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RESEARCH ARTICLE

Examining the Relationship Between Teachers' Attitudes Toward Peace and Intercultural Sensitivity

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Abstract

The aim of this research is to examine the relationship between teachers' attitudes toward peace and intercultural sensitivity. For this purpose, the research was carried out in accordance with the correlational survey model. The sample of this research consists of 467 teachers working in primary and secondary schools in Bursa. In the research, "Peace Attitude Scale," "Intercultural Sensitivity Scale," and a demographic form were used to gather research data from teachers. The data were analyzed with Statistical Package for Social Sciences 28.0 statistical package program. According to the findings of the research, it has been determined that there is a moderate positive relationship between teachers' attitudes toward peace and intercultural sensitivity. It has been concluded that peace attitude dimensions, such as social peace, peace awareness, peace against war, personal and interpersonal peace, and openness to differences are significantly correlated with intercultural sensitivity levels.

Keywords: Inclusive education, intercultural sensitivity, multiculturalism, peace attitudes, teacher

Introduction

In the 21st century, globalization, technological developments, and immigration have resulted in increasing intercultural communication and multicultural encounters in societies. The promotion of cultural diversity in societies is basically related to the postmodern idea that diversity is richness and thus a multicultural society is glorified as a good society (Parekh, 2002). Multiculturalism is a phenomenon that aims to integrate individuals from different cultures within the host society by providing them the opportunity to preserve and develop their traditional lifestyles and cultures (Runblom, 1994). In this respect, countries differ in their social policies to integrate immigrants into society and in their education systems to meet the needs of immigrants (Solano & Huddleston, 2020).

Based on the mass migration, countries such as the United States, Canada, and Australia had to regulate educational policies regarding immigrant students. Initially, concepts such as cultural pluralism and cultural diversity appeared in education literature in the early 1960s and then multicultural education policies were designed in the 1970s (Sinagatullin, 2003). Multicultural education is basically defined as providing equal educational rights to all students from different cultures, religions, and nations (Banks, 2009). Multicultural education aims to build bridges between the academic and sociocultural environments and promote the cultural backgrounds of students (Gay, 2018). Therefore, a multicultural learning environment recognizes and respects different cultures. While encouraging communication with different cultures, it

enables individuals to become aware of their own characteristics and develop themselves (Gay, 1994). Particularly countries with immigrant societies, such as the United States, Canada, and Australia implemented multicultural education policies earlier than other countries. Except for multicultural education, culturally relevant education and inclusive education were introduced to increase social integration and academic success of culturally different students.

Culturally relevant education is defined as designing learning environments for culturally different students based on cultural knowledge, reference frames, and previous experiences of students (Gay, 2018). Culturally relevant pedagogy focuses on cultures, beliefs, and values and in this way cultural differences are recognized and students are able to criticize and understand the social order and become culturally competent (Ladson-Billings, 1995).

On the other hand, inclusive education is defined as a process carried out in order to reduce exclusion in educational environments and society by ensuring the participation of all students in school culture. In this regard, inclusive education requires transformations in educational approaches, content, and strategies based on a common vision for all children. Basically, equality and tolerance of all nations are encouraged to achieve sustainable peace among societies through inclusive education (United Nations Educational, Scientific and Cultural Organization [UNESCO], 2005). Ultimately, inclusive education promotes equal education rights for all people based on human rights and aims to create an inclusive society.

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Although educational policies differ in teaching students with different cultures and nations, it is relevant to indicate that teachers' role has the same significance in achieving the targets of education in schools with cultural diversity. Researches on the education of foreign students also prove this assumption that teachers' willingness and competence take great importance in social and academic success of students (Alp & Taştan, 2011; Aydın, 2013; Erdoğan, 2014; Vervae et al., 2018).

