



**THE REPUBLIC OF TURKEY
SOCIAL SCIENCES UNIVERSITY OF ANKARA
INSTITUTE OF SOCIAL SCIENCES**

**THE PHILOSOPHY OF YUNUS EMRE; HIS CONTRIBUTION TO
PEACE EDUCATION AREA IN TURKEY**

Master's Thesis

Neslihan Kayalı

MASTER OF ARTS IN PEACE AND CONFLICT STUDIES

January, 2022



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STATEMENT OF AUTHORSHIP AND ORIGINALITY

I hereby declare that I am the sole author of this M.A. thesis and that no sources other than those listed in the bibliography and identified as references were used. I further certify that I have not submitted this thesis to any other institution to obtain a degree.



Neslihan KAYALI

(Signature)

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TABLE OF CONTENTS

STATEMENT OF AUTHORSHIP AND ORIGINALITY	iii
ACKNOWLEDGEMENT	iv
TABLE OF CONTENTS.....	v
ÖZET	vii
ABSTRACT	viii
ABBREVIATIONS	ix
LIST OF TABLES	x
CHAPTER ONE	1
INTRODUCTION.....	1
1.1. Research Questions	4
1.2. Problem Field and Theoretical Framework	5
1.2.1. International Peace Education Model	9
1.2.2. Human Rights Education Model	10
1.2.3. Developmental Peace Education Model	10
1.2.4. Environmental Peace Education Model.....	11
1.2.5. Conflict Resolution Education Model	11
1.3. Structure of the Study.....	13
METHODOLOGY.....	14
2.1. Research Design	14
2.2. Method of Analysis.....	15
2.3. Sources of Data	15
2.3.1. Primary Sources	16
2.3.2. Secondary Sources	16
CHAPTER THREE	17
LITERATURE REVIEW ON PEACE AND PEACE EDUCATION.....	17
3.1. Defining the Concept of Peace, Conflict, Violence and Peace Education.....	17
3.1.1. Peace	17
3.1.2. Violence	18
3.1.2.1. Direct violence	19
3.1.2.2. Structural Violence	19
3.1.2.3. Cultural Violence	20
3.1.3. Peace Education	21
CHAPTER FOUR.....	26
RESEARCH ON PEACE EDUCATION, FORMAL AND INFORMAL	26

4.1. History of Informal Peace Education	26
4.1.1. Confucianism	26
4.1.2. Buddhism	27
4.1.3. Islam	27
4.1.3.1. <i>Sufism</i> and Peace	28
4.1.3.2. The Importance of Hodja Ahmet Yesevi for <i>Sufism</i>	32
4.2. The History of Formal Peace Education	36
4.3. Research on Peace Education in Turkey	39
CHAPTER FIVE	42
THE LIFE OF YUNUS EMRE	42
5.1. Background of the Region (The Arrival of the Turks to Anatolia)	42
5.2. The Life of Yunus Emre	44
CHAPTER SIX	48
FINDINGS AND ANALYSIS	48
6.1. The Philosophy of Yunus Emre	48
6.1.1. Love	51
6.1.2. Wisdom	57
6.1.3. Faith	61
6.1.4. Ideal/Perfect Human	65
6.1.4.1. Being Humble and Unpretentious	67
6.1.4.2. Being Generous	69
6.1.4.3. Being Truthful	71
6.1.4.4. Being Patient	73
6.1.5. Peace	76
6.2. The Analysis on How Could Yunus Emre's Ideas Serve as a Model	80
6.2.1. Love	81
6.2.2. Wisdom	84
6.2.3. Faith	85
6.2.4. Ideal Human	87
6.2.5. Peace	88
CHAPTER SEVEN	91
CONCLUSIONS AND RECOMMENDATIONS	91
REFERENCES	95

ÖZET

Barış Eğitimi alanı Türkiye’de nispeten yeni bir alandır. Barış Eğitimi genellikle Avrupa Merkezli düşüncelerin hâkimiyetinde bir alan olagelmıştır. Son zamanlarda da Türkiye’deki Barış Eğitimi alanına olan ihtiyaç artmıştır. Barış eğitimi, çatışmalar kangren haline gelmeden, olayların kök sebeplerini bulmayı ve çatışmaların oluşmasını engellemeyi hedeflemektedir.

Bu çalışma, Yunus Emre Felsefesine ve onun ilkelerinden yola çıkılarak oluşturulabilecek kapsayıcı bir barış modeli üzerine odaklanmaktadır. Çalışmanın genel amacı Türkiye’ye özel bir barış modelinin oluşturulup oluşturulamayacağını ortaya koymaktır. Bu tez çalışmasında şu araştırma sorusunun cevabı aranmaktadır: Yunus Emre Felsefesi temelli, Türkiye’ye özel kapsayıcı bir barış eğitimi modeli ortaya konulabilir mi?

Bu araştırmada birincil ve ikincil verileri toplamak için nitel araştırma metodu kullanılmıştır. Bu metoda uygun olarak eser incelemeleri yapılmıştır.

Çalışma Yunus Emre’nin eserlerinden yola çıkarak onun Felsefesini ve İlkelerini değerlendirmektedir.

Çalışmanın bulguları, Yunus Emre’nin felsefesinin uygulanabilir ilkeleri olduğunu ve Türkiye-spesifik bir barış eğitimi modelinin inşa edilebilir olduğunu ortaya çıkartmıştır. Ayrıca bu çalışma ortaya konabilecek barış eğitimi modelinin sivil toplum kuruluşları tarafından da benimsenip uygulanabilirliğini vurgulamıştır.

Bu çalışma aynı zamanda, bu modelin benimsenmesi için alınabilecek aksiyonları da önermektedir.

Anahtar Kelimeler: Barış Eğitimi, Barış İnşası, Yunus Emre Felsefesi, Barış, Hoşgörü

ABSTRACT

The field of Peace Education is relatively new in Turkey. Peace Education has generally been a field dominated by the Eurocentric Ideas. Recently, the need for the field of Peace Education in Turkey has increased. Peace education seeks to identify the underlying causes of events and to prevent conflicts from escalating.

This study concentrated on Yunus Emre's philosophy and the creation of an inclusive peace model based on his principles. The study's overarching goal is to determine whether or not a Turkish-specific peace model can be developed. The following research issue is addressed in this thesis: Can a Turkish-specific inclusive peace education approach based on Yunus Emre's Philosophy be suggested?

In this study, a qualitative research method was used to collect primary and secondary data. Studies were carried out in accordance with this method.

The study evaluates Yunus Emre's Philosophy and Principles based on his own works.

The findings of the study revealed that Yunus Emre's philosophy has applicable principles and that a Turkey-specific peace education model can be built. Furthermore, this study underlined the acceptance and application of the peace education model that NGOs could also put forward.

This study also suggests actions that can be taken to adopt this model.

Keywords: Peace Education, Peace Building, Yunus Emre's Philosophy, Peace, Tolerance

ABBREVIATIONS

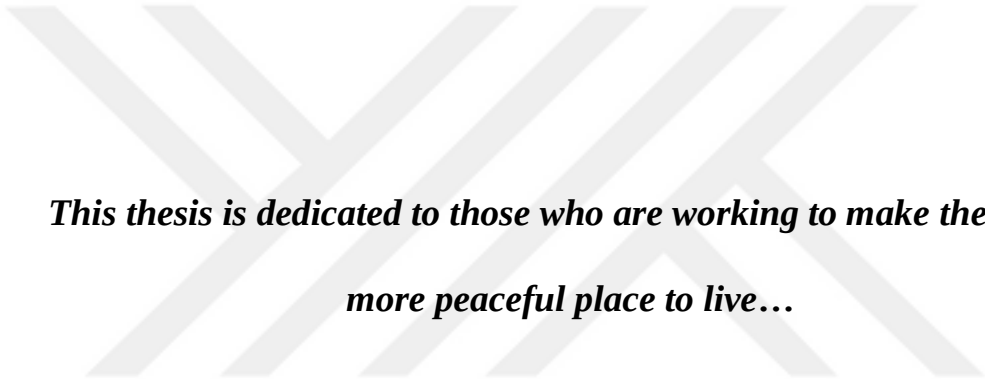
MEB	Milli Eğitim Bakanlığı (Ministry of National Education)
TEMA	Türkiye Erozyonla Mücadele, Ağaçlandırma ve Doğal Varlıkları Koruma Vakfı (Turkish Foundation for Combating Erosion, Afforestation and Conservation of Natural Assets)
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNICEF	United Nations International Children's Emergency Fund
YEKÜV	Yüzyıl Eğitim ve Kültür Vakfı (Century Education and Culture Foundation)
YLA	The International Young Leaders Academy
YUAM	International Conflict Solutions Application and Research Center

LIST OF TABLES

Table 1: Peace: Negative and Positive, Direct, Structural, Cultural (Galtung, 2004) ... 18

Table 2: The five major themes of the philosophy of Yunus Emre and its principles .. 92





***This thesis is dedicated to those who are working to make the world
more peaceful place to live...***

CHAPTER ONE

INTRODUCTION

Informal peace educational activities have been practiced in Anatolia for centuries by *Sufi* philosophers playing the role of voluntary missionaries of harmony and peaceful coexistence within the society. However, peace education in formal (educational) settings is relatively new in Turkey and has a discipline dominated by Eurocentric philosophies and theories. Consequently, peace and peace education programs have reflected these Eurocentric ideas. Peace studies as we know it emerged academically in the 1950s. After the First World War, the concepts of peace and tranquility started to occupy minds. However, this did not help the concept to be easily adopted, even when the field of Peace studies was slowly emerging. Until then, the teachings in the academic community and universities were generally in line with national identity and upper-class thinking. A sound and sincere notion of peace education would be contradicted to these concepts. That is why Peace studies were not easily adopted during this time (Galtung, 1974). In recent years, the field has come under criticism for its failure to take into consideration other cultures, the understanding of Turkish citizens. Now greater efforts are made to incorporate and explore other understandings of peace and peace education. The ideas of peace and peace education from the Anatolian region remain relatively unknown and understudies both within and outside of Turkey.

(Informal) Peace education and peace movements, on the other hand, have a long history in the Anatolian region. Anatolia has hosted many different and diverse communities and has witnessed peace and conflict efforts for many years. The people who have lived in peace in this region for centuries have preserved peace by embracing diversity and not allowing discrimination. Anatolia has been a region belonging to the multi-ethnic and multi-cultural world. Informal peace scholars existed centuries before the current Eurocentric academic studies on peace and conflict in the western areas, with their work they became great leaders and peace workers at that time. Although this situation coincides with the current conflict and war that the Eastern/Islamic civilizations are in, this should not change that these philosophers had a conception of peace beyond their time. No matter how strong and rooted Eurocentric ideas are, in order to be

successful in Anatolia, they must be geared towards the needs and culture of this region and address the Anatolian people. Although we live in the same world, different regions experience the same events differently. Therefore, experiences and cultures are also different. Culture is a very important concept for civilizations. Societies rely on their cultures for the continuation of their civilizations. Anatolia is the home of these civilizations. Peace and peace education models to be implemented in this region can be permanent if they are suitable for this culture and understanding.

Many thinkers and movements have emerged in the history of Anatolia that appeal to the needs of people and the culture they have and they guided people with their ideas peacefully. Although these people and movements are almost not recognized by the rest of the world, they have had an important place in Anatolia and the history of the Republic of Turkey. Yunus Emre is one of these people and is the focal point of this thesis. Yunus Emre is a very important figure, poet, *Sufi* and thinker in the Turkish world. His name has been written in the history with gold letters, with his contributions to Turkish literature, his teachings and the steps he has been taking towards peace education and peacebuilding in Anatolian society. Yunus Emre is a symbol of peace raised in Anatolia, familiar with Turkish national culture and history, but strongly opposed to racism and discrimination. The social concepts expressed by Yunus Emre in his works are in a way to find solutions to the conflicts and problems in Anatolia. Because it was a period of intense tensions, invasions and conflicts in which Yunus Emre lived in. The people of those days wanted stability, peace, and prosperity. Yunus Emre demonstrated on an individual basis the principles of peace, harmony, and happiness and proved that everyone can work for the establishment of peace in the society they live in. Yunus Emre analyzed very well the time and circumstance in which he lived and tried in his teachings to fulfill the needs of society. For a very long time, the informal peace studies which he proposed based on peace and tolerance were efficient and fruitful. The key to this success is to be the child of Anatolia. By means that, understanding the Anatolian people, influencing them and making them accept that he is one of them. Yunus Emre would never be accepted and loved by the public as it is now if he were someone who, like the intellectuals of the period, looked down on the public, could not understand their troubles, used a language very different and difficult to understand from the daily spoken language and constantly gave advice.

Yunus Emre has been successful in Anatolia, has developed an informal model of peace that is nourished by Turkish *Sufism* and Islamic traditions, appeals to all segments of the people, based on tolerance and peace, and recommends embracing rather than segregation. For peace models in modern Turkey to be successful, there are lessons to be learned from Yunus Emre and his teachings. It is thought that the successful model of peace based on embracing diversity and tolerance, which was also practiced in the early periods of the Ottoman Empire, was inspired by the views of Yunus Emre and many other scholars like him. After a long period of the empire, this peace model was worn out and its implementation was abandoned. With the nationalist movements that emerged in France and then spread rapidly around the world, this peace model was forgotten thoroughly and it was tried to be replaced by more militaristic peace models. In the first and second world wars that took place later, there were very serious conflicts, states collapsed, new ones were established, and many people lost their lives. Although, after the Ottoman Empire collapsed and the Turkish Republic was established, modern and Eurocentric peace models were tried to be applied, these studies remained at an academic level and did not appeal to the public, so they did not achieve success. Still, despite these studies, peace studies in Turkey can be considered academically new. In addition to the academic field of peace education in Turkey being new, it cannot cover this area with an aspect of the “formal” studies. In Turkey, many peace educators lived here and worked “informally” on peace education. Until now, there remains a lack of scholarship from Turkey and its understanding of peace and peace education. This thesis seeks to contribute to this understanding and determine whether it is possible to develop a context-specific model for Turkey that may be appropriate in other parts of the world by using Yunus Emre’s teachings about peace. Therefore, it is important to examine and answer these questions and determine how Eastern *Sufi* philosophies such as Yunus Emre’s might contribute to the field and our understanding of peace generally and serve as a more context-appropriate model of peace education for Turkey specifically.

1.1. Research Questions

The study attempts to discuss the wisdom of peace educators, *Sufi* philosophers, and informal peace educators in particular focusing on Yunus Emre to better understand the questions;

- Based on Yunus Emre's philosophy, could a peace education model suitable for Turkey be developed?
- How does Yunus Emre's philosophy contribute to our understanding of peace generally and peace education specifically?
- How Yunus Emre's approach to peace can contribute to peacebuilding in Turkey and the world more generally?
- Whether it is possible to develop a context-specific model for Turkey that may be appropriate in other parts of the world?

1.2. Problem Field and Theoretical Framework

Formal and academic peace studies, which have found a place in Turkey recently, have not been as successful and permanent as informal peace studies in the 10th – 11th century. One of the important reasons for this is that these ideas are mostly Eurocentric and as a result, they reflect Eurocentric ideas. This is an obstacle to the adoption of ideas outside the academic community in Turkey. Turkey is an important part of Anatolian history and is the home of informal peace studies that started with the arrival of Turks in the 11th century and have survived until today. It will be more successful to establish a more local and traditional peace education model, based on history and Anatolian/Turkish culture, rather than Eurocentric ones. This section tries to work out the following sub-questions and to find solutions for the above-mentioned issues.

What are the existing theories on Peace Education?

What is the difference between “education for peace” and “education about peace”?

What are the challenges and criticisms faced by Peace Education?

What are the main goals of Peace Education?

What is the importance of Peace Education for Peacebuilding according to theory?

The above-mentioned questions will be addressed in this theoretical framework and why the thesis takes on the theory of peace education and peace-building by Lederach. John Paul Lederach is a Professor of International Peacebuilding at the University of Notre Dame in the United States. He has published extensively on conflict resolution and mediation. He was a professor at Eastern Mennonite University when he became the founding director of the Center for Justice and Peacebuilding in 1994. He is well-known for his pioneering work in conflict transformation, and he has assisted in the design and implementation of peace training programs in 25 countries across five continents.

This theoretical framework will examine the concept of peace education and reveal the importance of the difference between "education for peace" and "education about peace". Additionally, it highlights the importance of peace education for peacebuilding, the goals of peace education and discusses their associated criticism

challenges and further affirms the reason why peace education theory and Lederach's peacebuilding theory is most appropriate for establishing a culture-based peace education model as far this study is a concern.

The goal of peacebuilding is to address the root causes of conflict and seek to prevent it from arising in the first place. Although peacebuilding and peace education appear to be distinct concepts at first look, they are in fact interwoven and related. Peace education is one of the most effective disciplines for use in peacebuilding. In terms of peacebuilding, several thinkers have presented several ideas. Each hypothesis is distinct and significant in its own right. This section would explain the various theories and elaborate on how Lederach's theory of peacebuilding and peace education varies from other peacebuilding theories in its boundaries and applicability. Lederach's peacebuilding model was chosen for this study because it comprehensively encompasses the ideas of peace education and peacebuilding. Furthermore, knowing what level a prominent person like Yunus Emre is at in Lederach's pyramid makes it much more appropriate to build a peace education model fit for this level.

There are three primary levels of actions to peacebuilding, according to Lederach (1997). When seeing them as the pyramid, he referred to the highest layer of these systems as "top leadership" on level 1. This part focuses on high-level diplomacy, a cease-fire, and a strong, unified leader. Religious, military, and political leaders are on the front lines. Peacebuilding initiatives are primarily top-down as a result of this strategy. It is a way of thinking that goes from one leader to the masses. It's also worth noting the inverse correlations in a conflict situation. A higher position in the pyramid implies better access to information and greater decision-making power, but it also implies that the individual is less influenced by the day-to-day implications of those actions.

The pyramid's middle level is referred to as "Level 2: Middle Range Leadership." Academics, renowned and acknowledged leaders in their areas, leaders of some religious groups, and leaders of non-governmental organizations (NGOs) are the major emphasis at this level. These middle-level actors outnumber top-level leaders, and their position and impact are determined by their interactions with others. Leaders in fields such as education, economics, agribusiness, and healthcare (Lederach, 1997) are likely to recognize and be known by top-level leadership, while also having substantial ties to the audience that the top leaders profess to represent. They serve as a crucial link between the

top and the bottom. Furthermore, because these middle-level executives have less visibility, they have greater leeway than top-level leaders. Problem-solving workshops, conflict-resolution training, and the formation of peace commissioners are three major mid-level methods to peacebuilding.

