

## Teaching History and Its Contribution to Peace

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### ABSTRACT

*The aim of this article is to discuss the roles historical studies can take in the construction of peaceful societies in the future by means of the value and function of historical data. The Methods applied for this aim include "peace education" and "historical empathy". Through examining the related publications, peace education is discussed with specific attention payed to types of practices and defined curricula in numerous countries including Australia. It is also suggested that historical empathy can be used for solving historical problems and creating a mutual understanding between societies which are neighbors or share common past while they struggle with the globalization process. Both researchers and students who establish "historical empathy" can develop a different attitude towards the "other" as a basic problem of teaching history by finding new approaches and horizons. In this article, the difficulties encountered in when it comes to the practice of "peace education" and "historical empathy" include a peaceful understanding to individuals, dealing with the concepts like war and antagonism - all discussed in the light of academic views. Basic principals like "permanency" and "reciprocity" are elements of the methods recommended above and are argued for in the article within the scope of the question of whether or not history can serve World peace.*

**Key Words: Peace Education, Historical Empathy, Peace Research, History Education**

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## Introduction

Dealing with the importance of past is based on a universal understanding. Individual humans want to know about their family and ancestors. Societies also show a parallel inclination, that is, an impetus towards knowing something about their history. When we add the notion that we have to turn to history to explain how the modern rules, institutions, social behaviors and present international problems came to be the importance of past reemerges for societies<sup>1</sup>. Furthermore, it is also necessary to pay attention to the difference between the concept of “the past” and “history”. Keith Jenkins states the past has obviously passed but it is brought back by historians by means of various publications like books, journals and articles<sup>2</sup>. Within this framework, we have to try to find an answer to the following question: which necessity does history fulfill in society and in universal means?

Collingwood’s answer to the question, namely, “what is history and what is the value of history?” enlarges the scope of this subject. According to him, “history is for self-knowledge”<sup>3</sup>. It is generally said that self-knowledge is important; that means to not only know your own personal characteristics which differentiate you from others but also to recognize your own nature as a human. Similarly, Leon E. Halkin shows historical criticism to be one of the best ways of human self recognition<sup>4</sup>. Self-knowledge provides, first and foremost, knowledge of what it means to be human and, secondly, what kind of person you are and, lastly, to know you are the human (not anybody else). As nobody knows what he or she is able to do until they make a specific endeavor, the unique hint about what human beings can do is what people have done in the past. The value of history, then, grows out of its teaching us what people did in the past and what “human” is today<sup>5</sup>.

At this point, what we know (not to mention, how we know it) about the past becomes extremely important. In other words, what we anticipate from the information about the past is related with our knowledge about past events. Thus our knowledge about history would become one of the most important bases for further conceptions about our geography or the universe. Undoubtedly, there exist considerable difficulties in teaching history. Imperfections or errors in historical knowledge pave various enmities. Qualifying history as pure “memory”, Paul Valery points out that

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<sup>1</sup> David Thomson, *Tarihin Amacı*, Trans. Salih Özbaran, İzmir, pp. 4-5.

<sup>2</sup> For details, see. Keith Jenkins, *Re-Thinking History*, 1991.

<sup>3</sup> Robin George Collingwood, *The Idea of History*, Oxford 1962, p. 10.

<sup>4</sup> Leon-E. Halkin, *Tarih Tenkidinin Unsurları*, Trans. Bahaeddin YediYıldız, Ankara 1989, p. 9.

<sup>5</sup> Dursun Dilek, *Tarih Derslerinde Öğrenme ve Düşünce Gelişimi*, Ankara 2001, p. 30.

an imperfect memory creates “abhorrence, violence and opposition”<sup>6</sup>. Nietzsche also does not dignify history that deforms life and covers up bad actions<sup>7</sup>.