Teachers have an important role in building awareness for a peaceful society. Teachers' peacekeeping efforts and teaching strategies can promote positive attitudes among students and that can eventually spread to the whole society (Bar-Tal et al., 2009, pp. 22–23). In order to change the behavior of students toward peace, teachers should encourage cooperation among students and develop awareness for moral sensitivity, and democratic society in classroom activities (Harris & Morrison, 2013). Kymlicka and Öztürk (2013) point out the key elements of peace in multicultural societies and state that an individual with different culture needs to be respected for his own culture in order to feel belonging to the society he lives in. At this point, Sinagatullin (2003) argues the role of teachers and states the significance of teachers' attitudes toward cultural diversity in schools. In this respect, teachers should be competent in terms of attitudes, knowledge, and skills in multicultural schools. Teachers' attitude should reflect positive feelings about cultural differences and their tendency to interact with different students. Teachers should also be aware of national and global values and adapt their knowledge and skills to education in multicultural schools. Furthermore, teachers are expected to help students develop a positive attitude toward differences and teach them to be tolerant of different cultures through classroom activities. Ladson-Billings (1992) also points out the importance of teachers' attitudes which directly affect the efficiency of teaching practices and the achievements of students. In this respect, teachers' attitudes toward cultural diversity in schools are related to sociocultural awareness, understanding of equality, recognition of different cultures, and a change agent role (Villegas & Lucas, 2002). If teachers assume a transformational role, they will be able to diminish discrimination and promote equality for all in schools (Howard, 2007). Therefore, teachers should have enough knowledge about the cultural backgrounds of their students and build peaceful bridges between cultures in their classrooms.

In the 21st century, intercultural competence, which was introduced with the recognition of the increasingly multicultural global world, has turned into a key competence that concerns not only immigrants but also the whole society (Varhegyi & Nann, 2008). Intercultural competence includes the concepts of self-awareness, harmony, respect, and tolerance for different cultures, and these concepts are regarded as basic requirements for intercultural communication (UNESCO, 2013). Briefly, cooperation and interaction are at the core of intercultural competence (UNESCO, 2014,). Due to the fact that individuals tend to exhibit behavior and communication styles specific to their own culture, it is necessary to gain awareness of different cultures and have communication skills for intercultural interaction in order to avoid misunderstanding and conflict in multicultural environments.

Intercultural sensitivity, which is defined as the ability of individuals to develop positive emotions toward intercultural differences, improves a deep appreciation of intercultural interaction (Chen, 1997; Chen & Starosta, 2000). Therefore, intercultural sensitivity is regarded as the affective aspect of intercultural communication (Chen, 1997), and it can also emerge as a result of a gradual development based on certain thoughts, understandings, and beliefs (Bennett & Bennett, 2001). Chen (1997) defines components of intercultural sensitivity as self-esteem, self-control, open-mindedness, empathy, interaction engagement, and non-judgment that teachers should also reflect in multicultural classrooms. Students cannot correctly perceive the emotions, thoughts, and behaviors that their teachers do not approve (Candel & Cubbon, 2013).

Thus, teachers should have a sufficient level of intercultural sensitivity in order to provide students with social life skills in multicultural education environments.

Türkiye has enabled people from different countries and cultures to live in peace for centuries (Özen, 2014). Due to the wars in Syria and Afghanistan, Türkiye has welcomed a huge number of refugees since 2011. Turkish educational policies also provide educational opportunities for foreign students to improve their social and academic skills and enable them access to education in state schools. In this regard, the education system provides equal rights for every child regardless of their differences with an inclusive culture. However, in literature there are studies stating that foreign students encounter social and academic challenges at schools (Alp & Taştan, 2011; Atasü Topçuoğlu, 2014; Çalhan & Kolukırık, 2020; Erdoğan, 2014; Ergen & Şahin, 2019; Morali, 2018; Özer, et al., 2016; Şahin & Sümer, 2018; Yıldırım, 2021; Yıldız, 2013). Some studies have also revealed that teachers don't feel relaxed and competent in teaching foreign students who have social, academic, and language problems (Alp & Taştan, 2011; Aydın, 2013; Erdoğan, 2014).