Finally, people working in local communities, representatives of local NGOs carrying out humanitarian initiatives, medical authorities, and refugee shelter leaders comprise “Level 3: Grassroots Leadership”. These grassroots leaders speak for the masses, individuals who frequently suffer on a daily basis to obtain food, water, shelter, and safety in conflict-torn places. Because local communities are frequently divided into hostile factions, grassroots leaders see directly the deep-seated hostility and enmity that comes with conflict. Likewise, several of the elements that contribute to conflict, including social and economic instability, political inequality, and violations of human rights, are largely felt at the grassroots level. Studies on the root causes of issues may be easily conducted utilizing peace education at this level. Peace education programs for individuals of all ages, workshops where diverse groups may join together to learn cooperation, and peace education programs and projects designed for children in schools are just a few examples.

In nearly every society, peace, which coexists with freedom, equality, and justice, is extremely desirable and important. Peace has a dynamic relationship with peace education, and Peace education is much more difficult to obtain than other fields of education because individuals and groups construct the concept of peace education based on their own vision of the environment they wish for that reason. As a result, we now have peace education that is multidimensional, diversified, and multiform (Bar-Tal, 2004). In the area of peace education, prominent academics have proposed a variety of methods. A major difference between these concepts is the assumption that peace education is predominantly either a knowledge-based issue that can be instructed in the education system, or, a range of skills or behaviors that can be taught or subtly integrated into various social-educational settings, or, finally, some mixture of the two (Harris & Morrison, 2013).

Another academic working on Peace Education and Peace models is Ian M. Harris. Harris was a pioneering peace education researcher and innovator. His works on peace have had a profound impact on the field. Harris (2004) states that different theories

on peace education have developed lately. All these theories are, of course, based on a variety of methods in which peace education has been applied throughout history in different parts of the world. There are five different forms of peace education models, according to his argument, and they are interrelated. Their shared goal is to prevent violence and to develop alternatives to it. These forms of models are as follows: international education model, human rights education model, environmental education model, development education model, and conflict resolution education model (Harris, 2004). In modern peace education assumptions, Harris (2004) refers to the concept of "Peace Education" as to teachers teaching about peace, this concept also covers "What is peace? Why peace does not exist and how to achieve peace?" questions. In addition, this part includes teaching the difficulties in reaching peace, developing nonviolent behavior and skills, and creating peaceful behaviors.

According to Harris (2004), peace education is based on five distinct assumptions. He categorizes these assumptions as follows; education discusses the causes of violent behavior, finds alternatives to violent acts, explains different forms of violence, may change depending on the context, and conflict occurs everywhere. Different types of peace education are developed by those who want to address different forms of violence in different social situations (Harris, 2004). These different contexts can change the shape of peace and violence. For this reason, peace education models that can be applied in every environment can also take different forms depending on the context. This rich diversity is an advantage of being human. For example, a specific education program called bomb education was implemented after the atomic bomb was dropped in Japan in order to avoid such a catastrophe from happening again. Again, peace education is commonly referred to as 'development education in countries in the South where high levels of poverty generate violence. In this program, students learn about diverse methods to solve the challenges of structural violence. To end the strife between Catholics and Protestants in Ireland, the peace education program has been called "mutual understanding education." (Smith & Robinson, 1996). Also, "Reunification education" in South Korea is another example of this type of peace education program (Harris & Synott, 2002).

Due to the diverse conceptions of "peace", the definition of peace education is quite vast in scope. In English, the term peace denotes calm and tranquility, which isn't

exactly what those who are fighting social and structural injustices seek. There are also those who are pessimistic about peace education because they thought that people have a bad nature and that peace cannot be achieved through education, only absolute power and authority can bring peace (Boyston, 1983). It is not essential to teach peace to those who believe that peace can only be won by force and that peace education is a concession to the opposing side. There has been a struggle with these kinds of views from the beginning of the Peace and Peace Education area.

1.2.1. International Peace Education Model

International education is explained by Harris (2004) as follows; International education has emerged on the concerns of societies and especially war-prone societies about modern warfare. In the time between the 1st and 2nd world wars, social studies teachers started to teach their students about international relations. Thus, in the environment of war and hostility they were in, they would prevent the students from making warmongers in this way. The idea of recognizing other cultures and countries, finding commonalities and maintaining peace in this way is not a new idea. Comenius (1969) also came up with this idea in his own time. Comenius emphasized the vital importance of universally shared knowledge for peace. Education for peace is very important and opens the door to understanding. Being able to understand and empathize with others prevents hostility and provides an environment of peace. Schools during this period are suitable to be used for both war and peace propaganda. Instead of sowing the seeds of hostility with the lessons taught in schools and viewing war positively, international education can end the thought of war before it begins (Harris, 2004).

International education deals with the concept of global citizenship and in this way the idea that everyone is equal without borders is pointed out. Teachers also need to create the idea of global citizenship in the minds of students. In this way, students can pay attention to problems on the planet, become compassionate citizens engaged in solving problems all over the world (Harris, 2004).

1.2.2. Human Rights Education Model

This model was established to protect individuals who grew up in a violent environment against ethnic, cultural, domestic and structural violence. This model can be interpreted in a variety of ways. Some peace workers start this interpretation with the Universal Declaration of Human Rights (December, 1948). Some suggest that human rights education entails studying treaties, global organizations, and domestic and international laws. This point of view may be traced back to Kant. Kant highlighted in his book *Perpetual Peace* that a good judicial and prison system is the best method to guarantee peace among the social life. This approach has been called "peace born of justice". If the government is able to eradicate injustices and build a fair legal system, the factors that lead to violence and therefore conflict will be eliminated, and a natural atmosphere of peace will be formed. As a result, no citizen will be infringed, and conflicts will be avoided.

1.2.3. Developmental Peace Education Model

Developmental peace education aims to help peace workers comprehend the various components of structural violence through learning about the conditions of disadvantaged people, as well as to prevent structural violence from occurring in the first place. The main purpose here is to contribute to the creation of a democratic and livable society, free from social injustices and structural violence. Development peace education emphasizes nonviolent communication and peacebuilding via nonviolent means (Pilusek, 1998)

Concerns were raised by development educators regarding the increasing incorporation of modernism into human existence. They encourage impoverished people to establish their own development plans and to develop themselves socially and economically, rather than supporting top-down approaches that see poor people as uneducated and look down on them. They prefer that resources be distributed equally rather than owned and controlled by elites (Swee-Hin & Cawagas, 2010).

1.2.4. Environmental Peace Education Model

Mische, (1989), underlined the need not just protecting citizens from military threats, but also of protecting citizens from disasters induced by the effects of global warming. It was not until later that it was understood that global warming may represent a serious hazard. However, as the number of deaths caused by natural disasters reached a similar level as those caused by military dangers, it became apparent that every government should safeguard its citizens from these natural calamities. Although people for a long time believed that nature was a limitless resource available to them (Bowers, 1993) nature is not infinite and requires a definite balance. People should be educated to be considerate to animals, nature, and water supplies. Otherwise, the natural equilibrium will be upset, and the environment we live in would become uninhabitable for humans. This model teaches that humanity is not at the center of the cosmos; rather, humanity is a part of the universe and nature. Instead of harmful actions, cultivate healing and loving behaviors. Students should be educated that they are part of nature and that, rather than killing animals, it is important to provide living environments for them. Another goal of this model is to develop ecologically conscious people. In this way, these individuals may learn about the challenges that face our world, discover solutions to them, and seek to live a more sustainable existence.

1.2.5. Conflict Resolution Education Model

In the previous century, conflict resolution education has been one of the most developing and expanding models. The lecturers aim to provide students with fundamental communication skills that will allow them to thrive in a postmodern society. This model is mostly based on the work of Maria Montessori (1974). Montessori contended that the entire educational system should be modeled around a healthy family setting. Dr. Montessori came to Europe between the two world wars to explain to teachers why they should embrace this method, which is more personalized and inventive, rather than traditional and authoritarian ways to education. Unlike other peace activists, Dr. Montessori was notable for her teacher's peacebuilding concepts. According to her, the climate of peace produced by the instructor in the classroom would impact the lives of the students later on, and disputes may be avoided by providing students with conflict resolution training (Harris, 2004). Conflict resolution training is taught in schools using

this model. Furthermore, the goal of this training was to identify the root causes of conflict and eliminate them in order to stop the conflict environment.

As per this thesis, there is a lack of peace education model that can be used in Turkey and that suits the culture and people of Turkey. Although the aforementioned models were attempted to be modified for use in Turkey, they were not successful. At this time, especially the peace initiatives and activities that have been attempted in this nation have failed. Because these models' adaption to Turkey is a top-down adaptation. The success of models who are unable to find a place in society is debatable. In the past, Turkey attempted but failed to implement a top-down peace approach. The "Wise People" community was established for this effort, although as previously stated, it was handled from the top down. As a result, this peace movement was unable to find a place in society and stayed in the mist. A socially acceptable perception is required for a peace education approach to find a position in society. Tolerance is an essential idea in Turkish civilization, and it has been ingrained in its culture for many years. Yunus Emre is one of the most eloquent exponents of the notion of tolerance. In his own time, Yunus Emre launched a tolerance movement that began with the people and expanded to the countryside. The aim of this thesis is to create a tolerance-based peace education model by examining Yunus Emre's philosophy and works. Yunus Emre, according to this theoretical framework, is a grass root-level leader. He has spent his whole life working with individuals and witnessing their difficulties firsthand. Yunus Emre lacked power, but he picked a strategy that could appeal to everyone and make his opinion known over a vast geographic area. A peace education model based on Yunus Emre's philosophy should also incorporate bottom-up efforts.

1.3. Structure of the Study

This study was established as follows. The first chapter constitutes the introduction of the study. The chapter explains the theoretical underpinnings of the study. The study further discusses the difference between education for peace and education about peace, and the significance of this difference for this study. This chapter also highlights the importance of the peacebuilding model in terms of peace education. In this section, which also mentions Lederach's action pyramid, the connection between peace education and peace building is revealed. In addition, it indicates the purpose of the study. The second chapter of the study describes the methods used/performed in analyzing the research. The state of the art applicable to this research is described in the third Chapter. This section shows the relevance of peace and peace education in academic literature. It provides more detail on how peace, peace education, the concept of war, violence and conflict have been conceptualized. It is discussed that how and where they are originated and have been implemented. In the fourth chapter, how and when peace education was informal education implemented and the history of formal and informal peace education both in the Eurocentric context and in Turkey is discussed. It is also mentioned the history of peace education by educators that were influenced by Islam (informal peace education). Those peace educators have been identified in this part and it is justified why this thesis focuses on Yunus Emre. Then it is tried to explain how modern peace education has been implemented in Turkey, where/when according to what models. It is explained that how in recent years there has been the greater realization that some models are contextually inappropriate and have excluded other perspectives existing outside of the western literature. In the fifth chapter, Yunus Emre's life and philosophy are handled. In this section, how the environment Yunus Emre lived in shaped his worldview and other *Sufi* philosophers affected his philosophy were mentioned. The philosophy of Yunus Emre was examined in detail and clarified under five main headings. Chapter six, which is the findings and analysis section, focuses on how to create a peace model based on Yunus Emre's philosophy. It is presented the question of how could Yunus Emre's ideas serve as a model and its answers. The study ends with a summary of the conclusions and recommendations of the study.

CHAPTER TWO

METHODOLOGY

In this study, a certain methodology was followed in order to reveal Yunus Emre's philosophy and to create a new context-appropriated peace education model based on this matter. There can be given dictionary meaning of methodology as “a collection of procedures and principles for carrying out a certain task”(Soanes & Stevenson, 2005), “a number of approaches used in a certain research or operation field”(“Methodology”, 2020).The methodology may also be defined as an overview of how researchers collected and analyzed results (Berg, 2001). The methods used to collect and analyze data during the research analysis phase are discussed in this section. It addresses processes, data points, sampling techniques and limits when collecting and analyzing data.

2.1. Research Design

This study is a qualitative study towards the establishment of the context-appropriate Peace Education Model based on Yunus Emre's teachings. The qualitative analysis takes a lot longer, requires clarification of objectives throughout the design process and cannot be evaluated by operating computer software (Berg, 2001). This study seeks to develop the basis for a culture-appropriate and alternative peace education model in Turkey. This study employs qualitative research methods using primary and secondary sources. Primary sources will include Yunus Emre's poetry and work to determine if/how Yunus Emre's philosophy contributes to peace and peace education more specifically and whether it can serve as a context-appropriate model for Turkey. This research also will draw from articles and books written in the field as well as consult with academics' works on Yunus Emre. Specifically, this study seeks to analyze his tolerance-based philosophy to peace and peace education. From these sources, it will be possible to identify the gaps and determine if and how Yunus Emre's philosophy may contribute to the field of peace education both inside and outside of Turkey.

2.2. Method of Analysis

In this study, the sources obtained especially the works of Yunus Emre were analyzed by using the content analysis method. Researchers analyze social communication objects with the method of content analysis. There are either written notes or published verbal transcripts in order to use this tool. However, the general definition of content analysis can be given as follows; any method of inference making by defining specific features of messages consistently and accurately (Holsri, 1968, p. 608). From that point of view, the analysis of content is conducive to photos, video clips, books, magazines or other things which can be turned into text. Qualitative analysis involves recognizing systems not easily measurable in size, quantity or frequency (Carney et al., 1997). The focus is to capture or gain a deep understanding of the relationship mechanisms expressed in a certain sample (Wainwright, 1997). Content analysis is not a simplistic, positivistic approach from that point of view. It is a chance to hear the language of the text and to truly understand the perspectives of the author (Berg, 2001). Inductively, deductively or by combining all of the definitions used by scholars in content analysis (Strauss, 1987).

2.3. Sources of Data

The study uses primary as well as secondary data sources. The main methods of primary data collection include Yunus Emre's book and poems, works of academics specialized in Yunus Emre, reports of seminars, also studies and video lectures by academicians who are experts in Yunus Emre. The secondary sources include magazines, articles, printed or non-printed materials published by the ministry of culture and tourism to promote Yunus Emre, articles and newspaper archives on the internet. Consolidation of primary and secondary approaches to generate adequate analytical evidence to serve as the basis for effective interpretation and results of the research.

2.3.1. Primary Sources

Primary sources are above mentioned. In addition, the video lessons of Prof. Dr. Mustafa Tatçı about Yunus Emre and his teachings were deciphered and used as the primary source for this study. The questions asked to the academicians in the interviews were prepared in accordance with the theoretical framework of this study and the answers given were deciphered and used. The translated version of the book "*Risaletü'n Nüshiye*", which is owned by Yunus Emre and means "book of advice", is used as the main source in this study. The main concepts in Yunus Emre's poems were identified and categorized. Poems were analyzed according to these categories and the philosophy of Yunus Emre was tried to put forward systematically.

2.3.2. Secondary Sources

In this research, the secondary sources of this study have included newspapers, magazines, books, publications and unpublished papers, and internet records. Part of the sources of secondary data for this analysis is called annual statements by the organization and other details of various programs of the organization. The synthesis of these materials increases primary data to generate the results and assumptions required to carry out the studies.

This chapter is aimed at exploring the methodology of this analysis, which will systematically produce pertinent data to resolve the research question properly. To classify relevant respondents, qualitative analysis is modified. This thesis now aims to address relevant literature, which would deepen the comprehension and differentiation and the impact of these differences on this study of topics such as wars, conflict, and tolerance-based peace education, and peace-building.

CHAPTER THREE

LITERATURE REVIEW ON PEACE AND PEACE EDUCATION

“War begins in the minds of men.” - UNESCO

3.1. Defining the Concept of Peace, Conflict, Violence and Peace Education

3.1.1. Peace

There are many attempts to define peace, but like any other theoretical concept, peace can be interpreted differently. According to Oxford Dictionary, peace means a state or the period in which there is no war or a war has ended. (Soanes & Stevenson, 2005) This definition is quite common for in the field of peace studies. Because, according to this definition, the absence of war or conflict is called peace. However, this explanation covers only a small part of the concept of peace. This part has been called "negative peace" by researchers (Galtung, 1969). Mushakoji, on the other hand, argues that peace, can be described best and most broadly as - the opposite of peacelessness. According to his argument, peacelessness is explained as a state of affairs in which, due to the blockage or lack of cooperation of others the basic value expectations of some groups are perceived to be unrealizable. (Mushakoji, 1974) Although this concept seems a bit complicated, he is trying to state that the understandable way to define a concept is to do it with its antonym. In this matter, Barash also states that Peace is a theoretical term which is hard to define, and something we often recognize by its absence. (Barash, 1991) On the other hand, as peace researcher and former Australian ambassador John W. Burton argued, peace doesn't mean the absence of conflict. In interpersonal behavior, conflict is inherent, but it doesn't have to be and typically isn't violent. The challenge for peace workers is to figure out ways wherein, without physical violence, groups can overcome differences. In this context, we should consider peace as a dynamic process, not as a stable concept with a definite beginning and end. Another approach to define peace is by Michael Howard, who argues that peace is used for political propaganda (Howard, 1971). At this point, another argument that supports Howard's statement was made by Barash, according to

him the concept of peace is hollowed out. Also, when the concept of peace is used in a narrow sense, it means accepting injustice and submitting. (Barash, 1991)

Galtung's description on this subject is the most detailed and satisfactory. He is a pioneer in the field of Peace Studies and has made many contributions to the field since the 1950s. He distinguished between the subjects of peace, conflict, and violence and according to him, peace is divided into two; negative peace and positive peace. He defines the concept of peace that is generally used as "absence of violence". (Galtung, 2004) Negative peace is not the complete elimination of war or conflict, because this means positive peace, on the contrary, negative peace is the absence of a conflict or war. In this context, root causes may still be in place and potentially a new war or conflict may be likely to emerge. Positive peace, on the other hand, is perfect peace. Perfect peace is that no form of violence mentioned "violence" part above, is migratory. (Galtung, 2004) Therefore, in this thesis, Galtung's definition will be accepted and future uses of the concept of peace will be based on Galtung's definition.