One of the chief difficulties in teaching history is the various attempts by political authorities to use history in line with their own aims. The people’s identification with national tradition is a powerful mechanism for suppressing political radicalism, and for this reason, nationalism is officially supported. While political authority is doing this, opposite institutions hope for help from history as much as the government for the realization of their often antagonistic policies. History provides noteworthy elements for both the powerful and the opponent groups in terms of their respective aims. The same attitude is also recognized for various international dilemmas. The sides struggling with each other in political or military means base on their thesis on various historical arguments in international arena and national agenda. Historical knowledge and history, which some times are seriously falsified, are abused to be turn history into a political battlefield<sup>8</sup>. Paying attention to this point, UNESCO, in its first plenary session in 1946, indicated how history textbooks create and instigate antagonism<sup>9</sup>.

History science, as pointed out above, has a direct effect on the human ego and social identity and can potentially undertake a more peaceful mission in the formation of the cultural codes for communities. Undoubtedly, this necessitates a perspective different from the existing historical approach and the contributions of historians teaching history all around the world. Teaching peace requires new techniques for teaching history, like a different historical methodology and “historical empathy” because history of peace is also a different knowledge. As teaching history in the whole World is considerably under the effect of “historiography of war”, the course of history and history courses alike take from history based largely on wars, heroism or their negative results. As Will and Ariel Durant put it, “war is one of the faithful subjects of history”<sup>10</sup>. But in various countries of the

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<sup>6</sup> Quoted: Levent Yılmaz, “Tarih Nasıl Yazılmalı? Ya da Yazılmalı mı?”, Tarih Yazımında Yeni Yaklaşımlar -Küreselleşme ve Yerelleşme”, Türkiye Ekonomik ve Toplumsal Tarih Vakfı, İstanbul 2000, pp. 73-83.

<sup>7</sup> Talip Kabadayı, “Nietzsche ve Eğitim”, Hacettepe Üniversitesi Eğitim Fakültesi Dergisi, No. 20, Ankara 2001, pp. 180-184.

<sup>8</sup> John Tosh, Tarihin Peşinde, Trans. Özden Arıkan, İstanbul, 1997, p. 8.

<sup>9</sup> İlhan Tekeli, Tarih Öğretiminin Yeniden Yapılandırılması, (People in Charge of Project: Ülkü Özen, Hülya Hatipoğlu), Türkiye Ekonomik ve Toplumsal Tarih Vakfı, İstanbul 2000, p. 8. A project carried out to call attention to distortion of historical knowledge was published by Tarih Vakfı in Turkey. Tarihin Kötüye Kullanımı, Tarih Vakfı Yayınları, İstanbul, Kasım 2003.

<sup>10</sup> Will-Ariel Durant, Tarihten Dersler, Trans. Bozkurt Güvenç, İstanbul 1992, p. 81.

World that Will explored below, “teaching peace” is continuously becoming value in and of itself and a new teaching of history as a part or addition of this development is emerging. Even most of the 19<sup>th</sup> & 20<sup>th</sup> century books about methodology of history connote more humanitarian and more pacifist inclination. But “peace education” implies a more systematic and organized approach<sup>11</sup>.

## Peace Education

Peace education as historical education will be dealt with below while simultaneously discussing several countries which came into being based on some of the harsher experiences of humanity. National inclinations and its results -- that is, nationalistic or chauvinistic movements arising for the formation of national identities in 19<sup>th</sup> century education -- have brought about regional/global wars in the 20<sup>th</sup> century. Grievous experiences and inclinations towards peace secured the World, relatively speaking, by keeping it away from hot wars, but antagonism of a new breed has kept going during the Cold War era. History textbooks were also among the fronts of the Cold War. At this juncture education and training and particularly history education were anticipated to serve for permanent peace. Some theories show that humanity could contribute to peace by means of peace education, but practice and implication would be seen by the next experiences of humanity<sup>12</sup>.