Psychosocial problems and cultural differences of foreign students can cause educators to encounter difficulties. In this sense, it is important for educators to have knowledge about inclusive education and the adaptation processes of foreign students (Arar, 2022). In order to overcome the challenges encountered in teaching foreign students, it can be beneficial for educators to develop intercultural awareness and sensitivity (Arar, 2022; Bogotch et al., 2019). The education of foreign students may require teachers' tolerance, understanding, and positive attitudes toward cultural differences. For this reason, it is important to examine and develop the peaceful attitudes of teachers, who are the main actors in schools with cultural diversity.

Multiculturalism as a fact necessitates the interaction, communication, cultural sensitivity, and peaceful attitudes of different cultures. At this point, in schools where individuals from different cultures coexist, teachers are expected to be sensitive to differences and be role models with positive attitudes toward differences. Considering peace may be the key factor for the harmony of cultural diversity and that may improve intercultural interaction and cooperation both in school and

Table 1.
Descriptions of the Peace Attitude Dimensions

Dimensions	Description
Social peace	Appreciation of equality and peace in a multicultural society.
Peace awareness	Interest in peace and awareness of universal peace.
Personal and interpersonal peace	Peacebuilding skills in relations.
Peace against war	Preference for peace and rejection of the war.
Openness to differences	Tolerance of different lifestyles, religions, and cultures.

Table 2.
Descriptions of Intercultural Sensitivity Scale Dimensions

Dimensions	Description
Interaction engagement	Willingness to intercultural communication.
Respect for cultural differences	Tolerance of cultural differences.
Interaction confidence	Feeling confident in case of interactions.
Interaction enjoyment	Self-evaluation of feelings in communication.
Interaction attentiveness	Understanding of different discourses and behaviors.

Chen & Starosta, 2000, pp. 6–7.

society, the relationship between teachers' peaceful attitude and intercultural sensitivity is examined in the research. In this way, this study aims to present factors that promote interaction among different cultures and peace in the school environment and ultimately in society. For this purpose, this study seeks to answer the following questions:

1. Is there a relationship between teachers' level of peace attitude and intercultural sensitivity?
2. Is there a relationship between teachers' level of peace attitude dimensions, such as social peace, peace awareness, peace against war, openness to differences, and intercultural sensitivity dimensions?

Methods

The correlational survey model was used in the study to examine the relationship between teachers' attitudes toward peace and intercultural sensitivity. The correlational survey model aims to determine the existence or degree of change between two or more variables in research. The co-variation levels of the variables or the coefficients of change are examined in the correlational research (Karasar, 2020).

Universe and Sample

The universe of the research consists of teachers working in primary and secondary schools in Bursa in the 2021–2022 academic year. The population consists of 41,401 teachers and since it was difficult to reach the whole universe, simple random sampling was used in the research. This technique provides equal opportunity to all units in the population to be selected (Baştürk & Taştepe, 2013). Krejcie and Morgan (1970) state that 381 people are sufficient in the sample of the population between 40,000–50,000 corresponding to a 0.05 margin of error and a 95% confidence interval. Therefore, the research data were obtained from 467 teachers who voluntarily participated in the research and worked in primary and secondary schools in Bursa. A total of 69.4% of teachers were female and 30.6% of them were male. Bursa city, where the research was conducted, was preferred in the research because of its high rate of foreign students at schools in Türkiye. Additionally, the experience of teachers with foreign students varied in the sample. The largest group of the sample had experience with foreign students in schools with cultural diversity. While 23.3% of teachers indicated that they worked in homogenous schools and had no experience in multicultural classrooms, 47.1% of teachers had experience with at least 5–10 foreign students in their classrooms, and 29.6% of teachers worked in schools with extreme cultural diversity.

