furthermore, as it is stated by the teachers, students are eager to learn about the English language but the resources for students to learn the English language is limited.

> "*The students usually wonder why they learn English and another culture. For example, they ask whether they (foreigners) learn our language. On the other hand, the children could be coming from very nationalistic family background, and the family may not be open-minded to other cultures. They may think that loving your own country depends on not learning about other cultures. They may prevent their kids from watching foreign broadcasts. As teachers, we say that to improve your vocabulary, listening and pronunciation skills, you can watch subtitled movies, news and listen to songs in English. However, some kids say they do not even come across such movies*." Teacher

Theme named as culture/ context indicates the culture of the school environment, students and teachers and the effect of culture on the peace education process in the school. This theme was mentioned by seven students. At this school, the organization has a hierarchical structure where the administration applies for the orders that they get from the hierarchically upper structures such as MoNE like in other schools in Turkey. The culture of the families and the school environment are crucial for the organization as well. English teacher stated that families are uncomfortable when male and female students sit at the same desk. That kind of cultural issue may cause conflicts between teachers and families while conducting activities inside the classroom. Also, these cultural issues and the hierarchical implementations have reverse situations on what peace education and the goal of the fundamental law, and the goals of the English teaching classrooms offer.

> "*The students do not think that they will need a foreign language in the future if they do not have role models. They need to have (people like) elder siblings to observe. Especially the students who live in small towns (or villages) do not think that learning will be helpful because they never see (such advantages) in their families*." Teacher

> "*Learning English is nice but I don't know where I can use it. Other*

teachers who came to our class said that we won't need to use English in our lives because we live in Turkey. My parents do not know English. So, I think it would be better for us to play instead of wasting time learning English." Student 2.

As teacher and student 2 indicated above, students and their families do not have awareness about learning a new language, getting to know diverse populations and their culture. English teacher as a key informant stated that MoNE takes the Common European Framework of Reference for Languages (CEFR) into consideration for the English teaching practices in Turkey. On the other hand, the teacher also stated that they did not do anything special for the adaptation process of this framework.

Findings from the Examination of Curriculum and Textbook

The teacher and students in the present study use the 7th grade English coursebook Let's Learn English written by the Ministry of National Education's committee of writers. The book consists of 10 units and each unit focuses on a theme while integrating linguistic elements through listening, speaking, writing, and reading activities. Table 1 demonstrates a summary of the units in the 7th-grade coursebook.

Table 1. Summary of the Units

Unit Number	Unit Name	Number of Activities	Activities Raise Awareness About Diversity, Peace Education and Human Rights
1	Appearance and Personality	7	0
2	Sports	9	2
3	Biographies	9	2
4	Wild Animals	6	0
5	Television	7	0
6	Celebrations	7	0
7	Dreams	6	3
8	Public Buildings	7	0
9	Environment	7	0
10	Planets	6	0

Unit 1 *Appearance and Personality* has a very suitable structure to introduce words about interpersonal relationships and group harmony. The unit consists of words about comparing people's appearances and personalities and pointing out noticeable characteristics of people but fails to bring in words about equality, diversity, friendship, justice, and so on. This unit includes photos of different people to give information about appearance. However, the diversity issue was not taken into consideration. There are just white female

and male students and a male athlete. There is just one girl wearing hijab in terms of diversity. There is not any female athlete with the male athlete photo, people with disabilities, and people with different nationalities. The unit also does not include structures to prevent possible misunderstandings or conflicts during communication that may result from a heavy focus on physical and emotional comparisons. There are very few positive statements to bring the uniqueness of individuals forward. In unit 2 *Sports*, there are examples of athletes from Turkey, and various sports names and types are introduced but there is no mention of international athletes from other countries. There are activities including female role models doing sports. There is a short text about a female paralympic Turkish athlete, but Paralympics which includes people from different disability categories was not mentioned. Thus, diversity could not be reached with this unit as well. Unit 3 *Biographies* separates one activity from the famous Turkish female pianist. Furthermore, just Marie Curie was mentioned as a scientist. Besides these two female figures, activities include Ottoman sultans and emperors.