After pointing out history can contribute to the ideal of a warless world by means of peace education, it should be discussed what might be the basic principles of this education. In Leah C. Wells’ point of view, “history education as a culture” is at war with the concepts of racism, class discrimination, actual violence, militarism, and institutional violence, oppression of state and police, misogyny, globalization and capitalism. Peace education is targeted to teach every individual in society to enhance his/her own values and aimed at transitioning to a tranquil scientific atmosphere instead of polarization in educational institutions. Rearguing education and teaching peace denote respect for the integrity of individuals and invites them to live consistently with social spirit as well as provide a means to communicate with the outer world on the basis of past experiences of humanity. Wells also adds that students deserve to learn about a history of their world which integrates the narrative of peacemakers rather than the monopolization of teaching peace and gives them the tools to beneficially

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<sup>11</sup> As an example for these books, see. Yaşar Çağlayan, *Tarih Öğrenimine Başlangıç*, Ankara 1978, p. 42.

<sup>12</sup> İlhan Tekeli, *Tarih Bilinci ve Gençlik*, Tarih Vakfı Yurt Yayınları, İstanbul 1998, p. 1.

deal with the problems they encounter on both a personal and global level. An educational perspective which marginalizes peace leads to a student's deprivation. Clearly, students can only discern the best choices by means of true information<sup>13</sup>.

Disparities in educational understanding with the outer world, as Wells points out, are one of the striking problems of teaching history in Turkey<sup>14</sup>. For example, the historical content of national history in historical education in Turkey includes approximately ten percent of all research, not just historical research<sup>15</sup>. Such disparities were also recognized in European countries. Because of this, the European History Teachers' Association (EUROCLIO) took some measures like giving much more importance to the history of World/Europe when conceiving and planning curriculum. In these arrangements, numerous titles about the rise and fall of international peace directed to peace education were added to curricula.

When we look at the historical background of peace education, we see that it has been deemed a necessity in numerous countries generally after catastrophic war periods within the last 150 years. In these countries, such kind of studies was pioneered by institutions like governmental or non-governmental organizations of which teachers are members. "School Council for Curriculum and Development", a governmental institution in England,<sup>16</sup> and "Conference on Peace Research in History in America", were the initiators of peace education studies<sup>17</sup>. Bengt Thelin, who studies the roots of peace education in Sweden, suggests that peace education has a history within itself worth examining. One of these institutions was the college founded in 1861 for training female teachers. Teachers graduating from this college were pioneers for peace education, though there was a reverse atmosphere in Sweden's institutions training male teachers, which

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<sup>13</sup> Leah C. Wells, "A Culture of Teaching Peace" <http://www.commondreams.org/views03/0616-01.htm> (20.06.2007). This text was also presented at the conference on intercultural education organized by UNESCO on 16 June 2003 in Finland.

<sup>14</sup> Özgür Yıldız, "Türkiye'de Tarih Öğretiminin Sorunları ve Çağdaş Çözüm Önerileri", [http://sbe.erciyes.edu.tr/dergi/sayi\\_15/11\\_yildiz.pdf](http://sbe.erciyes.edu.tr/dergi/sayi_15/11_yildiz.pdf) (20.06.2007).

<sup>15</sup> Tarih Eğitimi Eleştirel Yaklaşımlar, Ed.: Oya Köymen, Türkiye Ekonomik ve Toplumsal Tarih Vakfı, İstanbul 2003, p. 125.

<sup>16</sup> Charles Edward Samec, "Teaching for Historical Understanding in British Schools", *The History Teacher*, Vol. 13, No. 1, in November 1979, pp. 61-69.

<sup>17</sup> Sandi E. Cooper, "Recent Developments in the Teaching of Peace History and Related Areas in North America", *Journal of Peace Research*, Vol. 6, No. 4, Special Issue on Peace Research in History. (1969), pp. 389-396. Various examples for such kinds of studies can be found in Europe. One of them is a project named "youth and history" which twenty seven European countries join. For detail information for this project focused on youth's perception of history and new methods, see. İlhan Tekeli, *Tarih Bilinci ve Gençlik*, İstanbul 1998.

rapidly ensured the spread of peace education among the next generation. Thelin, referring to the importance of the “teacher factor” when it comes to peace education, delineate them as “peace tutorials”, “peace-conscious teachers” and “peace teachers”<sup>18</sup>. When we consider that the basic factors which shape a teacher’s knowledge and ensure they commit to and internalize their will to teach are their knowledge, opinions, beliefs and attitudes, it will be understood that in the first instance peace education should be taught to teachers<sup>19</sup>. However, teacher’s assuming an effective role in this subject is conditional upon content of curricula and basic sources.