Data Collection Tools

In the research, a demographic form, "Peace Attitude Scale" and "Intercultural Sensitivity Scale" were used to gather research data from participants. Personal information form includes variables such as the number of foreign students and gender.

Peace Attitude Scale

The "Peace Attitude Scale" was developed by Uurlu (2020). The scale consists of 25 items and 5 sub-dimensions such as social peace, peace awareness, personal and interpersonal peace, peace against war, and openness to differences. The factor load values of the items in the scale vary between .406 and .808. Participants' levels of peace attitude dimensions were investigated using five point-Likert type scale (1: completely disagree; 2: slightly agree; 3: agree; 4: mostly agree; 5: completely agree). The Cronbach alpha reliability coefficient for the whole scale was calculated as $\alpha = .89$ by Uurlu (2020). Cronbach alpha values of the sub-dimensions of the scale were calculated as social peace $\alpha = .87$, giving importance to peace $\alpha = .72$, personal and interpersonal peace $\alpha = .70$, peace in the face of war $\alpha = .78$ and being open to differences $\alpha = .66$. In this study, the Cronbach alpha value of the scale was found as $\alpha = .81$. The Cronbach alpha values of the sub-dimensions

of the scale were calculated as social peace $\alpha = .80$, giving importance to peace $\alpha = .64$, personal and interpersonal peace $\alpha = .66$, peace in the face of war $\alpha = .73$ and being open to differences $\alpha = .57$.

Intercultural Sensitivity Scale

The "Intercultural Sensitivity Scale" was developed by Chen & Starosta (2000) and adapted into Turkish by Rengi & Polat (2014). The scale consists of 24 items and 5 sub-dimensions such as interaction engagement, respect for cultural differences, interaction confidence, interaction enjoyment, and interaction attentiveness. The factor loads of the items in the scale vary between 0.477 and 0.774. Responders' levels of intercultural sensitivity dimensions were investigated using five point-Likert type scale (1: completely disagree; 2: slightly agree; 3: agree; 4: mostly agree; 5: completely agree). The Cronbach alpha reliability coefficient of the entire scale of intercultural sensitivity was calculated as $\alpha = .87$ by Rengi & Polat (2014). The reliability coefficients of the sub-dimensions of the scale were found to be participation in interaction $\alpha = .86$, respect for cultural differences $\alpha = .81$, self-confidence in interaction $\alpha = .75$, satisfaction in interaction $\alpha = .65$, and care in interaction $\alpha = .73$. In this study, the total Cronbach alpha value of the scale was calculated as $\alpha = .83$. The Cronbach alpha values of the sub-dimensions of the scale were calculated as participation in interaction $\alpha = .59$, respect for cultural differences $\alpha = .50$, self-confidence in interaction $\alpha = .71$, satisfaction in interaction $\alpha = .52$ and care in interaction $\alpha = .60$.

Data Collection Process

The study was carried out with the permission of Bursa Uludağ University. Social and Human Sciences Research and Publication Ethics Committee (November 26, 2021, 2021/10). Following research permission of the Provincial Directorate of National Education, questionnaires were sent to the schools via e-mail. Participants were informed about the research and confidentiality principles, and voluntary consent forms of participants were obtained before the collection of research data.

Data Analysis

The research data were analyzed with the Statistical Package for Social Sciences 28.0 statistical package program. Before the analysis of the data, negative items on both scales were reverse coded. The $p < .05$ value was considered. In the data analysis and comments on the significance levels, histogram graphics, skewness and kurtosis values, and Kolmogorov–Smirnov test results. Skewness and kurtosis values for the peace attitude scale (skewness = -1.0; kurtosis = 5.40) and intercultural sensitivity scale (skewness = -5.71; kurtosis = -1.09) showed that the data set was non-normal. Skewness and kurtosis values are suggested to be between +1.00 and -1.00 for normal distribution (Huck, 2012, p.27). Kolmogorov–Smirnov test results for both scales ($p = .00$) also showed non-normal distribution. Therefore, the Spearman correlation test was used for the analysis of the research data. Correlation coefficient values between 0.01 and 0.29 were interpreted as low, between 0.30 and 0.70 as medium, and between 0.71 and 0.99 as high correlation in research (Büyüköztürk et al., 2020, p. 87).