In unit 4 *Animals* and 5 *Television*, diversity, animal rights, and empathy were not highlighted. Furthermore, there were too few female students' photos in the activities and there are not any LGBTQ-I families that appeared in family photos in the book. Similarly, in unit 6 *Celebrations*, there is an emphasis on national festivals of Turkey like Ramadan or Sacrifice, but there is no mention of well-known festivals or celebrations from other countries. There is also a writing activity at the end of the unit but it only addresses national festivals and holidays.

Unit 7 *Dreams* is the unit that includes more diversity in the whole book. There are children from different nationalities and also there are other photos including students with physical disabilities. Unit 8 *Public Buildings*, unit 9 *Environment* and unit 10 *Planets* do not include any of the peace education components in their activities. There is not any female figure in these activities and the diversity, environmental issues, human rights were not highlighted in these units.

At the end of the units, there are 22 activities presented as an activity part. These activities include only 2 female figures, one is a pharmacist and the other one is having a conversation with her girlfriend. Besides these 2 figures, there is not any focus on human rights, people with disabilities, people from different nationalities, and gender orientations.

In the guide to design and develop textbooks, UNESCO (2017) states that bias must not be a part of coursebooks. In order to promote positive and equal values, points that coursebook designers must pay attention are indicated as "employing inclusive language, representing diverse identities and integrating human rights" (p.12). Activities should be consistent in giving equal opportunities in representing cultures and being sensitive towards them while fostering sociocultural awareness. English curriculum of MoNE emphasizes that social values should be included and paid attention while teachers are designing materials. Apart from the brief mentions of values education and the importance of cultural awareness, there is no direct emphasis on the elements on peace education or a guide for material designers and lesson plan developers within the curriculum. It is indicated that topics and content of the units are selected from the elements known by the students, and while features of global culture are added in the units, local culture is also highlighted to prevent adverse mindset. However, as noted in this study, some intercultural and target culture aspects in the units are not sufficiently covered to make sociocultural discussions in the class and broaden perspectives of the students. When the aims, suggestions and outcomes in each unit plan are reviewed, monthly lesson plans are seen to encourage interpersonal communication on linguistic levels, but the focus on peace education aspects remain inadequate

Discussion

Language classroom should be a place to state opinions freely in the target or native language with the guidance of the teacher and the support of peers. Lack of knowledge about empathy, conflict resolution, and communication skills are stated as the main problems in peace education in the present study. Morgan and Vandrick (2009) indicate that the language classroom is a place to discuss peace concepts like empathy, war, or conflict. If teachers or students lack the knowledge of peace education concepts, the content of the lesson will not be able to contribute to student development for a healthier relationship within the class.

When the goals are clearly defined and achieved in the process of action, the gap between the actual and the desired situation can be effectively evaluated and closed (Clark and Estes, 2008). Thus, teachers should know about the Fundamental Law of MoNE which creates the core of education in Turkey. Therefore, they can evaluate the gap between the law and the curriculum they are conducting. Teachers and administration should have similar

critical thinking skills to apply peace education components to their work. After that, they need to analyze this information and apply it in order to develop more intellectual skills. Thus, giving information about these skills would help them so much especially for working at disadvantaged schools.