In this frame, the studies carried by Tarih Vakfı in Turkey are also interesting. By joint works with foundations like Friedrich Ebert and Heinrich Böll, Tarih Vakfı tried to develop peaceful historical contents in the platforms organized with Europeans, Balkans and sometimes with local civil initiatives. Among these, especially, the project and workshops such as Meeting of European and Turkish Teachers, Betterment of Balkan History Textbooks and Reconstructing of Teaching History got hundreds of scientists and history teachers together. Such endeavors of the Tarih Vakfı encouraged universities and governments both in Turkey and Europe in teaching peace.<sup>20</sup>

What is expected from peace education is clear -- to serve regionally or universally for peace. Referring to peace education in the Madrid and Oslo negotiations about Israel and Palestine can be shown as an example for this approach. Educators from these countries (oriented mostly by American experts) met and tried to make incentive arrangements in the sale of textbooks about peaceful coexistence and reciprocal understanding, though nowadays it does not show the desired effect<sup>21</sup>. Peace education's success depends on continuity like the Israel-Palestinian example. But it needs certain matured social conditions. Many researchers who take a strong interest in this subject also call attention the level of prosperity of a given country. Wells, in plain terms, is stating that students do not internalize

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<sup>18</sup> Bengt Thelin, “Early Tendencies of Peace Education in Sweden”, *Peabody Journal of Education*, Vol. 71, No. 3, Peace Education in a Postmodern World, 1996, p. 95-110.

<sup>19</sup> Ş. Gülin Karabağ, “Tarih Öğretmeninin Meslekî Bilgi ve Becerilerini Şekillendiren Unsurlar”, *G.Ü. Gazi Eğitim Fakültesi Dergisi*, Vol. 22, No. 1, Ankara 2002, pp. 211-215.

<sup>20</sup> <http://www.tarihvakfi.org.tr/ayrinti.asp?StrId=7> (20.06.2008). For the activities of Tarih Vakfı right along with the aforementioned ones, see: Hamdi Tuncer (Ed.), *Tarih Eğitim ve Tarihte "Öteki" Sorunu*, Yurt Yayınları, Nisan 2007. *Tarih Öğretiminde Çoğulcu ve Hoşgörülü Bir Yaklaşım* Doğru, Tarih Vakfı Yayınları, Kasım 2003. 20. *Yüzyılda Dünya ve Türkiye Tarihi Öğretmen Kitabı*, Tarih Vakfı Yayınları, Kasım 2004.

<sup>21</sup> Richard H. Solomon, “Teaching Peace or War?”, [http://www.usip.org/congress/testimony/2003/1030\\_solomon.html](http://www.usip.org/congress/testimony/2003/1030_solomon.html) (20.06.2007).

peace education with empty stomachs<sup>22</sup>, Woodrow Wilson, the former USA president, expressed that ensuring peace is impossible in society that is unsatisfied with economical conditions and has a troubled atmosphere and or lack of justice<sup>23</sup>. When Neal M. Cross is analyzing the state of mind of American young people joining the army, he states that these educated and healthy young people who do not actually have a will towards warfare are not content in educational institutions and the business world so they recognize the idea of joining army as more sublime alternative far from some mere uniformity<sup>24</sup>.

Varied opinion of how peace education is implemented and with what kind of content are generally based on same turn of mind, but they actually carry quite some disparities. Question marks about this subject, in general terms, get tangled on curriculum problems. However, right along with the curriculum, questions should be focused on class organization, course plans, reading materials and specific debate issues. Here the aim is to train students to be open-minded so as to contribute to world peace.