Table 1: Peace: Negative and Positive, Direct, Structural, Cultural (Galtung, 2004)

	Direct Peace	Structural Peace	Cultural Peace
Negative Peace	absence of war	absence of exploitation	absence of justification or culture
Positive Peace	presence of cooperation	presence of equity, equality	presence of a culture of peace or dialogue
Perfect Peace	negative & positive	negative & positive	negative & positive

3.1.2. Violence

After talking about the foundations of peace, we must also address violence. It is undeniable that violence has found its way into everywhere humanity exists. Violence is a relatively prevalent form of human activity that exists worldwide. There are a number of negative impacts of violence on all who witness or experience it. One widely understood definition of violence is that it is tangible and easily evident by measurable bodily harm and/or pain.(Barash, 1991) It is a negative concept that has different types

and some researchers have classified violence into types differently. According to Britannica, Violence, an expression of physical power that causes damage or is intended to do so. Physical, emotional, or both can be the harm caused by abuse. Violence should be differentiated from aggression, a more general form of aggressive action that in essence can be physical, verbal, or passive (Jacquin, 2020). According to Schell, Violence is a mechanism by which the aggressive few will apprehend the many who are passive. Nonviolence is a mechanism by which the aggressive few can be defeated by the active many (Schell, 2003). Galtung suggested that violence is any preventable offense to basic human requirements and more broadly, to any such conscious existence, described as something that can feel pain and experience well-being. Violence towards humans damages and affects the body, mind and spirit, and can be examined under three main headings, direct violence, structural violence and cultural violence. (Galtung & Fischer, 2013)

3.1.2.1. Direct violence

Direct violence is the concept we see around us and can be easily distinguished. Typically, direct violence is dramatic and intimate, we can see direct violence in the parental fight, in the traffic, against women, in the fight of the children in the school, among the gangs and even between countries. It is called war, terrorism, murder, genocide. (Wagner, 2001) It is basically killing, or harming physically others.

3.1.2.2. Structural Violence

Direct and structural violence may not be distinguished completely by some people, but they are different terms and have different contexts. Galtung (1969) suggested that one way to identify structural violence is to estimate the number of avoidable deaths. Structural violence exists wherever individuals are marginalized by institutional, constitutional, financial or traditional practices. Since they are long-standing, structural inequities usually occur to be the normal way things are and always have been. Yet structural violence causes pain and death as much as direct violence, even though the destruction is slower, more muted, more widespread, and more complicated to restore. (Winter & Leighton, 2001) structural violence is insidious and slow. It is not easy to notice in society, and when it reaches a noticeable size, it is very difficult to ignore. It is not in the form of daily violent news on TV, but it can be read between the lines and creates a feeling of great social injustice. Structural violence generally has the impact of

restricting individuals' essential rights, including financial quality of life; social, political and gender equality; a sense of individuality and self-worth; and so forth. When people starve to death or even go hungry, there's a kind of abuse going on. Likewise, when people suffer from preventable diseases or are deprived of proper education, adequate accommodation, free speech and peaceful protest, or work opportunities, play or start a family, there is something of abuse, even though no shots are fired or weapons are used. A society performs violence against its members by violently stifling their growth and undermining their quality of life, whether on the grounds of religion, race, gender, age, sexual orientation or some other social cause. Structural violence is a severe form of social injustice that can also be defined with regard to the treatment of the natural environment (Barash, 1991). If a child dies from an easily curable illness because of poor access to medicine, that is structural violence. If a woman is not hired for certain job positions "because she is a woman" and a man is fired "because he is a man," this is structural violence. If people are socially classified and excluded as poor/rich, if they are deprived of their human rights because of their sexual orientation, religious/political views, these are structural violence. Burning forests is direct violence, but polluting the environment with factory waste or chemicals, wasting water, disregarding recycling, leaving garbage in natural habitats, these are structural violence. Unequal access to resources, political influence, education, medical services or legal status are types of structural violence. When inner-city children have insufficient schools, while others do not, while workers are working in unacceptable conditions, as minority groups are subjected to chemical pollutants in their environments, structural violence occurs (Galtung, 1969).

3.1.2.3. Cultural Violence

Cultural violence is any element (often symbolic) of a society that can be used to justify violence in its direct or structural form. Symbolic violence built into society may not destroy or stifle overt violence or violence built into a social system (Barash, 1991). To be more precise, cultural violence is not immediately distinguished as structural or direct violence, it is more complex and deeper. By way of "culture" Galtung (2014) points out that theology and philosophy, language and art, analytical science and formal science (logic, mathematics)-which can be used to justify or legitimize direct or structural violence (Galtung, 2014). Cultural violence pushes us to consider the ordinary intangible

damage caused but haven't seen, and the justifications and rationalizations that underpin them (Christie et al., 2001).

3.1.3. Peace Education

When we look at human history, we see that the concepts of war and peace are an integral part of human beings. Wherever humanity exists, in every society, war and peace environments have been created. As it is stated in defining peace, war and peace have found a place in all aspects of humanity. Even though there were disagreements, conflicts and wars and peace was made afterward, these experiences have been passed down through generations thanks to the science of history. Even now, these conflicts are passed on to students through education systems. It should not be understood from these sentences that history is solely responsible for wars and conflicts. Because every society has a collective memory and this collective memory prevents the conflicts and wars experienced in the past from being forgotten. In reality, Volkan, (1996: 118) said that "collective memory" is one of the main barriers to sustainable peace. Because past sufferings of humans are transferred to new generations. This is a challenge to peace and stability between communities.

However, in order to avoid the devastating effects of war and to protect future generations, people turned to peace education and gave importance to it. When the impact of education on both peacemaking and peacekeeping was noticed, UNESCO and the United Nations took the issue of education on its agenda and started to work on it. For instance, in 1995, UNESCO points out by their declaration that tolerance can be exerted from violent to nonviolent contexts. The reasons are various because Education is a unique tool and it can be used as both peacemaking and spread violent thoughts. The difference between them is how we use education. A change from a culture of conflict and aggression to a culture of peace and peaceful coexistence was articulated as the purpose of Peace Education at the General Assembly of the United Nations. Peace Education; seeks to profoundly address all issues by respecting one another, equality, democracy, human rights, unity, unity and the refusal of violence (Oppenheimer, 2010: 103). Peace education is intended to create peace in people's souls (Harris, 2010: 16). According to Page (2007), the most powerful approach to spreading tolerance is education. Education gives people the chance to transcend their prejudice. People should have rational thoughts and moral principles of decision-making (Page, 2007: 6).

Education should fully ensure personality growth and the expression of respect for basic freedoms and human rights. Education should strive for tolerance among races and religions and support United Nations peacekeeping efforts (Koullapis, 1994: 274). Education promotes interaction between individuals and helps to improve people physically and spiritually. Peace Education may also be described as improving inter-group coordination and cooperation (Okechukwu, 1979: 382).

Peace education is tightly linked to other interdisciplinary fields of education, such as universal understanding education, civil rights education, cross-cultural/intercultural education, and global education. Every one of these fields of education is focused on universal human rights principles (Andersson et al., 2010). Every new generation's education is focused on contentious topics such as in-group/out-group distinction, intergroup confrontation and continuing defense and battling actual or potential enemies, while harmony has always been the goal of an ongoing search in nearly every society and group. There are problems to be solved in order to establish peace environment, and the aim of peace education is to lift our thinking in order to solve these problems.

Whether permanent peace is possible with education has long been a controversial issue. Many researchers such as Piaget, Rosen, Hakvoort, Zehngut et al. (1990) emphasized the importance of peace education to a great extent. Demirtaş (1991), points out that when education is acknowledged as the means of improving human behavior, we are able to reflect on conflict prevention and peacekeeping through our emotional, affective and capacity behavior (Demirtaş, 1991: 42). According to Mahatma Gandhi, if permanent peace is wished, we should begin building peace with children's minds. İbrahim Issa stressed the value of early teaching the idea of peace by saying with breast milk, that peace and democracy should be educated to children (Noe, 2008: 143). In accordance with opinions promoted for the importance of peace in the pre-school era, the ideals they have acquired throughout their lives are not forgotten and at this age it is easy for them to acquire these values. Therefore, as a pre-school value, peace should be offered to children (Bar-tal, Rosen, & Nets-Zehngut, 2010: 34). Education should also teach children the virtues of violence prevention, respect fair treatment, democracy, dialog and collaboration. Education aims at the creation and release of children's thoughts. Teaching the world to live is also one of the major challenges of schooling for future generations (Hakvoort, 2010: 292). According to Piaget, It is more important that we draw attention

to all the fundamental values that include all people. A second step for peace is to take into consideration not only our own interests, but the interests of all mankind and integrate pedagogy in this kind of schooling. Education would then provide us with many conveniences in order to achieve true peace. The general perception is necessary for peace and not for a solution to one party's well-being (Piaget, 1989: 6). To serve true peace, education should follow the fundamental concept of prevention of conflict. Violence prevention can also include social justice that includes empathy, democracy, justice and equality, accountability and cooperation (Vriens and Aspesagh, 1985: 15).

At this point, it is necessary to recognize that education for peace and education about peace are different concepts. The experience and understanding of education about peace means the acquirement of knowledge, the damage, and the warfare. On each step, to be able to answer the questions such as what does "peace" mean? Education for peace means, on the other hand, that mastering the skills, beliefs and values you need, in order to support and foster "peace". (Space for Peace, 2010)

There are many elusive concepts about education, recent contributions to peace education involve the ability to consider "the other" and improve care. Peace education is the way people are taught how to cope with threats of conflict and peace mechanisms. Peace educators are seeking to create awareness about the effects of peace initiatives for a community. A broad spectrum of solutions to a variety of types of conflict includes dealing with and exchanging expertise (Benporath, 2003).

John Dewey (1897) suggested that education is the gateway to social change and improvement, therefore it is important to educate a new generation, and this has an immense effect on the existence or absence of violence. As stated, education and peace education are different concepts, yet there is an intersection point between them. According to Dewey, peace education can be served as a curriculum in schools and learning environments. Harris (2011) states that the ultimate aim of education was to ensure the peace between genders and the recognition of various cultures. According to Harris, Peace Education can be defined as "the process of teaching people about the threats of violence and strategies for peace" (Harris, 2011).

UNICEF defines peace education as fostering the skills, behaviors and values that are required for behavioral improvement, which encourages children, young people and adults, both transparently and structurally, to prevent conflicts and abuses. Gavriel

Salomon argues that there are four important aims in which we can understand peace education more deeply; changing mindset, developing a variety of skills, promoting human rights, promotion of a culture of peace. (Salomon & Nevo, 2002) These categories are useful, however Harris (2002) thinks that a more comprehensive and broader categorization can help to understand peace education more. According to him, there are five postulates about peace education.

It discusses violence's roots; it teaches alternatives to violence; it adapts to address multiple types of violence; Peace is a context-dependent process; Conflict is ubiquitous.

Harris' proposition deals with many aspects of peace education and its aims. It also allows us to see the benefits and potential of peace education. Besides formal definitions, peace education has been applied in the world with different names due to its context. In Japan, for instance, after the Second World War, peace education has been implemented in the schools as “the bomb education”, Peace education is also regarded as "development education" in countries in the South where extreme poverty trigger violent crime, (Harris, 2011) and in Turkey we can see the roots of peace education as “ethical education”.

Some scholars argue that peace education underlies a change from war culture to peace culture. It is integral. In the sense of typical human beliefs, it includes the physical, mental, intellectual and social wellbeing of children. It is founded on a principle of compassion, grace, trust, justice, respect for all human being, and the survival of our world. (Schmidt and Friedman, 1988, as cited in Abebe et. al., 2006, p.14). This statement can be supported by other scholars who define peace as "inner peace and harmony".

After understanding the concept of peace education, it is necessary to mention peace educators and researchers who have made great contributions to the literature. It is important to see how peace education originated and where it has been implemented by those peace educators and peace researchers. As mentioned before, peace and conflict studies started to be –formally- adopted after the Second World War, organizations that work for peace and prevent violence have been established in every region of the world. The educational philosophy has developed and peace education has gained importance. Some researchers have suggested that violent conflicts can be prevented through education. Thus, different and unique peace education theories and philosophies were introduced. These theories and practices were generally Eurocentric based, however,

these theories had a huge impact on peace-making and preventing violence, their success where they were applied was noticeable.

In the 1900s, women played a major role in peace studies. In this field, many women in every part of the world, from Africa to America, from Europe to Caucasus, have become pioneers of the field by carrying out peace studies and projects. Maria Montessori and Paulo Freire can be given as an important example here, though there are many women whose names we do not know and yet they are important too in peace studies. Montessori is maybe the most known among them, she linked education methodology and peace education in her education theory, she hoped that this would help reduce the violent image in children's minds and avoid future wars and violent conflicts. This teaching brings out the saying "War begins in the minds of men" by UNESCO, through teaching peace, we can eliminate the violence in the mind, and maybe prevent wars. It can be said that Montessori's methodology is rather educational and for formal education in the schools, than there was Paulo Freire. Her methodology consists of critical analysis and reform of society. This is more social than school-oriented.

One of the researchers and education theorists working in the field of peace education was John Dewey. He is a leading philosopher and educational theoretician based in America. Since the First World War, he contributed to the promotion of universal peace with his instrumentalism and his progressive education. At the basis of John Dewey's educational philosophy is the problem-solving approach called learning by doing, in other words, the concept of experience. Dewey's peace education was based on the belief that the road to foster internationalism should be preceded by teaching subjects as history and geography. These are the tools we should use with teaching international understanding and universal citizenship to new generations. (Howlett, 2008) Also, John Dewey, after the establishment of the Republic of Turkey, has visited the country, and has prepared a report which will be discussed in more depth in the next chapter, and has presented it to the Ministry of Education. This report discusses the current educational status of Turkey and also serves as a model for schools to be established in the future. Village institutes schools, which were created using the report of John Dewey, have achieved great success and Dewey later praised these schools.

CHAPTER FOUR

RESEARCH ON PEACE EDUCATION, FORMAL AND INFORMAL

4.1. History of Informal Peace Education

The concepts of peace and conflict are as old as human history, wherever there is humanity, there has been conflict and war. Peace studies also showed themselves throughout history, but these studies did not become formal and systematic until the 1950s. We can see the first examples of peace studies in religions. We cannot call religious systems based entirely on peace studies, but the "moral tendencies" they contain constituted the first examples of peace studies. Many religions, such as Buddhism, Confucianism, Judaism, Christianity, Islam etc. contain peaceful elements. On the other hand, it is a bit paradoxical because religions also have the function of causing conflict. Like humanity, religions are complex and open to interpretation, so the same teachings can be interpreted both for peace and for war. While religious believers went to war and perpetrated acts of violence in the name of their religion, "the conflicts were actually rooted not in matters of faith, or even of religion, but in conflicting claims to social and political (and economic) goals" (Machado, 1993).

If we had to examine the religions that have emerged in the world since the dawn of humanity, it would have taken too long and it was disoriented by the purpose of this thesis. Therefore, in this thesis, the above-mentioned religions will be briefly mentioned, and the teachings related to peace and peace education will be emphasized as they are more relevant to the purpose and field of this thesis.

4.1.1. Confucianism

To start with Confucianism, which is chronologically the earliest of the listed religions, it would not be wrong to call it a philosophy rather than religion. Confucius's ideas have formed the basis of peace education since ancient China. There are certain principles in this philosophy and if these principles are taught to people, social welfare and peace can be achieved. Throughout his life, he met with many rulers and explained that there was a new education system in the light of this information and that if he educated the people in this way, he could achieve peace (Brantmeier et al., 2010).

Although the concepts of Confucius and Yunus Emre were regarded to be similar, there is one significant difference between the two philosophies. One of Yunus Emre's prominent teachings is "to love the created because of the creator". We see a different doctrine in Confucius' teachings. According to Confucius's "Ren" principle, people are valuable simply because they are human, every human being is born with a good nature and should only be loved regardless of who they are (Confucius's Analects, 2000). Yunus Emre encourages us to love the other person by letting go of the conceptions of "myself and the other," in this way, he reveals the understanding of humanism and eliminates conflict elements. On the other hand, Confucius advises us to acknowledge that the other person is also a human being. This is not to say that Confucius' teachings are not inclusive. The emphasis here is on the minor distinctions between Confucius and Yunus Emre. However, there are certain philosophical ideas shared by both. For instance, before dividing people according to their sex, race and opinion, we should remember that we are all the same roots and that we are connected to the same tree and live in harmony accordingly (Confucius's Analects, 2000). While Confucius thought that every human being has a different root of the same tree, Yunus made an ambitious expression towards God. According to Yunus, every human being is a part of God (Tatçı et al., 2008). As can be understood from two different teachings, Yunus Emre and Confucius founded their Peace and peace education ideas on loving and not excluding people.

4.1.2. Buddhism

When we examine Buddhism, similar teachings can be noticeable. The most striking element in Buddhism will be "pacifist teachings". According to Buddhism, killing others or acts of violence are signs of mental disability, and to overcome these disabilities, one should perform meditation and self-discipline (Navarro-Castro & Nario-Galace, 2010). In his teachings, Buddha makes a statement that human nature is kind and not aggressive, but the environment in which they live, changes people and can make them aggressive and violent.

4.1.3. Islam

Islam is a religion that has been subjected to many speculations and different interpretations. It is one of the religions with the most followers in the world and has a history of 1400 years. And also Islam is a culture as well. It has created a common cultural history that has always much greater significance than geographical or racial components

in the areas of Asia and Africa.(Baldick, 2012) During this period, many historical events have occurred, people and generations have changed. Therefore, it should not be denied that interpretations of Islam have also differed. These different interpretations have led to diversity among those who practice the Islamic religion.

While most Muslims defend the religion of Islam as a religion of peace, some other Muslims do not hesitate to kill, violence and war in the name of Islam. These two different behaviors are due to the differences in an interpretation just mentioned. Islam itself is a very large and complex issue. Different interpretations, history and features of Islam are not the subjects of this thesis, instead, in this thesis, the peace aspect of Islam and *Sufism* will be discussed.

4.1.3.1. *Sufism* and Peace

Sufism is commonly referred to as the tradition of the mysticism of Islam but, considering mystic encounters, it would not be sufficient to restrict *Sufism* to mysticism. Some scholars characterize *Sufism* as a taste of true knowledge, and one of *Sufism*'s principal purposes is to discover true, pure knowledge, since a search for unity with God, the ultimate creator, thinks he has made it all (Heck, 2007). Angha (1996) defines *Sufism* as “*Irfan*” meaning “to know, to cognize”. He states that *Sufism* is all about pursuing the true knowledge that leads to God. According to Nurbakhsh (1978), *Sufism* is a school of inward enlightenment and not debate. *Sufism* is a path toward the actual truth, the driving force behind which is love and to live in stability regardless of the circumstances; the main object is to be able to find God at the end. After that, there will be nothing but the divine (Nurbakhsh, 1978). Most of the texts, *Sufism* takes place as the religious state that all people should reach. Although there are scholars who view *Sufism* as a religious phenomenon, there are also scholars who treat it as a philosophy. They even tried to separate *Sufism* and religion with sharp lines. However, it can be said that *Sufism* has a great importance for the Islamic religion and society. There have been those who expressed this importance as follows, "*Sufism* is reality of religion, *Sufism* is the heart and spirit of Islam" (Brantmeier et al., 2010).

