



THE SECONDARY EDUCATION STUDENTS' PERCEPTIONS REGARDING PEACE EDUCATION AND HUMAN RIGHTS

Dr. Gülay Bedir
Gaziosmanpaşa University
Faculty of Education
Educational Sciences Department
Tokat, TURKEY
gulaybedir@hotmail.com

Prof.Dr. Mehmet Arslan
Gaziosmanpaşa University
Faculty of Education
Educational Sciences Department
Tokat, TURKEY
Tugberkan_1999@hotmail.com

Abstract

This study aims at determining secondary education students' perceptions regarding peace education and human rights. (What is the perceptions of the secondary education students regarding peace education?-What is the perceptions of the secondary education students regarding human rights?- Do students'—studying at Secondary Education—opinions on peace education and human rights vary across class level, age, type of school, family's educational background, and gender?). In this paper, the secondary students' perception on peace education and human rights are presented by the method of questionnaire. The existing state here is reflected on the basis of student perceptions. This is a descriptive study because of its features. The questionnaire is composed of two parts. The students' cooperation and communication; their prejudice, views and their attitudes towards the solution of disagreements are going to examine in order to determine their attitudes on peace education in the first part of the measure. In the second part, the students' attitudes towards sex difference, ethnic culture, religious values (faith), language, political and philosophical views are going to be assessed. Statistical analysis of data was performed by means of Windows SPSS packet program. The arithmetic means and percentages of each items in the questionnaire were calculated and the obtained data was tabled and interpreted. It is stated that according to the obtained results, secondary school students' perceptions on Peace Education and Human Rights are usually positive.

Key Words: Secondary Education, Human Right, Peace Education.

INTRODUCTION

Recently, there has been an increase in the number of both national and international conflicts. Peoples of the world have been said to lose their ability to tolerate differences (religion, language, ethnicity, race, etc.) due to various reasons, and hence started to display more hostile and violent behaviors. It is possible to set up and develop peaceful relationships among countries through growing up individuals who are democratic, pacific and respectful to human rights. This issue can be provided by having the activities of education and instruction including such behaviours. This case is directing all the world countries to perform studies in order to gain such universal values in every stage of education institutions.

Although peace education is as old as human history, two world wars have led to call attentions to this issue. Also it is the turning point for peace education to use first nuclear bomb against to Japan (Köklü, 1997, 18). In



order to protect next generations from war disaster and to set up good neighbourhood relations, the Treaty of United Nations suggesting to live in peace has formulated some decisions on “protecting peace and security” and “the prohibition of applying to power threat or using power among international relationships” (Kabaoğlu, 1996, 49). Having seen the war damage for humankind, all the world countries have tended to various applications in order to remove such damages and protect peace and security. One of the most important of these applications is to grow up generations who are aware of such ideas.

What is peace education? It is expressed by different people with different meanings in different places. Peace education is to live in peace among enemy or opposite groups; such as minorities, immigrants, ethnic groups and people from different class and religion (Saloman, 2002). It is to solve individuals' state of conflict in a more creative and nonviolence way and to gain needed skills for individuals to do this (Galtung, 1997; Jenefer & Sertel, 2005). Peace is worth learning and in order to realize this aim it is necessary to transfer it to students as a fact needed more labour (Matthews, 2002, 29).

Peace culture is different from the concept of peace. Peace culture, which is based on the principles of equality, justice, democracy, human rights, tolerance and solidarity, is a culture supporting living together and sharing. Peace culture is against violence and it tries to take necessary measurements by reaching roots of disagreements. It tends to solve problems through dialogues and conversations. It aims to benefit everybody from all the human rights and to guarantee the attachment of society to developing process. It reaches these goals through culture, art and education (<http://www.iksev.org>).

Peace is a vital condition of human rights to be practised completely and forms the foundation of human rights. For this reason, it is obligatory to think human rights education together with peace education (Kamarajk & Aktan, 2005). Human rights and basic freedoms are the individual rights which are resulted from humanely needs and skills (Beetham & Boyle, 1998, 99). Human rights cannot be taken away, no one has the right to deprive another person of them for any reason. Human rights are inalienable and they are inherent to each individual. It is impossible to have dignified and humane life without human rights (Uygun, 1996, 7). Without any kind of distinction international organizations, which are aiming to develop respect to human rights and take pains with it, and especially the countries that are the members of these organizations have to take abstract and concrete measurements in order to realize aforesaid aim before needing to start control and protection and they also have to contribute to it in order to make it real (Gülmez, 1996, 14).