Where curriculum studies of two different models are concerned, concepts relating to future course content in peace education must be clarified<sup>25</sup>. The first one is the American model; the concern for war and peace studies from 1945 onwards and institutionalized in 1967 has, in undergraduate and graduate curricula, had several general changes. This development was observed by a sub-committee of "Conference on Peace Research in History". In different universities and colleges, many courses like "War and Society" and "Intellectual History and Philosophy of War-Peace" were categorized by this committee as a model for future curriculums. These categories are as follow:

- Intellectual history and philosophy of war and peace
- Peace history, peace movements
- Diplomacy and problems of peace keeping

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<sup>22</sup> Wells, "A Culture of Teaching Peace", p. 3.

<sup>23</sup> Woodrow Wilson, "Fourteen Points Speech", [http://en.wikisource.org/wiki/Fourteen\\_Points\\_Speech](http://en.wikisource.org/wiki/Fourteen_Points_Speech) (08.03.2009).

<sup>24</sup> Neal M. Cross, "Educating for Peace", *The English Journal*, Vol. 30, No. 5. May 1941, pp. 406-408.

<sup>25</sup> Many projects had been effectuated for developing of curriculums and more effective history education. This matter had been negotiated by many commissions. But we want to sample the methods based on directly "peace education". For one of these studies, see. Ian Dawson, "The Schools History Project: A Study in Curriculum Development", *The History Teacher*, Vol. 22, No. 3, in May 1989, pp. 221-238.

- Problems of warfare and military keeping
- War and society
- Disarmament, arms control and collective security
- Interdisciplinary approaches
- Miscellaneous<sup>26</sup>.

Another study including similar content has been simultaneously performed in Australia. The Center of Peace Research in the National Australian University was established. Limits and historical content of peace education were also attempted to be determined at Griffith University. Regulated curricula at the University of Queensland included new subject headings like “Nationalism and Universality”. It was stated that chauvinistic ideas during the Cold War era led to further nuclear armament and called attention to the importance of different approaches in peace education growing out of various origins and cultures. Disarmament theories were evaluated on the World scale of the economic trends of the 20<sup>th</sup> century and its results point to unfair income distribution. In addition to ever-changing technologies, social injustice and the American and Russian use of natural resources, the damages of World Wars on states’ economies and relationship between war and economy were profoundly explicated.<sup>27</sup> In the following units, transformation, colonization and decolonization in Modern Asia and Australia and the conflicts of military and pacifist’s trends in Australia on the modernization perspective were argued<sup>28</sup>.

As understood from above mentioned curriculum studies in peace education that have different content, it is necessary to invoke new sources so as to develop and enrich historical and general interconnections. For this aim Neal M. Cross calls attention to Anglo-American literature for his own country<sup>29</sup>. Every country can find similar elements in its literature and historical sources even though they may benefit from foreign sources. By means of the latter said country can also get across with the group considered as “other”. The perception of “other” based generally on the conception of National History provides the continuation of numerous

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<sup>26</sup> Cooper, “Recent Developments...”, p. 391. The author gives in his article the names of courses oriented to peace education, lecturers and course contents.

<sup>27</sup> According to Durant, the destructive effect of war on economy and social life is among one of the lessons taken from history. Durant, *Tarih Dersleri*, p. 84.

<sup>28</sup> James Smith Page, ‘Peace Education and the Teaching of History’. *The History Teacher*, No. 37, 1985, pp. 42-56.

<sup>29</sup> Cross, “Educating for Peace”, p. 406.

traditional political and military conflicts with different formations. At this point, what history contributes to peace is to provide more salutary perception of the “other” by analyzing accurately the motives of the “other”. This would be possible by mutual discussion of textbooks and sources. Likewise in recent years another method has kindled the interest of researchers. George Nadal, in his “Introduction to Studies in the Philosophy of History”, states that “history’s function should not be to speculate about the pattern of world history, but [instead] to identify the forces which have shaped the human condition”. This entails either an international collaboration or more vivid understanding of “other” that can even be one-sided. At this juncture one of the suggested methods is “historical empathy”<sup>30</sup>.