Sufism was part of the Islamic tradition, and is now a key source of reference in the discussion of Islam by the Muslims. But the sects of the Islamic faith should not be mistaken with *Sufism*, *Sufism* is not a sect but an Ecole. After the emergence of Islam,

many different interpretations have been developed and different practices have taken place. By eliminating these interpretations and the different practices added to religion, *Sufism* aims to enable individuals to reach Islamic religion and God in the right way. Nevertheless, over the years, *Sufism* has been criticized and accused of the nature of faith being corrupted. *Sufism* is not foreign to controversy; the values that compose the complexities of *Sufism* and conventional Islamic principles differentiate.

Sufism is a way to self-awareness and is called a *Sufi* or *Arif*, who has attained the state of internal enlightenment and perfect knowledge. According to Britannica, The *Sufis* are also generally known as “the poor,” *fuqarā*, plural of the Arabic *faqīr*, in Persian *darvīsh*, whence the English words *fakir* and *dervish* (Heck, 2007). *Sufis* live and work to teach people certain principles according to the practices of *Sufism* throughout their lives. While some *Sufis* create lodges and educate their pupils, others aim to demonstrate these values to the public step by step by visiting towns and countries. The *Sufis* who passed across the world were therefore named the wandering dervishes. The idea that human beings are created from the spirit of God, which has a strong background in the understanding of Islam, is very important for *Sufism*. Based on this idea, *Sufis* believe they are separated from Allah and that their principal goal, throughout their lives, is to attempt to return to God (Gölpınarlı, 1961).

Being a *Sufi* does not mean being Sunni or Shiite or to divide into some sect but proper knowledge of faith and an ongoing search for God and wisdom. *Sufis* do not embrace such sectarian ideas that have a place in traditional Islam, the important thing for *Sufis* and *Sufism* is not to separate but to unite. Union with God is the most central and perhaps the most important concept in this *Ecole*. God who made the universe and man is described in the conventional view of Islam as a single entity that abstracts itself from what he has created and sees from the outside. However, *Sufism* would not follow this interpretation in this manner. *Sufis* argue that everything created is created by God's Spirit, which is why in everything that we see and cannot see around us we can find God's presence. *Sufis* who feel unbelievably distressed and sorrowful because they are separated from Allah's presence claim that these sufferings and miseries will not come to an end until they discover Him. For *Sufism*, Love is superior to anything that is and will be created. If a person does not have love in his heart, he is living in vain. According to *Sufism*, one should love everyone and everything around him indiscriminately. Because

this love will eventually lead the person to God. It should also embrace every human being, regardless of religion, language or race, since it is the essence of God in everything that has been created.

In addition to meeting the requirements to become a Muslim, *Sufi* practitioners additionally seek the wisdom behind these principles and everything created in the universe. If the *Sufis* do not seek wisdom, their life in the world cannot be completed (Ayazi, 2010). The main purpose of *Sufism* is to be able to experience what the Prophet Muhammad experienced that is to realize the almighty knowledge since they consider the Prophet to be the first *Sufi* practitioner. Wisdom can be defined as true knowledge. *Sufis* are attempting to discover the realities of their universe. To get the right answers, they want to understand as much as they can in various fields. The Prophet Muhammad's hadith on this issue states "Even though the knowledge is in China, go and take it" (*Beyhakî, Şuabu'l-İman-Beyrut, 1410, 2/253*), they take this hadith quite seriously. To find the right knowledge, people should start the search themselves. When an individual is able to explore the true self, s/he will discover who they are and their purpose in life. Since our 5 senses are so limited, we find the divine knowledge very difficult to comprehend. Our body is a temporary vehicle so it is impossible to assume supernatural realization, our soul is the one that immortal. Angha (1996) states that knowing your true self enables to break free from physical limitations and false boundaries. Therefore humanity's comprehension is indeed, incomplete. *Sufism* strives to make up for this deficiency to break out of physical and social norms and help people discover themselves, wisdom and achieve peace.

The concepts of peace, love, tolerance, oneness, unity and balance, which are among the basic principles of *Sufism*, are believed to be characteristics found in every human being. The environment in which people are raised determines how much these traits will emerge. In addition, they think that these qualities are transmitted to us from the spirit of God and that is why everyone actually has good qualities. *Sufis* try to reveal these qualities at the highest level. According to *Sufism*, everything created is interconnected. Just like the roots of the tree, information and ideas are exchanged spiritually. In addition, the existence of only one god, but the existence of many different religions in the world, contradicts this principle of interconnectedness. The *Sufis* explain the emergence of more than one prophet and religion oneness and interconnectedness.

There is a God and a message, and each new prophet conveys this message according to the conditions and needs of the society he lives in. Therefore, it is wrong for people of different religions to be hostile to each other, because they already believe in the same message and the same Creator.

Sufism is for people to achieve both inner and outer peace. *Sufism* embraces all humanity, regardless of religion, language, race or form, and argues that loving everything created is an important condition for finding God and being a perfect human being. The idea of being a perfect person has found a place in both traditional Islam and *Sufism*. According to this understanding, God created the perfect human being and sent him to earth to set an example for humanity. This perfect person will provide peace, tranquility, prosperity and justice on earth. Islamic thought called this ideal of perfect individual as “*İnsan-ı Kamil*” which means “perfect person” in Arabic. Also according to *Sufism*, that perfect person is Prophet Muhammed, so each *Sufi* should try to be like Prophet throughout their life. When we look at it from a philosophical perspective, *Sufism* actually has the idea of making the world livable for other people while trying to unite with God. *Sufis* think of other people more than themselves and use the phrase “selfless” for themselves. *Sufism* values peace as well, they believe that the root definition of the word Islam is peace, so that any Muslim must strive for peace. Without spiritually feeding humanity all, *Sufis* conclude that real peace cannot be attained. Therefore, before achieving world peace, each individual must ensure their own inner peace (Angha, 1996). In order to achieve inner peace, *Sufis* try to purge negative and hostile feelings and thoughts from within themselves, and instead of feelings such as selfishness, ego, and worldly desires are tried to be replaced by selfless, non-selfish and indiscriminate feelings that will love and embrace everyone.

Too fond of worldly life and having the ambition for wealth and material goods is a huge barrier to an appreciation of divine strength in one. People spend time in ignorance while having these negative emotions, and according to *Sufism*, ignorance is the source of discontent, oppression, aggression and greed. However, one dreams of living in a peaceful world despite possessing these emotions (Ayazi, 2010).

In brief, according to *Sufism*, one should get rid of negative thoughts and replace them with positive ones. During this time, s/he should get to know himself/herself, at least

s/he should work for it. One should love and embrace everything that is created, alive or not, familiar or unfamiliar, regardless of religion, language or race. This tolerance will awaken the love inherent in people. One should be cleansed of his earthly burdens and should be able to see everyone equally and like the root of a tree. From this point on, systems in which people can live in peace and tranquility can be built and true peace can be achieved.

The main subject of this thesis is Yunus Emre and his philosophy, but it is important to understand the conditions that shaped the philosophy of Yunus Emre and the thoughts of other peace scholars. Ahmet Yesevi is the founder of Turkish *Sufism* and the pioneer of peace movements and peace scholars in Anatolia. For this reason, it has a great influence on Yunus Emre's philosophy. That's why it is important to understand Ahmet Yesevi in order to understand Yunus Emre's philosophy and to create a strong peace model based on this philosophy.

4.1.3.2. The Importance of Hodja Ahmet Yesevi for *Sufism*

Although the subject of the thesis is Yunus Emre and his philosophy, there are other important names to be mentioned in this thesis; Hodja Ahmet Yesevi is perhaps the most important of these. He has a very important place both in the Turkification of Anatolia and with the new dimension he has brought to the Turkish-Islamic understanding with his sect. Although Ahmet Yesevi lived in Central Asia, his theories and his educated students had a major influence on Anatolian history and Yunus Emre's philosophy. Therefore, it is important to examine Hodja Ahmet Yesevi in this thesis and to create a background from his movements and philosophies. Because Yunus Emre is not the only peace educator in Anatolia, his philosophy was also influenced by the environment he was in and the movements before him.

Ahmet Yesevi is the first Turkish *Sufi* whose traces we can find in history. We do not have solid evidence about his life and it is necessary to distinguish between the stories and facts about him. Ahmet Yesevi has established a practice based on wisdom, faith and cultural ideas. This practice allows his students and subjects to meet their own culture, belief and knowledge in one pot. As a result, there is a culture-based understanding that can include everyone, attaches importance to knowledge and science, and protects tolerance and peace. Ahmet Yesevi is the founder of the Turkish-Islamic synthesis as well as of this practice. The one who spreads Islam in Central Asia is Ahmet Yesevi,

considered the first pioneer of Turkish folk Islam. Obviously, before him there were Muslims in Central Asia, but they were small in number and they had no formal structure.

His full name is Ahmed Bin İbrahim Bin İlyas Yesevi. He was born in the town of Sayram, which is located 176 km Northwest of Aksu starboard in today's East Turkestan region of China. Although the date of birth is not known precisely, it is estimated that he was born at the beginning of the 11th century (Köprülü, 2016). Ahmet Yesevi was well educated, bright and talented person, he also pursued theological education in addition to this formal education. Ahmet Yesevi lost his father at a young age, according to Köprülü. In his childhood, Ahmet Yesevi came to Yesi City and here lived his childhood. The significance of this city is that it is an important Turkish city. It is the capital of the state ruled by Oghuz Khan, so Turkish culture is dominant in the city and because it is the capital, it has merged with other cultures. In this way, Ahmet Yesevi's ideological cornerstones were laid in here (Köprülü, 2016).

Ahmet Yesevi came to Bukhara to further knowledge and wisdom after finishing his primary education. In this town there was a scholar called Yusuf Hamedani and Ahmet Yesevi became a student of him. Yusuf Hamedani was one of the leading scientists of that period and Ahmet Yesevi was very influenced by him. We can see these effects in Ahmet Yesevi's scientific life. Ahmet Yesevi returned to the city of Yesi after completing his education here as well.

During the next period of Ahmet Yesevi's life, was spent educating people, writing works, and creating a practice that embraces everyone. All the things he learned formed the "Yesevism" movement by melting his own culture, knowledge and belief in one pot. After Ahmet Yesevi came from Boukhara to Yesi, with what he did here he became a prominent scholar. At this time Ahmet Yesevi established a lodge and began to teach people Yesevism philosophy. Thus Ahmet Yesevi's reputation has grown even more. As a result, many different people came to Yesi to be his student from many different locations. Ahmet Yesevi is distinguished from other *Sufis* by building his own ideology on three foundations. Apart from the legends and the signs that Ahmet Yesevi had perceived, he developed a philosophy with a very stable basis. Ahmet Yesevi is first of all a very religious Muslim. Ahmet Yesevi, handled the countless different interpretations that were included in the religion of Islam over the years, in its simplest form, and brought

the religion of Islam back to the form represented by the Prophet Muhammed. This firm knowledge of Islam and *Sufism* is the first pillar.

After the death of the Prophet, there are quite a lot of interpretations that are included in the religion of Islam. The issue of which interpretations Ahmet Yesevi removed and which ideologies he focused on can go beyond the purpose of the thesis. Therefore, the previous interpretations of the religion of Islam will not be included in this study.

With regard to *Sufism*, the concept of *Sufism* and the details of this ideology are given in the next chapter, so it is briefly mentioned in this chapter. Ahmet Yesevi was the first Turkish *Sufi*. *Sufism*, which had always been under the influence of an Arabic and Iranian ideology until then, gained a different dimension with Ahmet Yesevi. Because Ahmet Yesevi combined both fundamental *Sufism* features and Turkish culture, and revealed the understanding of the ideal human. Ahmet Yesevi took the faith of Islam and *Sufism* to a degree readily understood by nomads living in central Asia. Central Asian Turks, formerly religious, including *Shamanism* and Buddhism, when meeting Islam and staying away due to misunderstandings stemming from Translation did not automatically embrace the faith. However, Ahmet Yesevi has made the religion of Islam and the teachings of *Sufism* through these filters, which can be understood even by the people at the lowest level of the society, and combined the Turkish identity and the understanding of Islam (Ocak, 1996). At this point, it also seems to be a heterodox explanation of the Turkish/Islamic understanding provided by Ahmet Yesevi, where the culture of Turkish nomads and semi-nomads revives Islamic trends. Nevertheless, Ahmet Yesevi has cleared up the values of Arab culture in Islam, considering that the Arab culture and the true ideals of Islam are intertwined, and clarified Islam in a manner that Turks might accept. This has broken the Arab impact on religion and has created a comprehension of Islam, which is in accordance with Turkish culture. This interpretation cannot be explained without *Sufism*, since *Sufism* is the principle behind the Turkish Islamic understanding. This is why this interpretation was renamed heterodox Islam by orthodox Islamic scholars.(Ocak, 1996)

According to Ahmet Yesevi, the ideal person/Muslim should not be silent against cruelty, according to Ahmet Yesevi. If a person sees an injustice, one must intervene and achieve justice. At the same time, one should be welcoming to everyone, spread tolerance

and love, and bring peace to people. Ahmet Yesevi, who sent the students he educated with this ideology to every part of the world, but primarily to Anatolia, ensured the spread of this inclusive ideology to the world and the establishment of Turkish culture in Anatolia. After this movement was initiated by Ahmet Yesevi, it was called the "Alperen Movement". Ahmet Yesevi's students were called Alperen. Alperen is a word that symbolizes both the warrior side of the Turks and the inclusive tolerant side. Alperens should fight injustice and war, but on the other hand, they should embrace everyone, be prudent and peaceful. (Köprülü, 2016)

Alperens were the pioneers of the Turkification of Anatolia, thus the Alperen movement and the Yesevism ideology found a place for themselves in Anatolia. Eventually, this movement influenced the peace scholars in Anatolia and contributed to the formation of tolerance-based peace movements. That is why Ahmet Yesevi's importance for Yunus Emre is so great. Because the Yesevi-based ideology is continued by Yunus Emre as well. This movement in Central Asia, initiated by Ahmet Yesevi, gave birth to Anatolia's Turkification and a tolerant perception of unity. In Anatolia, a peace-based interpretation was established and numerous peace scholars pursued this understanding. Yunus Emre is one of the great representatives of this movement in Anatolia. (Köprülü, 2016)

Given the details provided, the study aims to present a model of peace education focused on the centuries-long cultural and peace movements of Anatolia and Turkey. It would be much more useful to present the ideals of these peace-builders in Turkish culture and create a strong model of peace based on these ideas, to do this and leave a country of peace to future generations.

4.2. The History of Formal Peace Education

From the end of the First World War, peace education programs became more accelerated. Articles about peace were published and materials were made. But to go back a little more, Comenius, who had argued the exchange of information in the 17th century was one of the earliest to use the term peace education. His understanding argues that sharing between people overcomes conflict. (Harris, 2010: 13) On the other hand, Peace education was not exercised in professional and academic environments until the end of the Second World War, it was emerging and transforming into one of today's significant areas of study and practice (Tinker, 2016). The field of peace was understood at that time as a non-realist thought in its literal sense. In addition, the lack of funding and researchers in the academic field has adversely affected peace studies and peace education. The nationalism movement that emerged before the 1st world war and quickly found itself in the world until the end of the 2nd world war had a negative impact on the development of the peace area (Galtung, 1974). Nevertheless, after the Second World War the concept of educating the world received more interest and popularity, peace education idea has started to grow and develop with the peace field. Formal and informal peace studies have increased, and many researchers have contributed to peace education. In Indiana for instance, Manchester College started its first scholarly peace studies in 1948. In the 1950s it was turned into a science field (Harris, 2010: 14). Educators, researchers and scholars tried to find a new way to prevent violent conflicts and wars. They tried to educate people about the dangers about violence and wars, they established "peace education" among groups. In the 1950s, Kenneth and Elise Boulding founded the Michigan University Conflict Research Centre. In 1955, in their papers, Bertrand Russell and Albert Einstein advocated peace studies and stressed that the catastrophic effect of nuclear weapons must be avoided by mankind. In Oslo (Prio) Norway in 1959, Peace Research Institute was established. The leading founders of this center were Bert Rolling and Johan Galtung. "Peace Research Journal" and "Peace Proposal Journal" have led to the growth of peace education literature. In the same year, Richardson Institute aka the "Lancaster Peace Research Centre" was founded in England. Kenneth Boulding founded the "Centre for Research on Conflict Resolution" at the University of Michigan in 1959. In the 1960s American involvement in Vietnam stepped up imperialist studies (Harris, 1999: 14).

Students started their doctorate in peace education in the United States in 1965 (Howlett, 2010: 35).

Groups of people who seek to settle disputes in a manner that would not involve deadly force have practiced peace education informally (Harris, 2011). For example to informal peace education actions, during the time between the First and Second World Wars, teachers of social studies began teaching international politics to discourage their students from attacking foreigners. In addition, many important peace organizations have been established in every region of the world, the United Nations and UNICEF have done and continue to do a lot of work on this subject. Many educators led the initiative after World War II to develop a Universalist peace education philosophy and practice. With the contributions of many prominent peace researchers, it is understood that education allows potential wars to be avoided by moving from previous attitudes and practices to those more appropriate for peacebuilding. Peace-builders illustrate violence issues and advise their pupils on solutions to resolve these problems and thereby allow them to address the conditions which could lead to violence. In the 20th century, peace-building organizations began to transmit the evil of violence to communities. Violence may occur between individuals and states. Bomb threat, nuclear genocide, expansionist attacks, national and cultural tension have been other concerns (Harris, 1999: 14). Peace Education involves terror, genocide, technical conflict, racial hate, bigotry, and domestic violence (Harris, 2010: 17). Japanese teachers have been implementing a "bomb education" curriculum in schools since the 1960s. The objective was to recall the victims of the nuclear bombs and to prevent this pain from happening again (Harris, 2010: 15). Studies and books on peace-building began to emerge in the early 1970s. However, only in the last part of the twentieth century can universal analysis about the demands for systematic resources and stability be carried out (Cortright, 2008: 2). In 1974, the Commission for Peace Education was formed. Peace education scholars from various countries held meetings every 2 years and discussed their perspectives on war, violence reduction, colonialism, corruption, rights and ecological degradation under the direction of this Committee (Harris & Synott, 2002: 5). Only after the 1980s, disputes under the peace education programs began, involving society and civil war. In the 1980s nuclear arms and the avoidance of nuclear proliferation began to play a large role. (Harris, 2010: 14). With this information, it can be said that the road to peace has not been easy at all.