It is needed that people have to reach a definite awareness, develop sensitivity and start moving in order to practise human rights and to form an universal peace culture (Bağlı & Esen, 2003). Human rights should not the only demand of wronged people but also it should be a common demand of all citizens who want a healthy relationship between state and society and between society and individual (Dağı, 2000, 202).

The primary way to obtain real respect to human rights is to educate human rights. It is impossible to get the respect to human rights by means of the mechanisms of control and protection alone. Because they can be only operated after violating the rules of human rights (Gülmez, 1996, 1). The education of human rights is an effective way of work in making people aware of their own rights in order to defence universal values in the national and advanced level (Yeşil, 2002, 45). Tibbis states that the education of human rights is to have knowledge on the topics like right and responsibility; the manners of participating; the struggle with inequality and distinction (Yeşil, 2002, 46).

International organisations working on human rights insist that states are responsible to their citizens for introducing human rights through education. Human rights and citizenship education is a kind of educational field that every stage of school, informal educational institutions, managers directing families' mass media tools, institutions of religion and mass organizations of democracy have to take responsibility for it. In recent years, it has been started to perform some studies such as the development of program on democracy and human rights, preparing instructional material and the education of teacher starting from the class of primary school to high school in Turkey (Gözütok, 2005).

The principles that human rights base on are as follows:

1. All instructional institutions should consider human rights education important and this education should be encourage and control continuously.
2. Human rights education should be connected with real life, i.e. nearby and distant environment of school.
3. It should be provided that students have basic level of knowledge about basic rights and terminology to be used in this area.
4. It should be tried to produce some outstanding changes on student attitudes and behaviours as a whole or one by one.
5. It should be create potential on students in the name of human rights, peace and improvement in order to participate actively in social life in their future life (Akt. Kepenekçi, 2000, 13).

Human rights education is to help individuals in understanding human rights and feeling themselves important, being respected and developing themselves to the point that they should be protected (<http://www.amnesty-turkiye.org>).

There is going to occur the necessity of growing individuals who are aware of human rights and by this way these individuals are going to accept the fact that there are opposite opinions and individuals who have got different characters both in the society where they live and in the world. And also instead of struggle with the opposites they are going to try to become together in common points or at least they are going to respect each other's presence. Peace education includes some features that sometimes similar to human rights education and sometimes comprise each other. Without any kind of distinction people have rights simply because they are human. They are indivisible, interrelated and interdependent because it is insufficient to respect some human rights and not others. In practice, the violation of one right will often affect several other rights. All human rights should therefore be seen as having equal importance and of being equally essential to the dignity and worth of every person. This is the ideal to be reached (Soysal, 1987, 217).

Recently, different models has been developed to improve human rights education (Bajaj, 2004, 24). National approach has been usually practised in the level of primary school. Basic concepts of human rights have been also taught while discussing the history and the regime of the country. The education systems adopting such approach have limited the inclination related to human rights in national level. Other countries are located within the area of comperative approach. It is also paid attention to the constitutions of nations, the citezens to be righted and what level these rights are applied. International approach pay attention to international, local and civil organizations dealing with the protection of human rights. National approach has a special impotence because it provides connection between national and comperative approaches. It also emphasizes the basic national humane needs and the needs for human honour. And it also seizes the concept of rights within hak kavramını global perspective. It is necessary to use these three approaches together for an effective human rights education (Kepenekçi, 1999).

Purpose Of The Study

This study aims at determining seceondary education students' perceptions regarding peace education and human rights. The main focus of it was to found out satisfactory answers for following questions:

- 1- What is the perceptions of the secondary education students regarding peace education?
- 2- What is the perceptions of the secondary education students regarding human rights?
- 3- Do students'—studying at Secondary Education—opinions on peace education and human rights vary across class level, age, family's educational background, and gender?)

METHOD

In this paper, the secondary students' perception on peace education and human rights are presented by the method of questionnairre. The existing state here is reflected on the basis of student perceptions. This is a descriptive study because of its features. The techniques of questionnaire and interview are usually used in this study in order to collect data. In this study, the technique of questionnaire was preferred in order to determine student perception because of aiming at collecting data from a wide student group (Erden, 1998, 59-62; Kaptan, 1989, 82).