Before discussing historical empathy, we encounter a vast and multi-dimensional method of perception if we deal with its theoretical frame in psychology. In Bailey’s point of view, empathy is knowing and understanding others, motor mimicry, imagining oneself in the place of others, evoking the other within myself and a rather mysterious way of knowing that goes beyond any normal modes of cognition.<sup>31</sup> According to Carl Rogers, who is practically identified with empathy, it means “to perceive the internal frame of reference of another with accuracy and with the emotional components and meanings which pertain thereto as if one were the person, but without ever losing the “as if” condition. Thus, it means to sense the hurt or the pleasure of another as he senses it and to perceive the causes thereof as he perceives them, but without ever losing the recognition that it is as if I were hurt or pleased and so forth and to convey it to another.” Another person who states that empathy processes can be completed by conveying findings is Üstün Dökmen. His classification about the stages of empathy is roughly as follow: to perceive a subjective perspective by imagining oneself in the place of other through cognitive perception and to convey findings to other<sup>32</sup>.

## Historical Empathy

From 1980 onwards, the empathy method has been notably used in teaching history. Its importance has been regarded by top level educational institutions and taken places among the principles of many syllabuses.

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<sup>30</sup> Robert Hartje, “New Thoughts on Freshman History”, *The History Teacher*, Vol. 4, No. 3, in March 1971, pp. 40-47.

<sup>31</sup> Tony Boddington, “Empathy and the Teaching of History”, *British Journal of Educational Studies*, Vol. 28, No. 1, in February 1980, pp. 13-19.

<sup>32</sup> Üstün Dökmen, *İletişim Çatışmaları ve Empati*, Sistem Yayıncılık, İstanbul 2003, p. 137.

George G. Iggers, in his "Historiography in the 20<sup>th</sup> Century", points out that historical empathy is one of the key factors eliminating a great many difficulties in historical research<sup>33</sup>. Empathy, which is often justified in terms associated with childrens' moral or personal developments, is placed on the center of a research in England. By doing this, it was ascertained that students contribute to their personal development by benefiting from different experiences of history of humanity. In doing so, it was understood that students got the ability to close the gap rapidly with the "other". When considering empathy, it is necessary not to turn a blind eye to the inclusive part of the method in the direction of social sciences and to consider its relations with social sciences like geography. When we describe empathy as understanding another person's behavior on the basis of one's experience and behavior and on the basis of information about the other's situation, we see that some positive qualities of imagination needed to appreciate the emotions of others should be found on those who apply empathy.<sup>34</sup> Hence, while consulting historical empathy, one's personal skills and knowledge are given attention. For successful historical empathy, it could be possible to receive support from different disciplines like psychology, geography and political science. In addition to this, school excursions and tours to historical architectural areas, museums and old residential areas could facilitate historical empathy. Old photographs, tablets and historical artifacts could also provide to a useful mental picture of the events or the people subjected to empathy. This not only could present for comparison the old and new economic and social conditions but also students could directly give meaning to their historical information after their observations<sup>35</sup>.

In addition, different methods are also applied in practice so as to facilitate historical empathy. One of these methods is creative drama. In this method, by developing students' social skills, they are expected to gain empathy by furnishing them with background information of the characters that they enact. It is undoubtedly clear that this method is more active than saying "now put yourself in somebody's position" and needs preliminary work. In this way students could ask more questions and try to answer. These questions can be as follows: what would he/she do in this position? What kinds of choices were present for him/her at that time? What were the reasons determining his/her position? Was there, at that time, different developments worth regarding? Numerous answers could provide students

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<sup>33</sup> Georg G. Iggers, *Yirminci Yüzyılda Tarih Yazımı*, Trans. Gül Çağalı Güven, Tarih Vakfı Yurt Yayınları, İstanbul 2000, p. 148.

<sup>34</sup> Boddington, "Empathy and the Teaching of History", pp. 13-14.