The education of teachers in integrating peace education into the EFL class is crucial for the development of different activities and effective use of already existing ones. The teacher in this study stated that there is no formal training on peace education during bachelor's degree education at English language teaching. Training mostly covers classroom management or activities to develop language skills. Even when there are group or peer works, the aim becomes developing collaboration on language skills so that the final work can be more creative or productive. Conflicts emerging during such cooperation are expected to be solved by the guidance of a teacher or students themselves. They may successfully do it with personal abilities from their previous experiences, however, it does not indicate that they are equipped with adequate training or knowledge on conflict resolution or peacebuilding skills. Therefore, a need for peace education emerges in teacher training. Arıkan (2009) indicated the necessity of adding peace-related education in pre-service teacher training as both the students and the teachers get more enjoyment with peace activities. Teachers lead students in internalizing peace concepts and getting them to use in and out of the classroom, so the students can gain awareness (Ghaith and Shaaban, 1994; Kruger, 2012; McInnis and Wells, 1994). Teacher training in peace makes them leaders in their classrooms or communities. Students in the present study lack direction both in the classroom and also at the social level. With the help of faculty administrations and recognition of peace in teacher training, students will benefit more from the language of peace in the classroom.

How teachers are trained and how they act based on the peace curriculum carry importance (McInnis and Wells, 1994). The compulsory curriculum in Turkey lacks peace education and teachers do not have sufficient peace awareness (Demir, 2011). If peace education is aimed to be actively used in the curriculum, proper sources need to be designed. With formal initiatives, teachers will be trained and be qualified to benefit from such activities.

In the current study, the students stated that once they are more accustomed to peace education concepts, they can make use of them to solve conflicts both in the classroom and at home. Peace education activities need to

motivate and push the limits of the students so that personal and academic development can take place (Shaaban, 2005). Motivating activities help students to realize their ideal selves and identities. Immersing peace activities to improve identity is discussed to be a required regulation for language classrooms (Byram, 2008; Norton, 1997). With obvious signs of peace education in the classroom and social life, teachers and students feel more engaged in the EFL classroom. Also, culture involves observed behavioral regularities in interactions, group norms, espoused values, formal philosophy, rules of the game, climate, embedded skills, habits of thinking, mental models, shared meanings, metaphors, or integrating symbols, formal rituals, and celebrations (Clark and Estes, 2008). In terms of the organizational culture, this school may not have respect for diversity. For example, at this school, religious days of only Muslims are celebrated. Also, days that are related to religious or local issues are celebrated by the administration and the teachers as well.
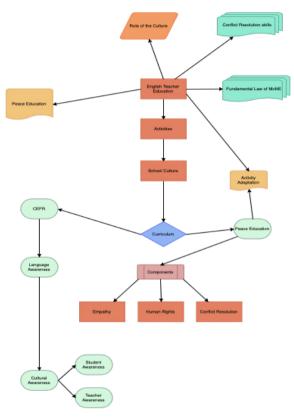
Both students and the teacher stated that they did not have any information about the peace education components even though descriptors and perspectives of CEFR are adopted by MoNE. Therefore, having a lack of knowledge about peace education components and having no experience related to the issue explain the knowledge cause of the gap. Participants stated that they prefer peace education activities to their current activities, and they have the motivation to pursue peace activities over a long time. They were eager to change the current situation because they believe in the value of this goal, they think that learning the peace education components and its skills will help them in their life so they can spend time achieving this goal. Thus, this situation explains the motivation part of the gap. Furthermore, the teacher stated that the school and the families' culture may not be suitable to conduct peace education activities about diversity, and communication skills can be considered as the culture/ context part of the gap.
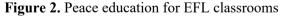
In addition to activities designed by teachers and eager participation of the students in the language class, an adequate number of activities with good quality must exist and be integrated into the language curriculum. Besides textbook content, teachers can be given the training to adapt existing exercises into peace-related activities. Authentic materials addressing conflict issues, interpersonal communication, and a positive social atmosphere need to be implemented in the language lesson. Activities and materials in the textbook should display diversity and include both local and global values as it is the

aim of language classrooms to make language users social agents which are often referred to in CEFR (Council of Europe, 2001, 2018). The school that this study was conducted has students from a Turkish Muslim background. Textbooks designed by MoNE take CEFR as a guide, however, when a coursebook is scanned through, it can be seen that it mostly consists of male characters, local holidays, values, and names. Çelik and Erbay (2013) state that coursebooks do not have enough content of target and international culture and Arslan and Coşkun (2012) argue that courses must be designed around the values of CEFR. Teacher training and student motivation may not be enough to activate the understanding of peace education concepts.