Table 1: Demographic information of students participated in research

Dispersion of Sex		Frequency(f)	Percentage(%)
Sex	Male	205	51,6
	Female	192	48,4
Mothers' Education Level	Uneducated	5	1,3
	Primary School	220	55,4
	Secondary school	50	12,6
	High school	73	18,4
	Pre-Licence	21	5,3
	University	27	6,8
	Master Degree	1	0,3
Fathers' Education Level	Uneducated	4	1,0
	Primary School	116	29,2
	Secondary school	71	17,9
	High school	129	32,5
	Pre-Licence	2	0,5
	University	68	17,1
	Master Degree	7	1,8
Their classes	9 th Class	227	57,2
	10 th Class	87	21,9
	11 th Class	83	20,9
Sibling Number	1 Sibling	35	8,8
	2 Sibling	125	31,5
	3 Sibling	130	32,7
	4 Sibling	68	17,1
	5 Sibling	28	7,1
	6 Sibling	9	2,3
	7 Sibling	2	0,5

Participant

The participants of the study consisted of a total number of 347 secondary school students Tokat, Turkey. In this title, students' demographic data such as their sex, mothers' education level, fathers' education level, class level and number of their sibling number has been given.

Dispersion Of Students According To Their Sex: There have been 205 male (51.6%) and 192 female (48.4%) students participated in research.

Dispersion of Students Participated in Research According to Their Mothers' Education Level: When the dispersion of students are examined according to their mothers' education level it is stated that 5 of them (1.3%) are uneducated and 220 of them (55.4%) are graduated from primary school and 50 of them (12.6%) are graduated from secondary school and 73 of them (18.4%) graduated from high school and 21 of them (5.3%) are graduated from pre-licence and 27 of them (6.8%) are graduated from university and 1 of them (0.3%) has master degree.

Dispersion of Students Participated in Research According to Their Fathers' Education Level: When the dispersion of students are examined according to their fathers' education level it is stated that 4 of them (1.0%) are uneducated and 116 of them (29.2%) are graduated from primary school and 71 of them (17.9%) are graduated from secondary school and 129 of them (32.5%) graduated from high school and 2 of them (0.5%) are pre-licence and 68 of them (17.2%) graduated from university and 7 of them (1.8%) has master degree.



Dispersion of Students Participated in Research According to Their Class Level: 227 of the students (57.2%) are 9.class and 87 of them (21.9%) are 10.class and 83 of them (20.9%) are 11. class. Dispersion of Students Participated in Research According to Number of Sibling: When the dispersion of students are examined according to number of sibling it is stated that 35 of students (8.8%) have one sibling and 125 of them (31.5%) have two sibling and 130 of them (32.7%) have three sibling and 68 of them (17.1%) have 4 sibling and 28 of them (7.1%) have 5 k sibling and 9 of them (2.3%) have six sibling and 2 of them (0.5%) have seven sibling.

Tool of Collecting Data

Two five-scaled likert type questionnaire, developed by the researchers themselves, was used as a data gathering instrument. Questionnaire is 0.87 for peace education and it is 0.78 for human rights education. The questionnaire is composed of two parts and 58 items as a result of this application. The questionnaire items are open ended and based on likert-type fifth grades.

The measure is composed of two parts. The students' cooperation and communication; their prejudice, views and their attitudes on the solution of disagreements are going to examine in order to determine their attitudes on peace education in the first part of the measure. In part 2, the students' attitudes on sex difference, ethnic culture, religious values (faith), language, political and philosophical views are going to be assessed.

Analysis of Data

The method of questionnaire was used to collect data. The expression and grading of the questionnaire are that "Never" is between 1 and 1,79; "Rarely" is between 1,80 and 2,59; "Sometimes" is between 2,60 and 3,39; "Often" is 3.40 and 4,19; and "Always" is between 4,20 and 5,00.

In Part 2 related to human rights education, the expression of items were changed in order to adjust to Part 1. The expression and grading of the questionnaire are that "Never Agree" is between 1 and 1,79; "Don't Agree" is between 1,80 and 2,59; "Indecisive" is between 2,60 ve 3,39; "Agree" is between 3,40 and 4,19; and "Totally Agree is between 4,20 and 5,00.