Results

Correlations between peace attitude and intercultural sensitivity dimensions have been presented in Table 3.

As seen in Table 3, peace attitude and intercultural sensitivity and their dimensions are significantly correlated at the 0.01 level. Spearman correlation test results show that there is a moderate positive relationship between peace attitude and intercultural sensitivity levels of teachers ($r = .543$; $p < .001$). A moderate positive relationship appears between peace attitude and intercultural sensitivity dimensions as interaction engagement ($r = .448$; $p < .001$), respect for cultural differences ($r = .565$; $p < .001$), interaction enjoyment ($r = .331$; $p < .001$),

Table 3.
Correlations Between Peace Attitude and Intercultural Sensitivity

Variables	Intercultural Sensitivity	Interaction Engagement	Respect for Cultural Differences	Interaction Confidence	Interaction Enjoyment	Interaction Attentiveness
Peace attitude	.543*	.448*	.565*	.752*	.331*	.356*
Social peace	.511*	.457*	.442*	.596*	.226*	.394*
Peace awareness	.263*	.186*	.327*	.319*	.218*	.132**
Personal/interpersonal peace	.409*	.350*	.314*	.619*	.176*	.382*
Peace against war	.221*	.178*	.293*	.593*	.198*	.089***
Openness to differences	.386*	.295*	.460*	.333*	.287*	.205*

* $p < .001$; ** $p < .01$; *** $p > .05$.

.001), and interaction attentiveness ($r = .356$; $p < .001$). There is a high positive relationship between peace attitude and interaction confidence ($r = .752$; $p < .001$).

The first dimension, social peace is significantly correlated with intercultural sensitivity and its dimensions. There is a moderate positive relationship between social peace and intercultural sensitivity ($r = .511$; $p < .001$), interaction engagement ($r = .457$; $p < .001$), respect for cultural differences ($r = .442$; $p < .001$), interaction confidence ($r = .596$; $p < .001$) and interaction attentiveness ($r = .394$; $p < .001$). A low positive correlation appears between teachers' levels of social peace and interaction enjoyment ($r = .226$; $p < .001$).

The second dimension, peace awareness is significantly correlated with intercultural sensitivity and its dimensions. There is a low positive correlation between peace awareness and intercultural sensitivity ($r = .263$; $p < .001$), interaction engagement ($r = .186$; $p < .001$), interaction enjoyment ($r = .218$; $p < .001$), and interaction attentiveness ($r = .132$; $p < .01$). A moderate positive relationship appears between peace awareness and respect for cultural differences ($r = .327$; $p < .001$), interaction confidence ($r = .319$; $p < .001$).

The third dimension, personal and interpersonal peace is significantly correlated with intercultural sensitivity and its dimensions. There is a moderate positive relationship between teachers' levels of personal and interpersonal peace and intercultural sensitivity ($r = .409$; $p < .001$), interaction engagement ($r = .350$; $p < .001$), respect for cultural differences ($r = .314$; $p < .001$), interaction confidence ($r = .619$; $p < .001$), interaction attentiveness ($r = .382$; $p < .001$). There is a low positive correlation between teachers' levels of personal and interpersonal peace and interaction enjoyment ($r = .176$; $p < .001$).

The fourth dimension, peace against war is significantly correlated with intercultural sensitivity and its dimensions. There is a low positive correlation between the levels of peace against war and intercultural sensitivity ($r = .221$; $p < .001$), interaction engagement ($r = .178$; $p < .001$), respect for cultural differences ($r = .293$; $p < .001$), interaction enjoyment ($r = .198$; $p < .001$). There is a moderate positive relationship between teachers' levels of peace against war and interaction confidence ($r = .593$; $p < .001$). There is no significant relationship between teachers' levels of peace against war and interaction attentiveness ($r = .089$; $p > .05$).