Those calling for peace in times of war have been referred to as "cowards" and "dreamers". This posed a major obstacle to peace studies. As with a lot of examples of that in the world there are similar obstacles in Turkey on approaches to peace. Yet, as a result, peace is one of the most needed values today. Despite the need for so much, the idea of ideal peace is still regarded as "utopia" and true peace is seen as unattainable. Nevertheless, peace is a teachable concept and can find a place in people's minds where war first took shape. The aim of peace education is to replace the idea of war with the idea of peace. When we look at the history of peace education, it is obvious that most of the studies are of Eurocentric origin. These studies may have resulted in different results depending on the date, context and society. Therefore, implementing the most appropriate peace education models for every context and society will ensure the strengthening of ideal peace. The Republic of Turkey, a country roots are based in Central Asia. It has a wide history and socio-diversity extending from Central Asia to Anatolia. Its people, history, culture and social structure are different from the Eurocentric ideas. In other words, a peace model appropriate for the context is more easily embraced than Eurocentric models that are unsuitable for culture and sociological structure. To provide the ideal of peace and the Republic of Turkey will be the guide in order to resolve the conflict in the country, there is a need for a peace model. This model of peace should be a model suitable for the country's own structure, culture, socio-diversity and history. In the past, people have emerged that can be referred to as peace leaders in Turkey. Their lives and ideas set an example for people and led to a successful peace movement at that time. Hoca Ahmet Yesevi, Yunus Emre, Bektashi Movement can be given as examples. Although the movements created by these names are based on Islam, their common feature is peace. So in the next section will focus on the history of peace studies and peace education in Turkey. In this way, these movements that have emerged in Turkey can be better understood and better answers can be given to the "Why is there a need for peace education model based on Yunus Emre's philosophy in Turkey?" question.

4.3. Research on Peace Education in Turkey

“Peace in the home, Peace in the World” – M. Kemal Atatürk

It was mentioned in the previous section that the informal peace movements of Turkey and therefore Anatolia started with Islam and *Sufism*. Yunus Emre and Ahmet Yesevi became the representatives of informal peace education in Anatolia. After this point, the focus will be on Turkey's formal peace and peace education process.

In the European-oriented context, formal peace education is more diverse and in demand. Although the process of peace education in the European context is relatively new, it is well ahead of that in Turkey. Peace Education in Turkey has been partly carried out formally in schools and integrated into the education system with different names and shapes. It is clear that Turkey's peace education programs are more limited than those in the Europe. Nevertheless, various academics have worked on this subject and have tried to reveal the current state of the Peace Education field in Turkey.

Kamaraj and Kerem (2004) performed research about peace education in early childhood and created several programs to establish the relevance of peace education in children at a young age. These programs included educational drama practices.

Köylü (2004), on the other hand, approached peace education from a religious perspective and argued that if the elements of the Islamic religion were taught, it would contribute to peace education area.

It is important to establish a culture of sharing based on the ideals of freedom, fairness, democracy, tolerance, and cooperation in order to transition from a mentality of war to a culture of peace (UNESCO, 2005). The most efficient way to achieve this is to instill the culture of Peace and Peace Education in children from an early age. At this point, schools and teachers are of vital importance to ensure a culture of peace. According to Tapan (2006), Peace Education is a phenomena that children must be taught, especially in this day and age where physical violence is prevalent in schools. In contemporary culture, when violence and interpersonal disputes are prevalent, it is critical that children begin participating in the Peace Education Program at a young age, particularly in schools, in order to learn the skills contained in this program and to assist others in this respect. In Turkey, however, there is no specific curriculum for Peace Education at the primary, secondary, or high school levels (MEB, 2021). Although some peace education

concepts were tried to be taught under the name of "Values Education" in the past, Peace Education is not included in the current curriculum of the schools.

Demir (2011) stated in her study with classroom teachers that peace education can be an alternative to violence and that teaching it in theory and practice can even be beneficial for students. She also argued that a culture of peace can be achieved with the elimination of social injustices (structural violence). In this study, she studied teachers' attitudes toward peace education and discovered that the majority of teachers had a good attitude toward peace education. Peace education, according to these teachers, should be taught to children in schools with careful preparation (Demir, 2011).

Academic contributions to the discipline of Peace and Peace Education in Turkey have been given to master's departments and training institutes opened in some universities. The Conflict Resolution and Mediation Program, developed in collaboration with Istanbul Policy Center and Sabancı University, as well as the Conflict Analysis and Resolution master's program, initiated in 2000 within the same university, and the master's program in Peace and Conflict Studies at Hacettepe University, after which this department continues its studies at Ankara Social Sciences University, are among the most notable. One of the main institutions that contribute to the discipline is the International Conflict Solutions Application and Research Center (YUAM), which was created inside the structure of Yalova University.

In 2007, Boğaziçi University founded the Peace Education Research and Application Center. The Center is the first Peace education center established in Turkey. The Center's mission is to collaborate with other universities, non-governmental organizations, and peace centers to promote and educate peace education and conflict/conflict resolution in order to enhance empathy, tolerance, and respect for social justice and human rights (Boğaziçi University, 2020). In 2012, the "Peace Culture and Education Workshop" was held in cooperation with Boğaziçi University, YEKÜV and BüroHumanist associations and brought together valuable studies in this field. In her remark at this workshop, the head of the Peace Education Application and Research Center, Mardin (2012), called attention to why peace education and culture are important for Turkey (Mardin, 2012).

Private organizations have also contributed to peace work with groups of all ages, in addition to courses integrated into the education system. For instance, TEMA

Foundation hosted peace camps for youngsters in Turkey every year from 2002 to 2008. The goal of these camps was to offer children with a peaceful viewpoint on many topics, to educate them on conflict resolution, and to teach them the notion of peace (Memişoğlu & Çatlak, 2016.).

Also, The International Young Leaders Academy (YLA) was founded in 2010, and in 2014, the group carried out a peace education initiative. (Peace Education for Syrian and Turkish Youth, December 19-21, 2014, Gaziantep, Turkey) One of the project's goals is to raise awareness about identity, discrimination, violence, and peace in peace processes and to inform participants about these issues, as well as to develop analytical methods of conflict analysis in conflict management in their societies by empowering young people to use it (Memişoğlu & Çatlak, 2016.)

Analyzing peace education, a new academic subject for Turkey, independently from peace studies in Turkey will result in an incomplete representation. Since its foundation, Turkey has gone a long way in terms of peace, but it is not enough. There have been field studies conducted, projects and social responsibility initiatives have typically been need-oriented, and an inclusive model has not been established in general. Turkey is a multiethnic country. The demographics vary greatly. People's perspective of society has altered as a result of the large immigrant waves that have entered the nation in recent years. For future conflicts, there is a need for a peace education model that is well-versed in Turkish culture and can fulfill the fundamental requirements of these people.

CHAPTER FIVE

THE LIFE OF YUNUS EMRE

In order to understand Yunus Emre thoroughly, it is important to take a look at the period before Yunus Emre. Understanding what happened in the age of Yunus Emre when he was growing up and when the stones were laid will be very useful for a good background knowledge. Thus, we can better enlighten Yunus Emre's world view and how it came about. Understanding Turkish *Sufism* and its history, which is the cornerstone of Yunus Emre's teachings, will help to understand Yunus Emre's philosophy. Turkish *Sufism* has a long history in the Anatolian region. In order to examine this long history, this thesis will be based on the time when the Turks arrived in Anatolia. Since the aim of this thesis is to create of a unique peace education model based in Turkey, it is more accurate to begin Anatolian history with the examination of the Turks' arrival in Anatolia.

5.1. Background of the Region (The Arrival of the Turks to Anatolia)

It would be very difficult to indicate a single geography of the Turks because the geographic range of them was extremely wide. We may also point, though, that before Islam and Anatolia the Turks led a nomadic life in Central Asia. According to Köprülü (2016), The Turks established a khanate that ruled in the Central Asia from Siberia to Lake Baikal. They dealt with China, with Sassanid's and even with Byzantium in this way. In addition, Turks had a nomadic lifestyle and their understanding of the state was shaped accordingly (Köprülü, 2016). Despite this nomadic life, the Turks had a developed understanding of the state and this understanding should not be confused with the tribal governments in different parts of the world. The state was a very important concept for the Turks, although they were nomads, they had a systematic state practices, laws and a common Turkish language that included all the Turks. For Turks, when their state is damaged or destroyed, the aim is to establish a state again. It is very difficult to see this determination in the Arabs or in different tribal states. (Gökalp, 2015)

How the Turks reached Anatolia after their life in central Asia is also an important issue. There is a phrase which has become a staple of Turkish history; "The gates of Anatolia were opened for the Turks after the Battle of *Malazgirt*." Although there were

different opinions regarding the acceptance of Islam and gradual settlement of the Turks in Anatolia before the *Malazgirt* victory, it is thought that some of the Turks accepted Islam in the Abbasid period. Nevertheless, it did not happen in a short time that the Turks became Muslim, and the Turks were very distant from this religion in the beginning. The common enemies of the Turks and Arabs brought these two nations closer to the wars with the *Sassanids* and the Turks became acquainted with Islam. The Turks' migration and settling to Anatolia began in the time following the *Islamisation* of the Turks. The Battle of *Malazgirt* changed the historical course of Turks and allowed them to adopt Anatolia as their homeland. Due to the victory of this war for the Turks, the Turkish migration from central Asia to Anatolia started and the Turks, who lived a nomadic life for centuries, finally came to Anatolia and settled down.

Anatolia has witnessed many wars and destructions throughout history. During this time, she suffered many losses and nevertheless she managed to get out of this destruction and moved on. Anatolia has hosted the greatest civilizations; Assyrians, Greeks, *Hittites*, Persians, *Seljuks*, Ottomans etc. Each civilization has also witnessed very serious conflicts, wars and peace environments. Alexander the Great changed the structure of Anatolia by fighting the Persians, civil wars took place, great civilizations rose and fell, and new states were established and collapsed. (Steadman & McMahon, 2011) In the time of Yunus Emre, the biggest conflict of the time was with the Mongols. Mongolian attacks are sweeping Anatolia, the people live in great fear and look forward to the establishment of peace. Yunus Emre also expressed his longing for peace in his poems and helped the Anatolian people find some comfort. (Baykara, n.d.) In times of war, the longing for peace and tranquility increases and people strive to achieve this. Great peace leaders appear at this time and take the lead in ensuring peace and tranquility. In this way, new peace movements are formed and gather people around them. Anatolia is also rich in this respect. Besides war and conflict, there were times when peace and tranquility were formed in Anatolia.

5.2. The Life of Yunus Emre

Yunus Emre is a successful *Sufi* poet who possesses the concept of Turkish Culture and addresses the heart and logic of the Anatolian people. While this remarkable and wonderful person with the love of God has excellent insights and a great reputation, we have quite little details concerning his background. His life is rumored in different ways. Since he is cherished and admired, numerous life stories, birthdates and various works have come together with folkloric tales. There is almost no knowledge of the real life and personality of Yunus Emre. Differing opinions were put forward on the date and the location of the poet's birth, order, climate, poems, time of death and burial site due to inadequate historical sources. We do not have any exact records about where Yunus Emre was born, whether he was educated, where he travelled, and his economic situation. In addition to these, we do not have any information about his family life. There are many factors that can cause this. Yunus Emre was born and lived in a rural area, not a city. Few records of rural areas were kept in the sources in the city. Also, according to another point of view, Yunus Emre was transformed into a cultural symbol rather than his personality and life. His work, poetry, and philosophy were so powerful that details about him were left behind.

In order to understand Yunus Emre, it is necessary to understand the environment in which he was born. Yunus Emre was a Turkmen who was born when the Seljuk State of Anatolia started to collapse and a growing number of smaller and larger states were formed. The document published by Adnan Erzi based on a manuscript in the Bayezid State Library gives us information about the dates of Yunus Emre's birth and death. According to this source, Yunus Emre was born in 1240/1241 and died in 1320/1321 after 82 years of life (Avşar, 2013). It is necessary to understand the time and context in which Yunus Emre grew up and lived. Because Yunus Emre was born and raised in a time of conflict and confusion. He witnessed conflicts, invasions, migrations and the suffering of the Anatolian people. He is a great poet who has experienced the necessity of the peace and tranquility environment that Anatolia needs. During his years, that is, in the middle of the 13th century and the first quarter of the 14th century, the Anatolian people experience Mongolian invasions, civil war and conflicts, and political problems. In this period Anatolia was complicated and uneasy. On the one hand, the Mongolian invasions, on the other hand, drought, civil wars, and exorbitant taxes from the people forced the

Anatolian people very much. In these troubled years, what the Anatolian people were looking for was some peace. People began to shift to mystical schools of thought in order to find peace and calm their thoughts. Yunus Emre tried to support people with his poems in this complex environment. Despite all this war and conflict that happened during his lifetime, Yunus Emre has managed to put tolerance into his poems. Because Yunus Emre thought that all these wars and conflicts arise out of intolerance. He advised people to be tolerant in his poems.

Yunus Emre grows up and reaches maturity in the village where he was born. But the time he lives in has a big problem; famine. As mentioned before, the times of Yunus Emre were very politically complicated times. Yunus Emre's transformation into a scholar begins at this time. Yunus expresses the beginning of this process as follows in his own works. During his time in his village Yunus Emre was farming, he went to the *Bektashi* lodge to be able to get food because of starvation. Here wisdom was offered to him, but he refused to accept it and insisted on wheat. When he was returning to his village after taking the wheat, he came to his senses and immediately returned to the *Bektashi* lodge and expressed his desire for wisdom. However, *Hacı Bektashi Veli* tells him that he must now go to *Tapduk* Emre's lodge and learn wisdom here. In this way, Yunus Emre's journey begins. (Tatçı, 2014)

Yunus Emre receives *Sufi* training in *Tapduk* Emre's lodge, learns patience, trust and friendship. Yunus Emre worked in this lodge for nearly 40 years and completed his *Sufi* education. During this time, he travels across the land and teaches people the doctrine of *Tapduk* Emre. As understood from Yunus' poems, Yunus took this task very seriously and tried to educate people about peace and tolerance.

Although we do not have certain documents regarding Yunus Emre's education, researchers who have worked on Yunus Emre have different opinions on this issue. According to Abdülbaki Gölpınarlı, Yunus Emre knew enough Persian to make translations from Rumi. It does not make sense for someone who was born and raised in a small village in Anatolia to learn Persian without getting a good education. Although we do not know its quality, it is clear that Yunus Emre received an education. Based on Yunus Emre's poems, some researchers argue that Yunus Emre received a very good education and even learned Arabic and Persian. At that time, it is unlikely that someone who has not received a good education could learn Persian by himself.(Gölpınarlı, 1961)

On the other hand, Fuad Köprülü, another researcher, did not make a definite judgment about Yunus Emre's education. According to him, Yunus Emre might have been nourished from a divine source, but he still did not admit that he could be someone who was illiterate and did not receive any education. Yunus Emre is a very deep and wonderful poet, his works cannot be written by an uneducated and ignorant person. Yunus Emre's works have philosophical and political references of that period, so it can be concluded that Yunus Emre was educated. (Köprülü, 2016)

Yunus Emre's education has shaped his own thoughts and philosophy. This is why this issue is important. If Yunus Emre was an uneducated person who could not read the political and sociological events of his time, he would not be able to address such an audience with his works. He would not be accepted by all spheres of society and he could not be such a powerful symbol. In addition, if we look at the education given at that time, it can be seen that most of these were given with a religious background. Thanks to the lodge culture, which was very common at that time, many people could receive religious education. The education he received at lodge is of great importance for Yunus Emre. Yunus Emre, who was a farmer in a small village before joining the lodge life, became such a great poet after joining *Tapduk* Emre's lodge. According to Yunus Emre, it did not matter whether a person was educated or not. He argued that every person is important, regardless of the segment of society, and that the "soul" of everyone, whether educated or uneducated, is more important. We learn other details about Yunus Emre's life from his poems. According to the statements in his works, Yunus went as far as Azerbaijan. He travelled all around the Anatolia and other places just to spread the "wisdom". We understand from his poems that he travelled to cities such as Damascus, Baghdad, Kayseri, Bolu, Tabriz, Sivas, Nakhcivan, Marash, and Shiraz and so on. (Faruk Timurtaş, 1972, sf.180)

Yunus Emre travelled from city to city and tried to teach people the teachings of *Tapduk* Emre. It is thought that he lived this way for nearly 40 years. (Avşar, 2013) Yunus Emre not only presented works and thoughts just as an average poet, yet did not create ideas just like a simple thinker either. He led, lived and transmitted this life by traveling at the same time. This way he has touched many hearts and souls. By kneading with nature, humans and animals, he sang his poetry. This gave his own poetry the role of sunrise, the flowering and the dropping of the rain in the natural flow of life. Flowers,

darkness, weather, death, life, function, love, truth, and praying were linked in Yunus' poetry. Yunus Emre has therefore not been forgotten for decades, he was adopted for mankind. There is a meaning that transcends reality in Yunus Emre's poems. For this reason, the works of Yunus Emre came to the fore rather than the details and chronological information about his life. Frankly, it would be much more helpful to address his thoughts than to drown in the details of his life.

Yunus Emre gives us lessons with his life. Thanks to him, we observe the transformation from father to dervish, from dervish to artist and from artist to philosophical leader. Throughout his life, he was influenced by important figures of the period as well as his own efforts. He was very influenced by Ahmet Yesevi, Hacı Bektashi Veli and perhaps most importantly, the Prophet Muhammad. There are Islamic and *Sufi* elements at the basis of Yunus Emre's philosophy.