Analysis and Interpreting of Data

Statistical analysis of data was performed by means of Windows SPSS packet program. The arithmetic means and percentages of each items in the questionnaire were calculated and the obtained data was tabled and interpreted. The differences among variables of students' sex, mothers' education level, fathers' education level, class level and number of kardeş were analyzed by variance analysis, Mann Whitney U Test and Kruskal Wallis Test.

Findings And Comments

The part of findings and comments of this study is composed of two parts. In part 1, there information about students' demographic features. In part 2, there are findings about students' perception on peace education and human rights.

Students' Perceptions On Peace Education And Human Rights

In this part, there have been tables where the dispersion of students' perception on peace education and human rights determined by questionnaire are stated. Also there are tables about assessments of sex, mothers'/fathers' education level, class level and number of kardeş differences.

Table 2: Dispersion of points of Students' perceptions on peace education

	Always		Often		Sometimes		Rarely		Never		\bar{X}
	f	%	f	%	f	%	f	%	f	%	
I try to approach lovely to everybody.	197	49,6	143	36,0	40	10,1	15	3,8	2	0,5	4,30
I do not behave prejudicely to people.	57	14,4	135	34,0	126	31,7	56	14,1	23	5,8	3,37
I'm open-minded to communicate with everybody.	214	53,9	114	28,7	46	11,6	23	5,8	-	-	4,30
I try to find solution for disaggreements.	118	29,7	160	40,3	73	18,4	37	9,3	9	2,3	3,85
I'm respectful to different perspectives.	165	41,6	140	35,3	68	17,1	19	4,8	5	1,3	4,11
I'm open-minded to cooperate with people.	176	44,3	137	34,5	57	14,4	21	5,3	6	1,5	4,14
I do not bother ethnicity difference.	207	52,1	85	21,4	50	12,6	35	8,8	20	5,0	4,06
I'm respectful to religious faiths.	311	78,3	52	13,1	19	4,8	11	2,8	4	1,0	4,64
I'm in favour of living freedoms in a large scale as much as possible.	236	59,4	94	23,7	52	13,1	12	3,0	3	0,8	4,38
I approach people with tolerance.	198	49,9	157	39,5	32	8,1	8	2,0	2	0,5	4,36
I try to be fair for everybody.	180	45,3	154	38,8	56	14,1	6	1,5	1	0,3	4,27
I think that it is necessary to be fair for all the world people.	256	64,5	63	15,9	55	13,9	18	4,5	5	1,3	4,37
I'm careful to set up solidarity with people.	161	40,6	181	45,6	42	10,6	11	2,8	2	0,5	4,22
I try to solve for problems by means of dialogue.	124	31,2	157	39,5	90	22,7	22	5,5	4	1,0	3,94
I'm open-minded for agreement with everybody.	152	38,3	147	37,0	72	18,1	17	4,3	9	2,3	4,04
I'm against every kinds of war.	191	48,1	82	20,7	80	20,2	25	6,3	19	4,8	4,01
I try to use empathy for people with who I do not agree.	97	24,4	130	32,7	109	27,5	49	12,3	12	3,0	3,63
I behave democratically to everybody.	130	32,7	172	43,3	63	15,9	28	7,1	4	1,0	3,99
I take care ethic rules while judging people.	116	29,2	14	38,8	84	21,2	34	8,6	9	2,3	3,84
I evaluate events with a positive critical perspective.	90	22,7	138	34,8	110	27,7	47	11,8	12	3,0	3,62
I can accept my mistakes.	137	34,5	133	33,5	88	22,2	31	7,8	8	2,0	3,90
I can be respectful to opposite ideas.	159	40,1	132	33,2	72	18,1	22	5,5	12	3,0	4,01
I'm open-minded to share with people.	200	50,4	131	33,0	48	12,1	14	3,5	4	1,0	4,28
I'm in favour of abolishing colonialism.	288	72,5	60	15,1	30	7,6	10	2,5	9	2,3	4,53
I do not confirm torture for whatever reason it is.	257	64,7	78	19,6	30	7,6	12	3,0	20	5,0	4,36
I'm in favour of struggling for genocide in all over the world.	223	56,2	86	21,7	53	13,4	14	3,5	21	5,3	4,19
I'm against every kinds of armament in the world.	188	47,4	94	23,7	75	18,9	26	6,5	14	3,5	4,04
I support countries to work together for the development of international peace.	236	59,4	94	23,7	55	13,9	6	1,5	6	1,5	4,38
I'm against every kinds of distinction.	264	66,5	85	21,4	36	9,1	5	1,3	7	1,8	4,49
I'm in favour of the protection of land unity of countries.	314	79,1	63	15,9	11	2,8	4	1,0	5	1,3	4,70
I take care the protection of cultural heritage of the world.	276	69,5	85	21,4	30	7,6	5	1,3	1	1,3	4,58