<sup>35</sup> Catherine Taylor; Matthew T. Downey; Fay Metcalf, "Using Local Architecture as an Historical Resource: Some Teaching Strategies", *The History Teacher*, Vol. 11, No. 2, in February 1978, pp. 175-192.

and spectators understanding of historical issues as multi-perspectival.<sup>36</sup> Another method in practicing historical empathy is suggested by a Ukrainian teacher Ian Mckellar. According to his view, cartoons without the texts are given to students and the activity consists of their filling the text bubbles. Students invoke empathy both with the condition of cartoonist living in that period and predetermined historical stage direction of the cartoon itself<sup>37</sup>.

While someone empathizes, understanding of historical personalities of their time characterized by historian's perspective should be enlightened by means of imagination. Historians or those who empathize should try to understand why the other acted as he/she did without approving, in advance, the motives.<sup>38</sup> While doing this, belief, culture and values that conduct the actions of people or society with which we empathize should be the center of focus. Keith C. Barton states that we want students to understand Hitler's outlook but not accept and embrace his activities<sup>39</sup>.

Imagining others in the place of oneself does not signify a full transformation into the other. Karl Hempel, stating that it is impossible to put oneself completely in another position or to gain empathy for the purpose of understanding of a historical personality, expresses that such a feeling is an abnormal psychological process. Furthermore, one who empathizes may be incapable of feeling himself into the role of a paranoid historic personality but may be able to explain his actions by reference to the principle of abnormal psychology<sup>40</sup>. One of the distinctive points that should be distinguished in role changing is the difference between empathy and "sympathy"<sup>41</sup>. Being interested in somebody would readily provide perception of his/her actions but actually this is completely different circumstance from empathy<sup>42</sup>. Indeed, feeling attracted to the object that is empathized with may bring about unenviable results such as a sort of whitewash of its/their faults, turning a blind eye to them or trivializing their mistakes.

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<sup>36</sup> Robert Stradling, 20. *Yüzyıl Avrupa Tarihi Nasıl Öğretilmeli*, Tarih Vakfı Yurt Yayınları, İstanbul 2003, p. 109.

<sup>37</sup> *Tarih Eğitimine Yeni Yaklaşımlar*, p. 74.

<sup>38</sup> Boddington, "Empathy and the Teaching of History", pp. 13-14.

<sup>39</sup> Keith C. Barton, "Teaching History for the Common Good", Mahwah, NJ, USA: Lawrence Erlbaum Associates, Incorporated, 2004, p. 208.

<sup>40</sup> Carl G. Hempel, "The Function of General Laws in History", *The Journal of Philosophy*", Vol. 39, No. 2, 01. 15. 1942, pp. 35-48.

<sup>41</sup> Empathy is undoubtedly related with numerous concepts like sympathy. But the principle of "reciprocity" that is used in humanitarian and international relations has more direct linkage.

<sup>42</sup> Barton, "Teaching History for the Common Good", p. 203.

Karl Hempel, expressing that correct historical perception can only be possible either by overall and general hypothesis or theories, states that rational and positive explanation in history can be possible by the “method of emphatic understanding” which we can consider separate from social from natural scientific methods. In his point of view, the historian puts himself in the place of the persons involved in the events which he wants to explain and tries to realize as completely as possible the conditions under which they acted and the motives which influenced their actions. By this imaginary self identification, he arrives at an understanding and a sufficient explanation of the events with which he is concerned. But it does not comprise a formal causal explanation. “Empathic understanding” is rather is a heuristic instrument. Its function is to suggest certain psychological hypotheses as explanatory principles in the event under consideration. In other words its basic principle is as follows: the historian tries to realize how he himself would act under the given condition and the motivations of his heroes. He generalizes his outcomes into a rule and then uses them when accounting for the actions of the person involved. All these findings assist him in acquiring and commenting on the information of which he want to determine the nature. This neither guarantees final and reasonable outcomes about historical events nor are the outcomes indispensable for historical explanation<sup>43</sup>. It is at this point that the students or teachers acquire an automatic understanding in terms of finding and embracing his role so as to contribute to peace as is in peace education.