As mentioned before, we do not have any solid evidence regarding the life of Yunus Emre. We can only think through his works and the details in different works. So the details about the place of death and his grave, the rest of his life are controversial. There is strong consensus that the date of death is 1320/1321, but there is no consensus on where the place of death is and where his grave is. According to Tatçı, Anatolian people loved Yunus so much that even after he died, stories were told about him that he died in those regions. The people who loved him so much did not want to give up on him easily. The regions considered to be the place of death of Yunus are the tombs in Sivrihisar, Karaman, Ortaköy, Kula, Erzurum, Isparta Keçiborlu, Afyon Sandıklı and even in Azerbaijan. Although it is a bit confusing to say that there are tombs belonging to Yunus in so many places, the closest to being a real grave is the tomb in Sivrihisar. (Tatçı, 2014)

Here we can understand that the place of birth, date and place of death of Yunus is not the main issue that is important and should be focused on. What matters is his ideas and how he endeared the Anatolian people. He did what those great statesmen could not and embraced people regardless of who they were or where they came from. He says this quite often in his poems and pointed out that he is not that important, that the only thing that matters is love. Therefore, those who truly understand Yunus know that the grave of Yunus is not in the ground but in the hearts of people.

CHAPTER SIX

FINDINGS AND ANALYSIS

6.1. The Philosophy of Yunus Emre

We should start this section by first explaining what philosophy is. The subject of what philosophy is, is the largest and most comprehensive question that has survived from ancient Greece and has been sought for centuries for its answer. The word “philosophy” is derived from Ancient Greek (*φιλοσοφία*) and its literal meaning is “love of knowledge or wisdom.” It is the analysis of the world's most broad and abstract attributes and concepts we believe in: the soul, substance, meaning, evidence, reality and so on. The concepts we view the nature of philosophy are the subject of investigation. A subject of philosophy, such as history, physics or law, does not so much attempt at all to solve historical, physical or juridical questions as to research and discover principles which form such thought. In this way, philosophy seems self-aware. It deals with a pursuit for divine reality and is considered a philosopher who involves themselves in this quest. Wisdom involves intelligence plus the desire in various cases to use it properly. Thus, philosophy enables the people to consider the knowledge of the cosmos, existence and meaning, connections with oneself and all the people around them (Blackburn, 2008).

According to The Philosophy Foundation, Philosophy, on the other hand, in answer to problems perceived and puzzles about truth, information, importance and purpose, must be an exact, organized and sequential dialogue (with others or ourselves), which is collaborative and oppositional and which tries to investigate, clarify and defend the form and substance of our thoughts. Though temporary judgments are made on what appears metaphysically valid, ethical right and logically consistent, Philosophy uses a procedure of contemplation, rationalization and revaluation by using suitable cognitive skills or greatness (The Philosophy Foundation, 2021).

Nigel Warburton suggests that Philosophy is an action: a way to reflect upon those kinds of issues. The use of rational reasoning is the most distinguishing characteristic. Philosophers like to argue: whether invent an argument, condemn it or do both. They analyze ideas and explain them. The term "philosophy" also means a general view of life or refers to certain aspects of existentialism in a far wider way than that. Philosophers also

investigate the values most of us accept as normal. They deal with concerns regarding the essence of life, philosophy, good and bad, politics, and the existence of truth, intellect, technology, art and many other subjects. (Warburton, 2012).

In short, we can say that philosophy is the whole of studies on thought. Philosophy emerged by thinking and asking questions. It consists of systematic thoughts and guides for people. It always seeks the truth and the good and encourages people to do so. The foremost thinkers of philosophy are Plato, Aristotle, David Hume, Descartes, Nietzsche and many more. These philosophers have worked on many subfields of philosophy and have formed the foundations of the philosophy we know now. Philosophy is a very broad concept and has sub-fields. Over time, many researchers have worked on these issues and systematic areas have been formed. Examples of these areas are entity, knowledge, science, ethics, morality, aesthetics and art, religion, politics, education and environmental philosophy (Göz & Mutluel, 2018).

Each philosophical field has a different idea. Each field questions humanity from a different angle and raises questions on these issues. One of the fields of philosophy is metaphysics. The questions posed in this area are generally related to the phenomena that we cannot see and measure. For example, theology, which is also in the subtitle of metaphysics, questions whether a god exists or not. Ontology, on the other hand, works on the question of whether there really is an ultimate reality. Philosophy of self is concerned with the philosophical interpretation of the self. This part is also important because Yunus Emre, mentioned in this thesis, tried to interpret himself in his poems and stories and recommended it to people. Besides the subfields of metaphysics, another field such as epistemology is one of the focuses of philosophy. Epistemology is the theory of knowledge. Epistemology questions knowing, methods, types of knowledge, existence, validity and sources of true knowledge. The third field of philosophy is values. This area of philosophy is based on questioning the values that people have or might want to have. We can give logic, ethics and aesthetics as examples to that (Warburton, 2012).

It is important to mention the fields of philosophy here, because references to these areas in Yunus Emre's philosophy should not be overlooked. Yunus Emre has formed his opinion on almost all of the issues mentioned above. For years he tried to convey these philosophical teachings to people. However, Yunus Emre, while doing this, acted not as a philosopher but as a man of the people and tried to teach ideas that people could not

understand by bringing them to their level. He used plain and understandable language and chose poetry as a tool. He expressed these ideas with his poems. On the other hand, when his works are examined, it is understood that he is a scholar with a philosophical view of the world. According to Gölpınarlı, what makes Yunus immortal is not his poems and literary personality, but his philosophy and view of existence (Gölpınarlı, 1961). Yunus Emre is a good philosopher who has thought and produced ideas on different subjects such as god, ethics, right and wrong, peace, tolerance and being a good person, etc. His Turkish identity and interpretation of Islam are the most critical influences that shape Yunus Emre's philosophy. He is a scholar who consciously applies the Turkish heterodox Islam which began with Ahmet Yesevi in the best possible way. (Göktürk, 2010) Yunus Emre's philosophy is based on two important foundations. Turkish identity and understanding of Islam. Turkish identity is not in a separating and fascist understanding, on the contrary, it is an understanding that connects to their culture and people and embraces everyone. If we come to the understanding of Islam, this subject will be explained in more detail later, but a brief information should be given. The religion of Islam has been subjected to different interpretations and practices over the centuries. Some practices and interpretations broke away from the essence of the religion of Islam over time and deviated from the principles it put forward. Ahmet Yesevi as mentioned in the introduction, is a scholar who grew up in Central Asia and tried to show people the true essence of Islam with the works he produced. Not only did he strive for this cause, he founded madrasahs and educated people on the essence of Islam, peace and tolerance. He made a great contribution to the settlement of Turks in Anatolia after 1071. He taught an philosophy that unites the people of Anatolia and brings people from different cultures together (Köprülü, 2016). This is a matter that will be further discussed later, as stated above. Ahmet Yesevi established the basis of the philosophy of Yunus Emre and it is very important to examine these foundations to be able to understand his philosophy.

The method of Yunus Emre is poetry. His thoughts were conveyed in a simple, comprehensible language through poetry that could attract all sections of society. In his poetry, Yunus Emre stresses multiple themes and topics. We will break into five key headings and clarify the philosophy embodied by Yunus Emre. These five principal headings are based on other ideas and on the doctrine of Yunus Emre. These are peace,

love, wisdom, faith and being the ideal human. Other concepts that comprise the doctrine of Yunus Emre may also be discussed under these five main headings.

This thesis reviewed Yunus Emre's poetry and gathered the ideas highlighted by Yunus Emre. The following definitions are categorized. These principles forming part of the philosophy of Yunus Emre are discussed in this section and contrasted if possible with the theories of other philosophers. This reveals simply and comprehensibly Yunus Emre's philosophy.

6.1.1. Love

The first heading to be examined in this section will be love. Love is the key human value that brings together all life and forms the foundation of emotions like compassion and tolerance. It encourages people to get together and develop an inner connection. The emotional love allows us to bond by breaking the limits between people, communicating with individuals and by experiencing the sense of belonging and loyalty (Hökelekli, 2013). In addition to its social gains, love is one of the main factors in our personal survival. According to Kaya, people will see the loss in their lives if they are not feeling enough love after the birth. Stating that babies who are not loved cannot hold on to life, Kaya emphasizes that love is as important as food and water for survival (Kaya, 2018). According to Durmuş, the more affectionate children grow up, the more they are in favor of peace and friendship and less prone to violence. Love and respect changes the spirit and growth of the child's body and influences its eventual nature. Whether a child is raised without love, so as he grows up he will work hard to overcome this deficit. This is why some children opt for violence, instead of being pacifist, for aggressive and confrontation. (Durmuş, 2008)

Many writers and poets have, in the course of time, portrayed love as the "goal of life." There might only have one purpose when people came to this world, and that is to spread love all over the world. There are three kinds of love according to Hökelekli. Natural love is the first of these. The individual just loves himself in this form of love, and is egoistic. It's a love that focuses on power, benefit and pleasure. The other one is the love of spirit. This love is not egotistical and unilateral. The collective also has the love for others. The third is the love of God. The person with this love desires nothing and loves the Divine Creator only spiritually. He only needs to be something the Creator

wants and sometimes the other two forms are part of this love. Universal love can only be achieved by sincerely loving the Creator (Hökelekli, 2013).

The love that Yunus Emre has is in the third group. We can easily deduce this from His poems. Love is one of Yunus Emre's most important principles and his language.

Your love has wrested me away from me,
You're the one I need, you're the one I crave.
Day and night I burn, gripped by agony,
You're the one I need, you're the one I crave.

Even if, at the end, they make me die
And scatter my ashes up to the sky,
My pit would break into this outcry:
You're the one I need, you're the one I crave.

(Yunus Emre: Selected Poems, 1990)

Although at first glance, the loved one is understood as a human being in these verses, in Yunus Emre's point of view, he actually speaks to God. Because the highest and most beautiful love one can have is the love of Allah. The love that people on earth feel for each other or feel towards nature is the beginning that leads to divine love. It is necessary to feel pity for the hearts that have love that does not lead to God (Taşpınar, 1992). But since the creator creates everything, his trail is everywhere and on everyone. In order to achieve the love that leads to God, one must first love people and nature.

God permeates the whole wide world,
Yet His truth is revealed to none.
You better seek Him in yourself,
You and He aren't apart-you're one.

The other world lies beyond sight,
Here on earth we must live upright,
Exile is torment, pain and blight,
No one comes back once He is gone.

(Yunus Emre: Selected Poems, 1990)

Yunus' conception of life and existence of being was, according to Çubukçu, also founded on Allah. Even before the world was created, there were human beings, but not in physical but in spiritual form. The root of everything made was God-based, and man was created from God's spirit. For this reason, in his poetry, Yunus Emre made a judgment saying: "I'm before - I'm after." This understanding eventually led Yunus Emre to love everything created, since everything is part of Him (Çubukçu, 1981). According to Yunus Emre, love and being loved are the basis of creation. "I love the created because of the creator" is one of his most famous words.

I am before, I am after
The soul for all souls all the way.
I'm the one with a helping hand
Ready for those gone wild, astray.

(Yunus Emre: Selected Poems, 1990)

Yunus Emre was guided by this perception and love to pursue God. He was searching him all over, attempting to look at him everywhere he saw, and ultimately seeking to attain his love and find the creator pure in his form. This quest was at the heart of Yunus Emre's life, so Yunus Emre, regardless of their language, faith and ethnicity, started to see the Creator everyone and everywhere he looked and came to love whatever he found in front of him.

Whoever has one drop of love
Possesses God's existence

(Yunus Emre: Selected Poems, 1990)

I looked deep into my soul and I saw
What is truly mine and what is in me,
What is the spirit inside this body-
I learned my true identity, brother.

I desire Him, yet I cannot find Him.
Who am I-I wonder if He is me.
I can't see Him outside my entity;
I merged into his unity, brother.

(Yunus Emre: Selected Poems, 1990, p. 121)

He brought people into this love. Anatolia was then in a very difficult situation, with Yunus Emre, Anatolians who are overwhelmed by civil wars, religious tensions, invasions and famine, have learnt to achieve unity by love. The language of love he uses is embracing, inclusive, unifying, in contrast to the separation and destruction of the events of the time. According to him, love should be unconditional and unrequited. In order to attain Divine love and God, man must first love what God has created. Being undoubtedly and unexpectedly willing to love people is not an action everybody can take effortlessly. Everyone has to work for this, though. Trying to achieve this passion brings harmony and joy to people.

Yunus Emre loves everything that leads him to Allah, and does not love anything that prevents him from Him. The role of nature in this respect is also significant. All that is created is a chance that leads to Allah. The best example is nature. Yunus very much respects nature and any living being, and he recommends that they be cherished. An individual may conclude by observing nature that a creator must have this particular existence. Moreover, God creates nothing in vain, all living things in existence have a goal and while people do not know this, they all carry out the duties they have been given. Therefore we must love all created species, whether they are small and large, or plants or insects that seem insignificant, and embrace them as instruments to lead to God.

We love the created
For the Creator's sake

With the mountains and rocks
I call you out, My God;
With the birds as day breaks
I call you out, My God.

With Jesus is the sky,
Moses on Mount Sinai,
Raising my sceptre high,
I call you out, My God.

Before I came into the world, my soul loved God.
I was born with Divine love.

(Yunus Emre: Selected Poems, pg. 19,35 1990)

He also mentions the immortal souls that love Allah will never die in the following verses.

Those who have mastered life's meaning shall know no pain,
The hearts that feel God's truth will never die in vain.

Flesh is mortal, not the soul; the dead can't return.
Only the body dies, souls can never be slain.

Hearts may take a hundred roads to find life's essence;
Unless one has God's grace one has nothing to gain.

(Yunus Emre: Selected Poems, pg. 14, 1990)

Life after death is not essential to Yunus Emre in the classical Islamic interpretation. Heaven or hell is not the problem. He doesn't want to be a caring person

or celestial prize. Divine love is what Yunus Emre wants. He wishes to join God and his spirit. He teaches us that even before the earth was formed, mankind existed spiritually, and that after then his own soul left and started to look for the spirit of God.

I have come from the everlasting land;
What would I do with this world here that dies?
I have revelled in the face of the Friend,
Why would I need houris from Paradise?

I have abandoned the world, like Jesus,
So I journey far and wide through the skies;
Having seen the divine face, like Moses,
What does it mean to me to be sightless?

Like Ishmael, I am to sacrifice
My life and soul for God's truth and justice;
I have surrendered myself to Thy hands,
Why would I need a ram to sacrifice?

(Yunus Emre: Selected Poems, pg.141, 1990)

Yunus Emre has adopted a goal that will spread love in the world and reach Allah. He is a man of purpose, a man of the cause. His cause is to make divine love prevail on earth. His search for this love is not one-sided because God, who created everything from nothing, created all these with love. According to Yunus, love is the key that can open any door. It brings together people and events that are said to be unable to come together, and it is even the key to establishing an atmosphere of peace and tranquillity all over the world. According to Yunus, if there was no love, God would not have created anything he created, and we would not have existed. So we must do justice to this love, love everything and everyone that has been created, and let this love lead us to God. According to Yunus, love is the world's most precious feeling. Love is a noble feeling which facilitates things, unites the hearts, and brings harmony, peace and joy. Each child born

in God's part must develop and experience this emotion. Because while life is temporary in the universe, love is eternal.

Such an interpretation of love resembles many views around the globe. Even though Yunus Emre possesses an exceptional way of thinking, his love principle is consistent with the concepts advanced by thinkers such as and Buddha in the East. We may argue that the teachings of Confucius on this topic in particular form the basis of the philosophy of Yunus Emre. Confucius and Yunus Emre's human conception, vision of love and existence of being are superimposed over one another whether this fundamental is intentionally created or not.

There are 6 important principles in Confucius' philosophy. These principles generally overlap with those of Yunus Emre. The first of these is the "Ren" principle. "Ren" is a principle that means to love people. The essence of humans is nice and beautiful, according to Confucius. Since each person has unseen ties with each other and this invisible force binds them together. People are basically decent and deserve to be cherished for good (Brantmeier et al., 2010). "Universal love" can be discussed at this point in parallel with Yunus Emre's thoughts.

I am not here on earth for strife,
Love is the mission of my life.

The man who feels the marvels of true love
Abandon his religion and nation.

In God's world there are a hundred thousand kinds of love.

(Yunus Emre: Selected Poems, pg.18-29, 1990)

6.1.2. Wisdom

Wisdom is one of Yunus Emre's most augmented themes. Let us first discuss this idea in general in order to thoroughly convey Yunus Emre's interpretation of wisdom. We ought to be aware that in interpreting Islam the idea of knowledge has a significant position. Prophet Muhammad stressed that "Even if wisdom is in China, go and learn it"

the relevance of the philosophy of wisdom to Muslims. (Koca, 2008) Again in the Quran, “Say: Are those equal, those who know and those who do not know?”¹ Verse also revealed the importance of knowledge in the religion of Islam. Not only the Qur'an and the Hadiths, but also the leaders of the Islamic religion have statements about the importance of the concept of wisdom. This idea has become important in practical terms in Islamic countries, the first universities have been opened to study in various areas, and people from these places have been taught the science, true knowledge, Islamic and social sciences and humanistic disciplines. Yunus Emre understands and tries to express the value of the wisdom to people through his poems.

Knowledge should mean a full grasp of knowledge;
Knowledge means to know yourself, heart and soul.
If you have failed to understand yourself,
Then all your reading has missed its call.

What is the purpose of reading those books?
So that Man can know the All-Powerful.
If you have read, but failed to understand,
Then your efforts are just a barren toil.
Don't boast of reading, mastering science
Or of all your prayers and obeisance.
If you don't identify Man as God,
All your learning is of no use at all.

The true meaning of the four holy books
Is found in the alphabet's first letter² (l).
You talk about that first letter, preacher;
What is the meaning of that – could you tell?

¹ English Translation of Holy Quran (accessed 01.04.2020), Az-Zumar 39/10). <https://quran.com>

² The alphabet used in Anatolia in Yunus' time is the Arabic alphabet. The first letter mentioned is "Elif" (l). This letter was used as Allah's symbol. God is one, and there is no other god, knowing *Elif* is knowing himself, and God. Therefore, in Yunus Emre's poetry what is relevant is that the knowledge can be symbolized by a small letter. In a single letter will fit the understanding of the whole universe. If a human being can reach this secret, he can reach God as well.

Yunus Emre says to you, Pharisee,
Make the holy pilgrimage if need be
A thousand times – but if you ask me,
The visit to heart is best of all.