When the students' perceptions on peace education are examined they all have chosen the expression of "always" in "I try to approach lovely to everybody", "I'm open-minded to communicate with everybody", "I'm respectful to religious faiths", "I'm in favour of living freedoms in a large scale as much as possible", "I approach people with tolerance", "I try to be fair for everybody", "I think that it is necessary to be fair for all the world people", "I'm careful to set up solidarity with people", "I'm open-minded to share with people", "I'm in favour of abolishing colonialism", "I do not confirm torture for whatever reason it is", "I support countries to work together for the development of international peace", "I'm against every kinds of distinction", "I'm in favour of the protection of land unity of countries" and "I take care the protection of cultural heritage of the world" items.

On the other hand they have chosen the expression of "sometimes" in "I do not behave prejudicially to people" item. When the all findings are investigated primary school students' perceptions on peace education have generally positive attitudes and views. But violence in schools is getting increased nowadays. It can be said that the ability of students' self-awareness and their self-assessments objectively are low in the questionnaire of peace education.

Table 3: Dispersion of points of students' perceptions on human rights

	Totally agree		Agree		Partly agree		Not agree		Never agree		\bar{X}
	f	%	f	%	f	%	f	%	f	%	
Everybody has the equal rights without any distinction.	281	70,8	75	18,9	26	6,5	10	2,5	5	1,3	4,55
All individuals have the right to live free.	303	76,3	73	18,4	14	3,5	5	1,3	5	0,5	4,68
Everybody has the equal rights before the laws.	311	78,3	65	16,4	17	4,3	2	0,5	2	0,5	4,71
Everybody is innocent without proving his/her guilty.	144	36,3	98	24,7	89	22,4	46	11,6	20	5,0	3,75
Everybody has the to freedom of movement.	273	68,8	88	22,2	28	7,1	6	1,5	2	0,5	4,57
Everybody has the right to freedom of sheltering to any country if his/her lifes is insecure.	141	35,5	122	30,7	96	24,2	28	7,1	10	2,5	3,89
Everybody has right to mary.	307	77,3	69	17,4	11	2,8	7	1,8	3	0,8	4,68
Everybody has right to be citizen of any country.	268	67,5	87	21,9	21	5,3	10	2,5	11	2,8	4,48
It must be respectful to private life.	331	83,4	50	12,6	13	3,3	1	0,3	2	0,5	4,78
Everybody has the right to have a family.	307	77,3	72	18,1	10	2,5	4	1,0	4	1,0	4,69
Everybody has the right to own property alone.	264	66,5	89	22,4	36	9,1	6	1,5	2	0,5	4,52
Everybody has the right to worship according to their religion.	322	81,1	65	16,4	7	1,8	-	-	3	0,8	4,77
Everybody has the right to change their religion.	192	48,4	98	24,7	78	19,6	15	3,8	14	3,5	4,10
Everybody has the right to freedom of thoughts.	236	59,4	110	27,7	29	7,3	14	3,5	8	2,0	4,39
Everybody has the right to obtain information about every topics.	294	74,1	77	19,4	21	5,3	4	1,0	1	0,3	4,65
Everybody has the right to join legal demonstrations.	196	49,4	108	27,2	75	18,9	12	3,0	6	1,5	4,19
All individuals have the right to be member of associations.	223	56,2	109	27,5	49	12,3	11	2,8	5	1,3	4,34
Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.	192	48,4	114	28,7	52	13,1	30	7,6	9	2,3	4,13
Everybody has the right to social security.	282	71,0	93	23,4	18	4,5	4	1,0	-	-	4,64
Everybody has the right to be educated in	278	70,0	89	22,4	24	6,0	5	1,3	1	0,3	4,60

accordance with their skills.