The fifth dimension, openness to differences is significantly correlated with intercultural sensitivity and its dimensions. There is a moderate positive relationship between teachers' levels of openness to differences and intercultural sensitivity ($r = .386$; $p < .001$), respect for cultural differences ($r = .460$; $p < .001$), and interaction confidence ($r = .333$; $p < .001$). There is a low positive correlation between teachers' levels of openness to differences and interaction engagement ($r = .295$; $p < .001$), interaction enjoyment ($r = .287$; $p < .001$), and interaction attentiveness ($r = .205$; $p < .001$).

Discussion and Conclusion and Recommendations

It is evident in the research findings that there is a moderate positive relationship between teachers' attitudes toward peace and intercultural sensitivity. This result demonstrates that teachers' attitudes toward peace and intercultural sensitivity improve in parallel.

The research findings reveal that teachers' attitude toward peace is significantly correlated with their levels of interaction engagement, interaction confidence, interaction enjoyment, interaction attentiveness, and respect for cultural differences. According to these findings, it can be stated that teachers who support equality and peace in multicultural societies, are prone to appreciate cultural differences, effectively use peacebuilding strategies, and have problem-solving skills. It is clear that teachers who have peaceful attitudes toward cultural diversity are aware of different cultures and sensitive to different discourses and behaviors. Moreover, open-minded teachers, who encourage peace culture in schools and society, have intercultural competence in communication and interaction with different cultures. In the literature, there are studies overlapping these findings. Chen (1997) defines the components of intercultural sensitivity as open-mindedness, self-esteem, self-control, empathy, non-judgment, and interaction engagement. In his study, Eryılmaz (2009) found that there was a moderate positive relationship between teachers' attitudes toward peace and the variable of self-esteem. Fretheim (2007) stated in his research that there was a moderate relationship between the experiences of educators serving for peace and their levels of intercultural sensitivity. Likewise, Kashima (2006) found that the participants, who supported peace in the world, had a sufficient level of intercultural sensitivity. Arslan et al. (2015) concluded in their research that undergraduate students who took peace education courses had an increased level of intercultural sensitivity, especially in the dimensions of interaction engagement and interaction attentiveness. Koshmanova & Hapon (2007) found that teachers, who participated in the peace program that aimed to develop a positive attitude toward peace, began to change their negative attitudes toward different nationalities, they became more sensitive to differences and increased their cooperation and interaction with different nationalities. Brantmeier (2005) also stated that peace education practices were effective in increasing cultural awareness, and positive attitudes toward cultural differences.

According to the research findings, teachers' level of social peace is significantly correlated with their level of intercultural sensitivity, interaction confidence, interaction enjoyment, interaction engagement, interaction attentiveness, and respect for cultural differences. This finding shows that teachers, who appreciate equality and act accordingly in their classrooms, have intercultural interaction and communication skills. In other words, they perform their role as a change agent in schools and society. Teachers as role models for students can participate in international communities to interact, share and create a positive common view among students toward intercultural interaction. In this way, positive attitudes to different cultures may increase

interaction with foreign students and decrease uncomfortable feelings in communication.

In the research findings, teachers' level of peace awareness is significantly correlated with intercultural sensitivity, interaction engagement, respect for cultural differences, interaction enjoyment, interaction attentiveness, and interaction confidence. In this respect, it can be stated that teachers who are highly interested in maintaining peace in the world and believe in the importance of peace, are inclined to initiate communication with different cultures. They enjoy and value interactions regardless of different cultures, religions, and languages, therefore they behave more sensitively and confidently in intercultural interactions.