(Yunus Emre: Selected Poems, pg.51 1990)

One should be excited to learn, search and do everything one can to find knowledge according to Yunus Emre. The individual should begin this quest by oneself first of all, since "Wisdom means knowing yourself, your heart and your soul". Because knowing is to start somewhere to comprehend the universe and God. One must first know himself, and then use this knowledge to reach God. More than once in his poetry, he discusses the significance of knowledge, wisdom and learning. In doing so, he stressed that we should not waste wisdom but follow true knowledge. According to Yunus Emre, Knowledge is a value that needs to be gained to enable an individual to carry on living, questioning and forming himself accordingly. It is scientific, too, which distinguishes people from others. Thanks to this wisdom, man is human. This attribute, which is not conferred on something else that lives, separates and renders it superior from other objects. Knowledge is the primary force in human equipment and self-renewal, climate adaptation and future planning. (Açikel, 2018) Wisdom is a great power, those who achieve it are responsible for making sense of this power, using it, managing it and even putting it into life. People who reach Wisdom can be scholars. However, these scholars should use this information well and correctly. This means that scholars must use the wisdom that can lead both themselves and people to God and be a pioneer in this regard. According to Yüksel, wisdom is the maturity created by the combination of knowledge and virtue and an intrinsic luminosity arising from knowledge of the existence of man (Yüksel, 2011).

An individual must have a right mentality, according to Yunus Emre, to achieve wisdom. One should make good use of his mind and not cloud it with distracting and incorrect facts on his way out. This is a struggle for life, and if one wants to come triumphant out of this struggle, one will have the Qur'an as a guide, since the Qur'an is

open to understanding and wisdom. Whether one does not know himself or herself and does not properly use the gained knowledge, then s/he is no other than a monster who wanders the earth.

Listen, my beloved one, let me give you a fact beyond this;
The rebel against Truth is the saint of Orthodoxy.

We yearn for knowledge and science, we read the book of love,
God is our professor and love is our academy.

(Yunus Emre: Selected Poems, pg, 157. 1990)

One should aim to acquire knowledge to know oneself;
If you don't know yourself, you are worse than a beast.

(Yunus Emre: Selected Poems, pg.25, 1990)

To know yourself is to know God. Knowing God and being able to reach him is the highest point a person can come to. Yunus Emre was aware of this, and he wanted to reach God and disappear in his presence. He tried to know and understand himself throughout his life. For this cause, he sought himself for years, and indirectly for God. He never gave up on this quest, even when he got old and couldn't walk. Yunus knew that he would finally meet Allah and become one with him if he understood himself, sought and found the right knowledge. In his poetry he also said that he entered a soul with God and went into another realm. Yunus Emre saw and acknowledged Himself as a representation of God, everywhere where he looked he understood that God is everywhere. He mentioned that he was a tree that separated at birth and sought its roots throughout its life.

I took shape in flesh and bones,
And came into sight as Yunus.

Wherever I look I see God's face.

Earth is mine, sky is mine, and heavens are mine.

I am before, I am after.

(Yunus Emre: Selected Poems, pg.28, 1990)

6.1.3. Faith

There is his faith right in the center of the philosophy of Yunus Emre. Therefore, in the center of these five, the principle of faith is discussed here. Yunus Emre was a devout Muslim, this statement is mentioned several times in this study. Yunus Emre's interpretation of Islam and faith is the Turkish/Islamic concept initiated by Ahmet Yesevi. Yunus Emre is not in the conventional Islamic stereotypes, he describes the deep problems on an angle that anyone can understand and seeks to conveying to any person a knowledge of Turkish Islam and Turkish *Sufism*. There is, for example, an expression which implies union with God and loss of soul. It's an important idea in Islam and *Sufism* and is a profound and difficult to grasp matter. Yunus Emre, however, has addressed this issue in his poetry in a clear and understandable way, and he said this with Allah's love. This understanding, which is based on knowing oneself and finding God, has been explained within the principles of both Love and wisdom before.

You better seek God right in your own heart;

He is neither in the Holy Land nor in Mecca³.

The Providence that casts this spell

And speaks so many tongues to tell

Transcends the earth, heaven and hell,

But is contained in this heart's cast.

³ Mecca is the capital city of Islam, in Mecca, there is an holy place called "Beytullah" it means "God's Home"

The yearning tormented my mind;
I searched the heavens and the ground;
I looked and looked, but failed to find
I found Him inside man at last.

(Yunus Emre: Selected Poems, pg. 18, 1990)

Yunus Emre stated in his poems that he believes not only the Quran but also 4 holy books.
In different verses, he gave important references from different religions.

We regard no one's religion as contrary to ours.
True love is born when all faiths are united as a whole.

(Yunus Emre: Selected Poems, 1990, p. 143)

I am Job; I have found all this patience;
I am St. George; I died a thousand times.

(Yunus Emre: Selected Poems, 1990)

I have abandoned the world, like Jesus,
So I journey far and wide through the skies;
Having seen the divine face, like Moses,
What does it mean to me to be sightless?

Like Ishmael, I am to sacrifice
My life and soul for God's truth and justice;
I have surrendered myself to Thy hands,
Why would I need a ram to sacrifice?

(Yunus Emre: Selected Poems, 1990, pg.161)

Mount Sinai where Moses ascended high,
The sacred mansion built up in the sky,
The trumpet which sounded Israfil's cry-
We have found these in all of Creation.

The Old Testament, the New Testament,
The Koran and the Psalms; all their intent
And the truth imbedded in their content-
We have found these in all of Creation.

(Yunus Emre: Selected Poems, 1990, p. 153)

This understanding shows that Yunus Emre regards the major religions accepted in the world as friends, not enemies. Therefore, Yunus Emre's mentality is not exclusive but inclusive to all. From his faith comes Yunus Emre's approach which embraces all. God does not distinguish himself from the world, according to Yunus Emre and the *Sufi* view, but is absorbed into the universe and hints of it are found everywhere. According to religious ideology, God created universe but distinguished Himself from it, He is a single entity. But in *Sufi* view, God is in everywhere. If it is Muslim or Christian, Jewish, Buddhist or a part of every faith, God is in everything. It would also not be correct for anyone to be offensive.

The universe is the oneness of Deity,
The true man is he who knows this unity.

You better seek Him in yourself,
You and He aren't apart – you're one.

(Yunus Emre: Selected Poems, 1990)

Halman (1991) characterized Yunus Emre as pantheistic and points out that Yunus Emre's understanding of God is not one being, but rather an energy distributed across the universe.

With the mountains and rocks
I call you out, My God;
With the birds as they break
I call you out, my God.

(Yunus Emre: Selected Poems, pg.19, 1990)

However, this view was not supported much in the Islamic world. While Yunus Emre has thoughts which point to pantheism, in his poems Yunus Emre said he was a Muslim dedicated to his faith. Moreover, Yunus Emre expressed continually his loyalty and reverence to the Prophet and the Quran, and sought to instill the people in the love of Allah. Still, naturalism and ecumenical views are also included in Yunus's philosophy and belief. Based on Yunus Emre's love of nature and humanity, it cannot be completely wrong to say that he had a pantheist and / or humanist belief. As a result of his love for God, he loved nature, people, and even things that most people would not like. Regardless of who they are, regardless of their race or religion, he advised to love people and accepted this as a requirement of his religious belief.

Listen to those rivers of Paradise
Following in the name of God Almighty;
The nightingales of Islam have come out
To sing in the name of God Almighty.

(Yunus Emre: Selected Poems, pg.20, 1990)

Without heterodox concepts of Islam and *Sufism*, the faith of Yunus Emre will be incomplete. These two pillars form the basis of his principles. Yunus Emre is a devoted Muslim, but he is a *Sufi*, philosopher, thinker and poet on the other hand. While the Anatolian people recognize him as a poet only, Yunus Emre is one of the important figures of Ahmet Yesevi's heterodox Islamic movement. (Mete Göktürk, 2010) *Sufism*, which is an essential element which forms the basis of Yunus Emre's philosophy and faith, should be mentioned at this stage. Yunus Emre is a *Sufi*, as described earlier. The effects of *Sufism* and the *Sufi* way of life in his lifetime can be clearly seen. Through his

poetry as well as his philosophy, Yunus reveals this to us. Through his poetry he even attempted to show people the *Sufi* way of thinking. *Sufi* comprehension impacts the sense of responsibility of Yunus. Because Yunus Emre was trying to teach the good, the truth and the nice to people. According to Yunus, these ideas will ultimately lead people according to Allah. *Sufism* is a process of self-awareness, by knowing yourself, you can consider the reasons behind the existence. *Sufis* are the people who are illuminated and who can discover themselves. According to the Turkish-Islamic *Sufism*, it is not sufficient for a perfect Muslim to believe in God, to worship Him and obey the Prophet. A Muslim should also seek Allah with his mind while doing these things. The first way to find God is to find and acknowledge yourself. This is a reference for the knowledge gained. That's why Yunus Emre attached great importance to the concept of Turkish *Sufism* and built the foundations of his philosophy on this concept.

He is God Himself – human are His images.

See for yourself; God is a man, that is what He is.

(Yunus Emre: Selected Poems, 1990)

6.1.4. Ideal/Perfect Human

The Quran and the Prophet Muhammad are some of Yunus Emre's greatest sources of thought. In fact, Yunus Emre's perfect human understanding was shaped by them. Yunus Emre worked hard throughout his life to attain the concept of "*İnsan-ı Kamil*," meaning the perfect human being, which is also found in traditional Islam and *Sufism*. Yunus Emre also encouraged that each person strive to become a perfect person by discovering the qualities that they already possess from the spirit of God. Since humans were made from God's spirit, *Sufism* believes that good qualities were passed down to them from God's spirit. God created a perfect human prototype and sent it out into the universe to serve as an example for humans. The ideal human being's goal is to bring world peace, tranquility, harmony and justice, to make the world livable, and to assist people in seeking Allah. The idea of the perfect human is actually a goal. Yunus Emre says that everyone should strive to achieve this goal. In addition, the person who is considered to have achieved this goal is the prophet Muhammad. For this reason, most *Sufi* take prophets' life and practices as their role models and try to live the way they lived.

Yunus Emre also states in his poems that he takes the prophet, Muhammad, as an example and tries to live like him.

Men of God's truth an ocean,
Lovers must plunge into that sea;
The sages, too, should take a dive
To bring out the best jewelry.

We have turned into the Wise Men
To find pearls in the depths again;
Only the jeweler would know
How valuable those pearls might be.

Mohammed came to perceive God,
And saw God's truth in his selfhood.
Providence exists everywhere
So long as there are eyes to see.

Books are composed by the sages
Who put black words on white pages;
My sacred book's chapters are all
Written in hearts that love truly.

(Yunus Emre: Selected Poems, pg.67, 1990)

The word "pearl" in this poem of Yunus Emre actually points out the good qualities that people should have. These qualities are the building blocks of being a perfect human. Yunus Emre tries to explain and instil these in people with his poems. So what are these specifically? Here it is useful to examine the table set out at the beginning of the chapter. Under the title of Ideal Human, the important features mentioned are listed. These features can be clarified clearly from this point on.

6.1.4.1. Being Humble and Unpretentious

Being Humble and Unpretentious is one of the great qualities of humanity. It is a humanitarian attitude that in relationships cannot be denied, is an essential attribute for revealing one's position in the presence of the Creator and the person's relations with others. In dictionaries, being Unpretentious is classified as; “not trying to appear more special, intelligent, important, etc. than you really are/it really is”(Soanes & Stevenson, 2005), and is seen as "putting one's soul in the position of servitude in the presence of God, being compassionate towards the people, far from arrogance and pride"(Tatçı, 2019), according to *Sufis*. In his poems, Yunus Emre often states for himself as "dervish, poor, mystic, wandering, etc." to overcome his pride, he does not admit what a great poet and scholar he is.

I'm Yunus, mystic of sorrow,
Suffering wounds from top to toe;
In the Friend's hands I writhe in woe.
Come, see what love has done to me.

(Yunus Emre: Selected Poems, 1990, p. 95)

He does not show off his knowledge, because even if he knows too much he still must be a humble servant for God. These modest actions Yunus Emre uses illustrate his position against the Creator. Humbleness; being judged by an assessment of a person's successes and skills means recognizing errors, flaws and weaknesses. Humbleness is a knowledge of our lack of nature and our personality's inadequacy. It's a kind of mind-set which implies knowing the eternal life and reality outside of us, our smallness's, failure and weaknesses. Humbleness does not mean acknowledging what is, yet acknowledging what is not.

Humbleness is about abstaining from actions against or despite others, about erasing yourself before others. The modest person does not please others, he sees his lack above others, conscious of his own beliefs. The humble person considers any person to be fair and equal. He says that all people are the work of one Creator and that they are like kids of the same generation. In modesty there is no vanity or ego (Hökelekli, 2013). The humble person sheds from egoistic and selfish thoughts. There is no selfishness and ego among the qualities that should be in the ideal person. Egoistic can be defined as

“thinking that you are better or more important than anyone else”(Soanes & Stevenson, 2005) and selfish can be defined as “caring only about yourself rather than about other people” (Soanes & Stevenson, 2005). These terms are clearly contradict with *Sufi* thought and the principles that Yunus Emre is trying to apply.

Listen; Mystic Yunus says so.
His Eyes are filled with tears of woe.
Those who don't know cannot know us;
We send greetings to those who know.

A hundred knights would fail to rob a naked man;
Take the path of truth stark-naked, mystic Yunus.

(Yunus Emre: Selected Poems, 1990, p. 149)

See all people as equals,
See the humble as heroes.

(Yunus Emre: Selected Poems, 1990, p. 29)

It's the true man who leads the mystic life-
Whoever is human, whoever dares.
Those who stand high and look below with scorn
Are bound to fall from the top of the stairs.

(Yunus Emre: Selected Poems, 1990, p. 75)

Yunus both managed to be humble and aimed to explain humbleness to people. In his poetry he uses the "soil" concept as a representation of humbleness. Because it is trampled over for the people, but in exchange it provides us with flowers and nourishment. Yunus states that the ground that is crushed under feet and is worthless will be made valuable in the eyes of the saints, just as coal is turned into diamond after processing. Yunus Emre says that Humans can turn into something as valuable as a diamond, thanks to humbleness. Being humble, being selfless, not putting oneself above others and being unpretentious leads one to be perfect and ideal.

6.1.4.2. Being Generous

Generous described as “willing to give money, help, kindness, etc., especially more than is usual or expected”(Soanes & Stevenson, 2005), “giving or willing to give freely; given freely” (Soanes & Stevenson, 2005), “Spending what he has, compassionate, and not hesitating to help others”. Generosity is a desire to extend a person's genuine and voluntary opportunities to another. Generosity is material and moral goodness, achieved without compulsion and expectations. Generosity is one of the highest virtues of humanity. Generosity is a trend which is very much in the realm of materiality and of the soul. Generosity is a sign of personality and social identity, regardless of material or spiritual. Generosity is a temperament in humanity. Working for the benefit of society at the same time is important for helping people in all and anywhere. Removing yourself and working with others is a trait that can only be found in civilized people and cultures. People who see money and wealth as an end rather than a means get obsessed with them and ruin their inner peace after a while. On the other hand, people who spend their strength, resources and wealth on behalf of others find real wealth and achieve prosperity because of what they give up. Generosity cannot, though, be understood to distribute anything available to everyone. Generosity is not frivolous. It means expenditure, supporting people in need as much as they need.

If you followed the never-swerving road,
If you held a hero's hand as he strode,
If doing good deeds was your moral code,
You shall get a thousand to one, no less.

(Yunus Emre: Selected Poems, 1990, p. 89)

Toil, earn, eat and give others your wages;
Put your soul in the hands of the sages.
A single visit into the heart is
Better than a hundred pilgrimages.

(Yunus Emre: Selected Poems, 1990, p. 97)

Yunus Emre often compares generous and stingy people in his poems, expressing that there are gifts to be given to the generous, and his sorrow for the stingy. Stinginess is not only avoiding people, but also avoiding God. Because God is the greatest of the generous, He has advised, and even ordered in some cases, that we should share what we have with others. "Zakat"⁴, which is one of the prayers practiced by Muslims, is very important as it awakens the feeling of generosity in people and increases the love between people.

Let me say you know your stingy state,
He avoids what he eats.
He does not give his own earnings,
His hands are tied, he cannot eat.

(Avşar, 2013, p. 92)

If you visit and give water
To a sick man who needs care,
With God's wine, He shall hail you there
One day when you soar to the sky.

(Yunus Emre: Selected Poems, 1990, p. 83)

According to Yunus, the state of the world is like a mill; the world nearly grinds and consumes both living and inanimate lives before the doomsday, much like the mill grinds and absorbs the grains as it turns around. Our life is therefore fleeting in this universe. It is pathetic for people to be so greedy and not so generous for a temporary existence. The world must be understood as a temporary halt. Thus, people who know that the spirit is eternal, not life, give up stinginess and generously comply with people.

After the goods, he himself sinks,
The earth swallows it every day as much as its size.

It will swallow it until doomsday,
Look at him (stingy) now, what doomsday will do!

⁴ For every year, Muslims must donate to those who need a certain amount of their income. It's named Zakat, this worship. From the advent of mankind, this worship is held within faiths.

What good is it from wealth to stingy?
He lives like a poor with a hundred thousand property.

One's wealth is not with goods,
Laugh for the very rich because they are poor!

Lightning struck the heart of the miser,
Darkness surrounded her on all four sides.

It says mind; "Come on, open your eyes,
Run away from where generosity is.

(Avşar, 2013, p. 102)

Generosity is not just a charity made up of goods; generosity will at times provide other people warmth and peace, at times assist emotionally those who need support, at times offer others wisdom and knowledge and at times provide others with the opportunity of their job. It indicates kindness in values like friendship, hospitality, zakat and charitable activities (Açıkel, 2018).

6.1.4.3. Being Truthful

Truthfulness is one of the moral qualities that people and culture ought to honour. It can be defined as “honest and not containing or telling any lies⁵”, “real or exact, especially when this is different from how something seems⁶”, “straight and accurate⁷”; In *Sufism* truthfulness and honesty, accompanied by the terms loyalty and honesty, is described as "loyalty, honesty; an individual who is real and influences the people around him by words, behaviour, statements, intentions, habits and morality⁸". Truthfulness with one's own values, intentions and ideas, words, acts and behaviours is conformity with the honesty, justice and truth. Accuracy is a question of purpose; thus truthfulness starts first

⁵ Cambridge Dictionary of English, Cambridge University Press

⁶ Oxford Dictionary of English, Oxford University Press

⁷ Oxford Dictionary of English, Oxford University Press

⁸ Seyyid Câfer Seccâni, age.

with thinking. Truthfulness is a genuine and sincere gesture. It is not an act that to show off, it affects people, and gives them meaning (Hökelekli, 2013).