Everybody has the right to equal pay for equal work.	240	60,5	85	21,4	46	11,6	18	4,5	8	2,0	4,33
Everybody has the right to just and favourable conditions of work.	307	77,3	80	20,2	8	2,0	-	-	2	0,5	4,73
Everybody has the right to rest and leisure.	297	74,8	78	19,6	13	3,3	5	1,3	4	1,0	4,65
Everybody has the right to be treated.	316	79,6	62	15,6	15	3,8	1	0,3	3	0,8	4,73
Everybody has the right to join cultural life of society.	271	68,3	96	24,2	24	6,0	3	0,8	3	0,8	4,58
Sexual discrimination must be abolished.	283	71,3	64	16,1	30	7,6	11	2,8	9	2,3	4,51
Everybody must be respectful other's rights.	332	83,6	48	12,1	12	3,0	1	0,3	4	1,0	4,77

When the students' perceptions on Human Rights are examined they have chosen the expression of "I agree" in "Everybody is innocent without proving his/her guilty" and "Everybody has the right to freedom of sheltering to any country if his/her life is insecure" and "Everybody has the right to change their religion" and "Everybody has the right to join legal demonstrations" and "Everybody has the right to take part in administration of country" items. They have all chosen "totally agree" for the other items.

The students' perceptions on human rights are also positive in the obtained findings like peace education. Even they have more positive perceptions on human rights. Nevertheless it is important to keep these attitudes and views when they are confronted violence events in school or society.

Table 4: Mann-Whitney u test results of students according to their sex

Questionnaire Type	Sex	N	Mean Rank	Sum of Ranks	U	p
Peace Education	Male	205	166,03	34035,5	12920,5	.000
	Female	192	234,21	44967,5		
Human Rights	Male	205	182,51	37415,0	16300,0	.003
	Female	192	216,60	41588,0		

It is stated that there are differences between the students' perceptions on peace education (U=12920.5, p0.5) and the perceptions on human rights according to their sex (U=16300.0, p.05). When the rank mean is examined it is seen that female students' rank mean is higher than male students'. It may be resulted from the reason that girls are more sensitive than boys.

Table 5: Kruskal wallis test results of students participated in research according to their mothers' education level

Questionnaire Type	Mothers' Education Level	N	Mean Rank	sd	X ²	p
Peace Education	Uneducated	5	207,70	6	0,46	.998
	Primary School	220	199,90			
	Secondary school	50	192,74			
	High school	73	196,60			
	Pre-Licence	21	197,74			
	University	27	209,59			
	Master Degree	1	197,74			

Human Rights	Uneducated	5	196,90	6	0,99	.860
	Primary School	220	196,10			
	Secondary school	50	207,39			
	High school	73	188,84			
	Pre-Licence	21	214,14			
	University	27	223,37			
	Master Degree	1	193,14			

When students' perceptions on human rights and peace education according to their mothers' education level are examined, it is determined that there have been no difference between peace education [$\chi^2 (6) = 0,46, p < .05$] and human rights [$\chi^2 (6) = 0,99, p < .05$].

Table 6: Kruskal wallis test results of students participated in research according to their fathers' education level

Questionnaire Type	Fathers' Education Level	N	Sıra Ortalaması	sd	χ^2	p
Peace Education	Uneducated	4	275,88	6	6,54	.365
	Primary School	116	183,91			
	Secondary school	71	200,43			
	High school	129	206,72			
	Pre-Licence	2	119,25			
	University	68	209,81			
	Master Degree	7	166,00			
Human Rights	Uneducated	4	255,63	6	8,07	.233
	Primary School	116	185,96			
	Secondary school	71	213,08			
	High school	129	195,40			
	Pre-Licence	2	52,0			
	University	68	213,09			
	Master Degree	7	211,43			

When students' perceptions on human rights and peace education according to their fathers' education level are examined, it is determined that there have been no difference between peace education [$\chi^2 (6) = 6.54, p < .05$] and human rights [$\chi^2 (6) = 8,07, p < .05$].