The coursebook overall did not focus on the peace education components. There are just a few female figures mentioned in the activities. On the other hand, people who have different kinds of disabilities, people with different sexual orientations, people from different nationalities, and human rights were not highlighted in any of the activities. Besides these issues, activities and the photos inside the coursebook promote the general wrong perception about genders, gender roles, and people with disabilities since there are just people with physical disabilities in the book and people with different sexual orientation was not even mentioned.

It is important to draw attention to international figures or events in addition to local ones to get the students familiar with the target language culture and also to develop their multicultural vision. English lesson teaching curriculum mentions the importance of values about intercultural skills and diversity within the CEFR perspective. Especially in unit 6, there is a great emphasis on just the local traditional days and values. Therefore, international values, religious days, and important figures should be demonstrated to increase the awareness of students.

Peace education may seem unfamiliar to some education systems and curriculum. With careful design and an active role of planners, teachers, and motivated students, the values and concepts can be well understood and integrated into the foreign language class. The guidance and mission of CEFR are good chances for the Turkish language education curriculum so that social agents can be pluricultural and communicate well with others in their target languages. Awareness and implementation of peace education will bring many benefits to foreign language classrooms. This study profiles the discrepancies between the fundamental law and the practice in EFL classrooms in Turkey.

While the fundamental law of MoNE highlights the components of peace education such as children's rights, empathy, and cooperation, the curriculum and the textbooks do not refer to these areas. This inconsistency creates a gap between the law and the application. Therefore, improvements on textbooks and the curriculum of EFL classrooms in Turkey should be arranged including these skills.

Figure 2. Peace education for EFL classrooms

The peace education model for the EFL classroom is presented in Figure 2. Teacher education has a vital role in including the peace education components into classrooms. Therefore, the role of the culture, conflict resolution skills, peace education, and the fundamental law of MoNE should be given during the teacher education. Thus, teacher candidates can learn about the current applications with the law and the ideal applications with learning the peace education components. They can conduct projects, and research to improve the current situation. School culture is a fundamental role while

applying the activities. Therefore, teachers should know about the adaptation of the activities to the current school culture. The curriculum should be developed considering the CEFR and raise language awareness for both teachers and students in the school.

The role of teachers and activity in peace education should be supported with various materials. The use of materials should display a dynamic continuum depending on the time, place and level, and preparedness of the students. Renner (1991) emphasizes the use of materials from the pamphlets, articles, or videos of non-governmental organizations and states that teachers can modify these materials according to the level of the language learners. Course books or plans about topics on discrimination, environment, health, human rights, or democracy will not be entirely identified by the language learners to combine their language skills and knowledge to talk about such issues even outside the classroom unless careful planning is done.

Conclusion

Peace education components should not be a new concept for language education classrooms since it is the subject of the main framework and the curriculum since 2001 (CEFR, 2001). However, peace education should be a collaborative work that includes all stakeholders inside the school including teachers, students, administration, and families. Therefore, holistic programs to teach and apply peace education components should be developed for both students and teachers. Furthermore, the data should be collected from larger samples to gain knowledge about diverse perspectives and to generalize the findings. Since there are not any previous studies focusing on this gap, this study paves the way for further studies with larger samples.

This study has some limitations concerning its design and its application. Since there are few students from only one grade level and just one teacher interviewed for the data collection process and the small case was taken into consideration for this research, results cannot be generalized to the larger populations. Thus, the first limitation is based on the nature of qualitative research. Furthermore, conducting semi-structured interviews comprehend the interviewer effect as well since the data collection process depends on the researchers' communication skills.

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