Empathy may be used in history for two aims. The first one is to give meaning to the past actions and activities of persons appertaining to your own culture. The second one is, however, to understand the one who is or was called as the “other”. In the former circumstance one who empathizes can reconcile his own beliefs, values, and culture through the understanding of person appertaining to his own culture. On the other, he can also understand the other, even sometimes called an enemy, and may bridge a sort of gap with him<sup>44</sup>. The knowledge which simplifies and in a sense constitutes empathy’s substructure can be presented by means of curricula developed for peace education. Through the outcomes of historical empathy, an individual would be able to understand the other with all his activities and motives. Furthermore, empathic need is not solely emanated from historic chasms based on the difficulty of understanding of past and present or political and military conflict. Empathic need could sometimes grow out of difference of traditional, cultural or religious perception among two different societies. For example: Istanbul was regarded by Turks as not a

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<sup>43</sup> Hempel, “General Laws in History”, p. 44.

<sup>44</sup> Barton, “Teaching History for the Common Good”, p. 207.

religious but rather a political and economic center, it was also a religious and traditional center for Greeks in 15<sup>th</sup> century likewise the early Christians<sup>45</sup>. When historical empathy is applied, the importance of Istanbul at that time for both parties is involved in attainable outcomes.

Furthermore, historical empathy can be used to fulfill another need for social sciences. Within the historical viewpoint that is focused on political events (wars, treaties, etc.), there will be discrepancies about causality or a general failure of reasons to be effectively recognized. Students or historians explicate motives of political events and can understand its results, namely, the historical event itself<sup>46</sup>. Abstaining from sympathy, İlhan Tekeli states that it is possible to perceive the past effectually by means of empathy and claims that this ability could be functional in daily life<sup>47</sup>.

Heretofore, we stress that whether history contributes to peace by means of peace education in history and historical empathy or not. It is undoubtedly necessary to demystify what kind of peace to which these methods could contribute. Is this peace regional or global, internal or international? What kinds of peace, contemporary or eternal, will loom large on the horizon given these historical tools? When all these questions are answered, it shall be easy to determine the instruments and methods of peace education. Nevertheless, whatever the scope and nature of anticipated peace may be, fundamental requirements like continuity and reciprocity in education aiming for these peaces should not be disregarded.

When we look at the western references of both peace education and historical empathy in their historical process, we argue that this approach is formed in a frame which orients from country to universal concept. Given examples in existing sources is predominantly aimed at need for new perception in the western world especially after the World Wars and the Cold War era<sup>48</sup>. The contemporary “clash theories” as is in the example of “clash of civilization” involve a global dimension. At this point, the theories which serve peace overemphasize these clash theories. More global perspective should be adopted in “historical empathy” or “peace education”.

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<sup>45</sup> Istanbul is actually sacred for Turks because of the Prophet Muhammed’s famous expression, that is, “*Certainly, Constantinople will be conquered. How good is the commander who will conquer it and how good his army!*”. But this is not a reason but a motive for the conquest of Istanbul.

<sup>46</sup> Barton, “Teaching History for the Common Good”, p. 235.

<sup>47</sup> Tekeli, Tarih Öğretiminin Yeniden Yapılandırılması, p. 20.

<sup>48</sup> For example, Tony Boddington illustrates in his article the Tsarist Era and England of 1934. Boddington, “Empathy and the Teaching of History”, pp. 13-14.

A historical perception based on wars and treaties, fighting and entering into treaties could not bring about peace. Establishing of a permanent peace is predicated on what the pacts and treaties could/could not do to contribute to the formation of peace. Before answering these questions, that is, "can teaching history contribute to peace?", it should be asked what is being done to facilitate the understanding of the enemy or other when it comes to the reduction of particular sorts of malice and general talk about war. Thinking within this framework, rigorous inspection points strongly towards "historical empathy" and "historical education as peace education" as the appropriate methodologies for peace education in general.

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