Table 7: Kruskal wallis test results of students participated in research according to their class level

Questionnaire Type	Grup	N	\bar{X}	S	F	p	Fark (LDS)
Peace Education	9 th Class	227	127,31	14,31	5,010	.007	9+10#11
	10 nd Class	87	130,33	14,39			
	11 rd Class	83	132,46	8,99			
Human Rights	9 th Class	227	121,74	10,99	0,374	.688	
	10 nd Class	87	121,91	11,95			
	11 rd Class	83	120,65	9,04			

When the findings about class level are investigated, there have been no differences of students' perceptions on human rights according to their class level. On the other hand it is stated that there have been differences of students' perceptions on peace education according to their class level $F(6,390)=5,01$, $p<.05$. It determined that the difference is in favor of 11. Class as a result of LDS Test. As students' class level is increased, they have more positive opinions. They are getting more interested in the world, their country and individual problems when they get older. As result of this, their perceptions are affected by these factors.

Table 8: Kruskal wallis test results of students participated in research according to number of sibling

Questionnaire Type	Öğretmenlerin Yaşı	N	Sıra Ortalaması	sd	χ^2	p
Peace Education	1 Sibling	35	180,81	6	8,60	.197
	2 Sibling	125	201,76			
	3 Sibling	130	198,29			
	4 Sibling	68	218,64			
	5 Sibling	28	155,43			
	6 Sibling	9	206,17			
	7 Sibling	2	300,75			
Human Rights	1 Sibling	35	182,60	6	3,15	.789
	2 Sibling	125	202,48			
	3 Sibling	130	204,30			
	4 Sibling	68	197,39			
	5 Sibling	28	185,13			
	6 Sibling	9	173,56			
	7 Sibling	2	287,00			

When students' perceptions on human rights and peace education according to their number of sibling are examined, it is determined that there have been no difference between peace education [$\chi^2(6)=8,60$, $p<.05$] and human rights [$\chi^2(6)=3,15$, $p<.05$].



DISCUSSION AND RESULT

The results obtained from research findings are as follow:

- 1- It is stated that according to the obtained results, secondary school students' perceptions on Peace Education and Human Rights are usually positive.
- 2- It is determined that there has been a meaningful difference of students' perceptions on Peace Education and Human Rights in favor of girls.
- 3- There has been no difference of perceptions on Peace Education and Human Rights according to mothers' education level.
- 4- There has been no difference of perceptions on Peace Education and Human Rights according to fathers' education level.
- 5- While the students' perceptions on Peace Education are different in favor of 11.Class, there has been no difference on Human Rights.
- 6- There has been no difference of students' perceptions on Peace Education and Human Rights according to the number of kardeş.

If the results of the study are examined, it can be seen that there is a very positive panorama. However, there has been both in primary and secondary schools and universities as a result of many reasons. Unfortunately, numbers of them are getting increased. When the results are examined, it may be resulted from that self-awareness about their expression of human rights and peace education are low. It might also be resulted from that they can not assess themselves objectively. In the studies related to violence in school, Türmüklü and Şahin state that (2002) 6th and 7th and 8th classes of primary school students are confronted with many conflicts resulted from insulting, cuss, nicknaming each other, envy and jealousy, complaining each other, hand joking, using belongings without permission, kidding, sitting someone's seats. On the other hand, Türmüklü's study (2007) on high school students shows that they are confronted with conflicts such as fighting (kavga), oral fighting, arguments between girls and boys, argument of ideas and opposite ideas. Aypınar and Dilci's study (2007) state that there has been violence in schools because of neglecting of emotional development, insufficient social activities, degenerating of moral values and ethics and globalization.

When individuals are not educated with conscious of human rights, rights can not be used properly and it is impossible to process these mechanisms for right violation. As a result of this, not also individuals learn their rights, but also they become aware of using them concretely (Gülmez, 1996, 2). The violence events confronted in schools are the behaviors learned later (Türkdoğan, 1996). Students' life long experiments and learning have been realized in their families, environments and schools. From this point of view, it is necessary to inform our students about peace education and human right consciously. Not only it is necessary to have positive opinions and emotions, but also it is vital to turn them into behaviors when they confronted with violence events. As a result of this there can be peaceful and untroubled atmosphere. For this reason, schools have to prepare peace education and human rights programs that families and surroundings join to actively and schools should apply them soon.

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