According to the research findings, teachers' level of personal and interpersonal peace is significantly correlated with their level of intercultural sensitivity, interaction enjoyment, interaction engagement, respect for cultural differences, interaction confidence, and interaction attentiveness. Based on the findings, it can be stated that a teacher who is supposed to be the leader of peacebuilding in school, first should have inner peace and then seek to increase peace in the surroundings. Therefore, research findings reveal that teachers as peacebuilders improve strong cooperation with different cultures, and encourage particularly intercultural communication in schools.

It is clear in the research findings that except for the interaction attentiveness dimension, the teachers' level of peace against war is significantly correlated with their level of intercultural sensitivity, interaction engagement, respect for cultural differences, interaction enjoyment, and interaction confidence. According to the findings of the research, it can be stated that teachers who support peace and reject war in case of conflicts and believe in the destructiveness of wars, feel more relaxed in intercultural communication and have the potential to increase intercultural interactions. Ultimately, they manage to feel confident and satisfied with intercultural communication.

The research findings show that the level of teachers' openness to differences is significantly correlated with their level of intercultural sensitivity, respect for cultural differences and interaction confidence, interaction engagement, interaction enjoyment, and interaction attentiveness. According to the findings, it can be stated that teachers who appreciate different cultures, religions, and lifestyles, reject ethnocentric behaviors in intercultural interaction. As a result, it is clear in the findings that teachers being tolerant of differences and value equality are more inclined to develop sensitivity to different cultures and have common values both in school and society.

Throughout this study, education is regarded as one of the most important factors in building peace in society in order to decrease discrimination and hatred among people, particularly in multicultural societies. Therefore teachers' attitudes and sensitivity levels are examined to determine factors developing intercultural communication and interaction. Throughout history, people encountered destructive wars and migrations, and in the 21st century people still face these challenges. Consequently, peace is considered significant for all people to prevent conflicts and promote cooperation among people regardless of differences. In this regard, teachers are regarded as responsible for sustaining equal rights for all students and inspiring tolerance of different cultures in schools where individuals develop social skills and behaviors. In response to their responsibility, and their attitudes are of great importance in shaping society, teachers should develop intercultural competence to accomplish their roles successfully in schools.

In this study, it has been concluded that there is a moderate positive relationship between teachers' attitudes toward peace and intercultural

sensitivity, and nearly all dimensions are correlated as well. These findings demonstrate that teachers' peaceful attitudes toward different cultures can increase intercultural sensitivity, therefore it can be stated that intercultural communication requires a deep understanding of other cultures and lifestyles. In Türkiye where the number of foreign people is increasing rapidly, teachers' peaceful attitudes may promote interactions among different cultures and help students acquire competence in intercultural cooperation which may sustain ultimately peace in society. In this regard, teachers may benefit from peacekeeping strategies in schools, and the Ministry of Education may elaborate peace education courses and arrange service-in-learning activities.

Turkish educational policies provide all children with equal learning opportunities. However, the studies reveal that both students and teachers encounter challenges at school. Therefore, it may be useful to enhance teachers' intercultural competence and sensitivity through project-based learning activities with their colleagues from foreign countries. They may be provided with language courses and opportunities to visit foreign countries. In order to develop teachers' positive attitudes in teaching foreign students, the Ministry of Education may conduct proper service-in-learning activities for teachers. If teachers are more aware of other cultures and develop empathy for other cultures, they may be more confident in communication and interaction with culturally different students and ultimately they may manage to cope with the social and academic challenges of foreign students. This study is conducted in a quantitative research method. For future studies, the qualitative research method is suggested to obtain more detailed information about teachers' attitudes toward peace, particularly in schools with great cultural diversity.

Ethics Committee Approval: Ethics committee approval was received for this study from the ethics committee of Bursa Uludağ University (Date: November 26, 2021, Number: 2021/10).

Informed Consent: Written informed consent was obtained from patients/patients' parents/the parents of the patients/patient who participated in this study.

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