Truthfulness is also telling the facts as they are, without adding lies or falsehoods. That is why it is often used in conjunction with the concept of honesty. According to Yunus Emre, truthfulness means seeing God as one without "hypocrisy". Many of those that follow God don't avoid saying the truth, so that they don't go the wrong way. Yunus Emre recommended that people be reasonable, honest, and virtuous. Moreover, in the monotheism aspect, he approaches the principle of truthfulness. According to him, God is one and it is necessary to accept and say it in this way. There is no god but Allah, Yunus Emre wholeheartedly accepted and confirmed this teaching. Many who think God is one are on the right path. These people do not deceive from this point on, spread falsified facts, and never give up on the right path.

Four enthusiasm came with the wind;
Lie, hypocrisy, impatience and breath.

(Avşar, 2013, p. 91)

If you know what is your true companion,
You get the truth and save the soul.

(Avşar, 2013, p. 92)

Truthfulness, honesty and Righteousness which are some of the moral attributes, are fundamentals of religion and faith according to Yunus. People who want to be religiously complete should not deviate from the right path. Yunus Emre says that people who do not depart from righteousness will eventually meet with God and reach a divine state.

He who waits at the door of the Friend (God) in Truth and virtue
Is destined to arrive at the divine state without fail.

(Yunus Emre: Selected Poems, 1990, p. 143)

Truthfulness, Honesty and Righteousness has become a concept highly valued by both Islam and *Sufism*, as they build trust between people and ultimately promotes social peace.

6.1.4.4. Being Patient

Patience is one of the signs of good morality. It can be defined as “the ability to stay calm and accept a delay or something annoying without complaining⁹”, “the ability to spend a lot of time doing something difficult that needs a lot of attention and effort¹⁰”, “the ability to wait, or to continue doing something despite difficulties, or to suffer without complaining or becoming annoyed¹¹”. The concept of “patience” is sometimes used for "nonindulgence, bearing, endure, hold oneself back¹²" meanings, “To wait for things which are to happen, to come, and do, but also not to hurry; to remain away from those things which are hurtful to the mind and the body; to avoid the overwhelming temptation and longings of the soul.' 'To not despair, in face of circumstances which are hard to handle, such as oppression, distress, pain and sickness.¹³” Patience is one of the most important complementary qualities to good morals. Faced with a sad case, this means holding strong, holding the tongue and all the extremities away from grievances, not acting impulsively in anger and wrath, and not doing falsified acts. It is a symbol of patience to be contained before problems and to have the confidence to banish them from the start. Patience is to try to get out of this unwanted condition instead of embracing it regardless, to tolerate this until a cure is sought and the heart and the tongue are retained.

In Islamic religion and in *Sufism* the idea of patience is very important. Yunus Emre therefore stress a lot about this concept and sought to educate people about it. Since patience is one of the most powerful virtues according to Yunus. No matter what happens, it comes from Allah and the tragedies must be given patience and not rebellion. The patient is certainly praised at the end of the phase. Including man's good deeds, man's misadventures are seen as a determination by Allah, all considered as predestination and signs of destiny. Faith in a destiny is one of those six pillars of belief in the religion of Islam, that whatever happens to a human comes out from Allah.

Listen, let me tell you your patience,
All over the world have given their wealth to patience.

⁹ Oxford Dictionary of English, Oxford University Press

¹⁰ Oxford Dictionary of English, Oxford University Press

¹¹ Cambridge Dictionary of English, Cambridge University Press

¹² Ferit Devellioğlu, age

¹³ Nurettin Albayrak, age

Patience makes all spoilers mate,
That is why it is a gift of happiness.

(Avşar, 2013, p. 84)

Yunus Emre also highlights patience in his poetry attentively. Initially, Yunus views the world as a calamity. The world is a place of sadness, according to Yunus, the world is a house of grief because man has been separated from the spirit of God. This means that he will search for the dearest God throughout his life and his suffering will not end until he finds it.

Burning, burning, I drift and tread.
Love spattered my body with blood.
I'm not in my senses nor mad,
Come, see what love has done to me.

(Yunus Emre: Selected Poems, 1990, p. 99)

Those who are suffering find their cure in its leaves;
In its shadow so many good deeds are afoot.

(Yunus Emre: Selected Poems, 1990, p. 105)

Prophets were the ones who suffered the worst of all misfortunes and the hardest of the tests. Yunus Emre shows the prophet Yusuf as an example of patience in his poems. Prophet Yusuf was thrown into the well by his brothers and left to die, and he was saved alive from this well thanks to his patience. Based on these suggestions, Yunus shows the necessity of patience and what is the fate of those who are patient.

You heard Yusuf in the well, wow,
He would wait patiently in the well that month.

“If this is my grave, where am I going?
How can I succeed if I don't show patience?”

At that moment he came to his mind,
He left another place and became endurant.

(Avşar, 2013, p. 85)

Yunus Emre emphasizes that God is with the patient, therefore, being patient is the greatest of virtues, and this acceptance and faith in God increase one's degree. Yunus Emre has included the following verse in his poems "Allah is truly with those who are patient¹⁴". His faith and patience are so great that he wants more suffering from Allah in order to be more patient. According to Yunus Emre, one has to suffer in order to reach the ideal human level. The greater this ordeal, the greater will be patience and the meaning in the verse will be attained.

Those who wish the state to have patience,
"Know that God is with those who have patience"

(Avşar, 2013, p. 87)

Have patience, patience, you will be a saint,
If you show patience, you will find meaning.

Yunus, who advises patience in his work from start to finish, displays impatience on one thing: the gathering of God. Yunus, who is burning with everlasting love, cannot talk about this reunion with his lips. Yunus, is one of the most clear indicators of recommending patience not only for the environment but for his own life, no matter how much he recommends his seen, his heart doesn't take from his recommendation, saying 'Not me, my heart burnt down by the flames of love cannot bear it.'

Everyone came to God patiently
The truth is, my heart burns, I can't be patient

(Timurtaş, 1972, p. 115)

Messages given by Yunus Emre on patience are instructive and counselling. On the one hand, he mentions that being patient is the best of virtues, on the other hand, he expresses the rewards that the patient will receive. According to Yunus Emre, if people

¹⁴ English Translation of Holy Quran (accessed 01.04.2020), Al-Baqarah 2/153). <https://quran.com>

who work patiently to earn money in a halal way and feed their family continue to do what they do patiently and show patience in everything that happens to them, their distance from God will decrease. Pain and suffering are no longer important for people who get closer to God. The important thing is to work patiently, those who help other people without showing boredom and exhaustion will reach salvation. Yunus Emre also advises the hungry, poor or disadvantaged to be patient. Many living in this world of hunger and suffering would be abundant in the next world with luxury. Patience is the way to get this reward. Every person should show patience with what's happening to them and also suggest patience to others. When something happens to a person, he should not act with anger and be patient. If they are not patient and act emotionally, someone may be hurt and social harmony may be damaged.

6.1.5. Peace

Peace is a basic ideal that is often sought by the people. No human being is suitable to live in war, strife, crime, poverty and social inequality. These conditions are not good for mankind to prosper. Humanity needs peace, tranquility and harmony in order to progress. Although wars, conflicts and chaos have occurred throughout humanity, there were many seeking and working for peace and tranquility as well. One of those searching for this peace is Yunus Emre, who lived in Anatolia and spent most of his life advising people to be virtuous. Yunus Emre founded his philosophy on peace and tolerance and described these values in his own works in a detailed and comprehensible way. His life was spent helping others and alleviating society's restlessness on this matter. Even though the concept of peace does not appear in a structural way in Yunus' works, it can easily be derived from the advices Yunus Emre gave to people, the virtues he tried to teach and the goals he set for people to reach.

The concepts of peace, conflict and violence have been given in detail in the previous chapters. In this section, the position of peace in Yunus Emre's philosophy will be discussed rather than its definition. In this 3rd chapter, the philosophy of Yunus Emre and the pillars that formed are explained in sections. Although each section deals with a different concept, the concept of Peace encompasses all of them. The object of Yunus Emre in this world is to find the god he has fallen apart. But his virtues to people are a frame of peace. Yunus Emre is teaching the best qualities for both individuals and society

and at the same time teaching people how to avoid negative behavior, based on love and tolerance. The reason why Yunus Emre is adopted so much both in Anatolia and beyond the borders is the struggle he has given for social and individual peace.

Yunus Emre takes the concept of Peace differently. He takes peace in some cases in meanings such as inner peace, social peace, happiness, tranquility, and harmony. In addition, Yunus Emre argued that concepts such as war, conflict, racism, occupation, hostility, bad thoughts and anger in society are bad traits that need to be freed as soon as possible. Saying that one should not be hostile to anyone regardless of their religion, language, race or form, Yunus Emre displayed an embracing attitude and wanted to prevent conflicts that could occur in society and showed people the formula for living in peace.

We love the created
For the Creator's sake (Yunus Emre: Selected Poems, 1990, p. 17)

Yunus Emre almost worked like an early warning system in the society, and tried to identify the root causes that could lead to separation and conflict in the society and eliminate them. In order to prevent individual conflicts that may arise, Yunus Emre advised people not to break anyone's hearts and accepted it as a great sin to break hearts and upset people. In some of his poems, he even mentioned that the worship performed by people who break people's hearts has no value in the eyes of God. In this way, he advised that people individually should do everything in their power so that they do not offend anyone.

If you break a heart once;
It's no prayer to God-this obeisance,
All of the world's seventy-two nations
Cannot wash the dirt off your hands and face.
(Yunus Emre: Selected Poems, 1990, p. 89)

As with the teachings of Confucius, Yunus Emre thinks that humans are connected by invisible ties and that a single tree has roots. That is why Yunus Emre's poems have a

universal phenomenon of brotherhood. He wants to prevent conflicts and establish peace among society by explaining this brotherhood to them.

For those who truly love God and His ways
All the people of the world are brothers and sisters.

(Yunus Emre: Selected Poems, 1990, p. 29)

According to Yunus Emre, all people should be united and be a whole. In this union, there is no place for discrimination, racism, formalism or separation for any reason. People should put aside their differences and work on what they have in common. World peace can only be achieved if people abandon this division and hostility and act together. It is necessary to raise people with true love in their hearts so that bad thoughts are removed, hostile attitudes are set aside, and a happy, peaceful society can be built.

We regard no one's religion as contrary to ours,
True love is born when all faiths are united as a whole.

(Yunus Emre: Selected Poems, 1990, p. 30)

The man who doesn't see the nations of the world as one
Is a rebel even if the pious claim he's holy.

(Yunus Emre: Selected Poems, 1990, p. 30)

I bear malice against no one,
Even strangers are friends of mine.

(Yunus Emre: Selected Poems, 1990, p. 30)

Although Yunus Emre states that he is against holding grudges, gossip and hostility, there is still something he is an enemy to; hate. Yunus Emre thinks that if hostility is to be made, it must be against bad thoughts and immoral concepts. Other than that, people should not say bad words, gossip about others, or hate people. So to speak, people should "kill them with kindness."

Mystic is what they called me,
Hate is my only enemy;
I harbour a grudge against none,
To me the whole wide world is one.

(Yunus Emre: Selected Poems, 1990, p. 30)

Halman (1991), points out that serving humanity is the biggest benefit an individual can do for himself in the world view of Yunus Emre. Helping others cultivates true love in one's heart. People must be benevolent both to attain this true love and to approach God. Yunus Emre does not advise people to do this for personal reasons, he does this because he is the spokesperson of his people. Yunus Emre does not act like intellectuals who look down on the public. Yunus Emre is one of those people. Although his knowledge is very high, he does not show off with it, he does not show people's eyes. Yunus Emre thinks for the people, speaks for the people and does whatever he can to build social peace. Throughout his life, he did not put his own needs ahead of the needs of the people. Using the language used by the people in daily life, he can easily convey even very difficult issues to people. For years, He tried hard for people to adopt kindness and tolerance.

Yunus Emre says to you, Pharisee,
Make the holy pilgrimage if need be
A thousand times – but if you ask me,
The visit to a heart is best of all.

(Yunus Emre: Selected Poems, 1990, p. 34)

6.2. The Analysis on How Could Yunus Emre's Ideas Serve as a Model

Some of the most important steps that can be taken to achieve positive peace around the world are citizens' understanding of global problems, trying to find peaceful solutions rather than resorting to violence in problem situations, emphasizing the concepts of justice and law, and respecting human rights, equality, and freedom of all human beings. A systematic education is required to take these stages in a healthy manner. Based on these requirements, many peace education approaches have been designed and implemented in the European context in recent years. Unfortunately, when same ideas and techniques that had been effective in other contexts were tried in Turkey, they were not as successful as they had been in the West. The Wise People initiative (2013), is one of the most visible illustration of this problem. The Wise People initiative was a new move adopted by Turkey in the resolution process to address the Kurdish crisis, and it has been stated in most academic and national circles that it did not help to the resolution of this problem (Çitak & Alkan, 2015). This effort, which was estimated as obviously unsuccessful, demonstrated the importance of a Turkish-specific approach to peace and peace education model that is unique to Turkey and is implemented systematically from beginning to end. This paper contends that Yunus Emre's ideas and philosophy may be used to develop a peace education model unique to Turkey. Solomon (2002), contends that no matter how much research is done in practice and theory, these studies will fail until the grounds of peace education and the reasons it serves are properly understood. There is confusion about what peace education is, and a successful program cannot be developed unless this confusion is resolved. Because each location and its inhabitants are and live in various ways. The new approaches and initiatives connected to peace education cannot be applied in all locations unless these regional peculiarities are clearly recognized (Solomon, 2002). As a result, this study focused primarily on Turkey and if there may be a peace education model tailored to this location based on Yunus Emre's philosophy.

Yunus Emre was a scholar and poet who lived in Anatolia before the Turkish Republic and even before the Ottoman Empire, and he was far ahead of his time. The significance and ideas of Yunus Emre have been discussed in earlier sections. Five major headings were highlighted when presenting Yunus Emre's philosophy. A peace education model specific to Turkey and the Turkish people may be constructed by focusing on these

five basic headings. These include love, wisdom, faith, ideal human and last but not least, peace. These themes are significant and serve as the foundation for this analysis since they precisely explain Yunus Emre's thinking, are familiar to people living in Anatolia for a very long time and can be simply applied to Turkey. Yunus Emre's poetry attempted to provide thoughts and guidance to readers while also educating them. We can design a peace education model based on Yunus Emre's concept, including these five major elements.

6.2.1. Love

These five primary themes appear when the concepts discussed in these poems are grouped. The subjects explored in the poems are positioned as sub-headings under these titles. To begin with, "love" is the first theme that appears frequently in Yunus Emre's poetry and may be used to a peace education model that can be developed. Love, which is one of Yunus' fundamental phases in his philosophy, is also the wellspring of life, and if a person can love all that exists, he may achieve true serenity and pleasure. According to Yunus, God created everything via love, therefore there is love in human existence. That is why, regardless of who they are, where they come from, their language, or religion, people should love and accept them without prejudice or marginalization. This creates an atmosphere of acceptance, tolerance and mutual understanding. This tolerance-based approach can aid in the development of behavioral changes. The root causes of structural violence may be avoided if social inequities, which are the major elements of structural violence, and subjecting individuals to discrimination because of their identities are addressed using a tolerance-based approach. Peace education, as noted by Galtung (1973), aims to address the fundamental causes of conflict before it arises. A love-and-tolerance-based approach to avoiding structural violence can be effective.

When examining Harris's (1996) peace-building-based peace education approach, it is possible to see some parallels with Yunus Emre's philosophy. Harris incorporated several notions as "emotions" in this peace education strategy. Positive emotions such as love and compassion, he argues, should substitute the negative emotions that drive violence in movements where social change is desired. This peace approach is based on students and teachers, and it seeks to effect societal change beginning in the classroom. Respect for diversity, cooperation, and conversation are among the pedagogies utilized in

this approach. These ideas are also similar to the tolerance-based peace education concept. Arts, sports, and cultural events for pupils are examples of methods that can be implemented. Respect for diverse cultures may be taught in this manner. Furthermore, tolerance-based education may be delivered not just to students, but also to people of all ages enrolled in public education institutions, parents of students, and white and blue collar employees in the private sector. Giving peace education in various fields, using a concept that people of all ages are acquainted with, can help to encourage adoption.

Yunus Emre's idea of love is an inclusive concept. Activities centered on inclusive love can now serve as the "love" component of the peace education approach. Lederach's action pyramid can be used to create these activities. A bottom-up strategy might be more appropriate if we consider Yunus Emre to be a grass-root leader. In Grass-root level, peace education is a far more productive strategy (Lederach, 1997). "Love" might be the first step in developing a new peace education model based on Yunus Emre's philosophy. Models and techniques that highlight the topic of love can be helpful tools for addressing the issues at the foundation of disputes and reducing interpersonal antagonism. The following are some examples of techniques at this level:

- Approaches focused on "love" in teacher-student relationships in schools.
- Activities that encourage collaboration.
- Projects and exercises that promote tolerance and love as opposed to fear and prejudice based on differences (to understand different cultures and peoples).
- Rather of eliminating students with opposing religious or political beliefs, "council" studies that can build a tolerant listening atmosphere together.
- Effective and nonviolent communication trainings to pupils and their parents in school.
- Lessons in effective and nonviolent communication may be offered to all working/nonworking persons of all ages at public education centers and other course centers outside of school.
- By referring to Yunus Emre's love for everything and everyone without discrimination, Yunus Emre commemorative days and events can be organized and offered to the public free of charge.

Yunus Emre conveyed his philosophy to the audience as if he were their family. He educated them not from on high, but as one of them. In this manner, he was able to forge

a strong tie of love and tolerance among individuals. That is why it is critical that the activities that may be organized now involve as many individuals of different ages, walks of life, beliefs, and backgrounds as possible. These techniques should provide individuals with a personal and participatory experience. People will not be able to sit for two hours and listen to a symposium on peace, love, tolerance, and so on. People need to feel these emotions as well. Yunus Emre utilized poetry to get people to feel his emotions. Literature, art and sports at this juncture, are significant instruments that individuals may use to acquire love and tolerance. In this manner;

- Love centered workshops for students, teachers and parents in schools
- Friendly matches and competitions
- Competitions, exhibitions and projects based on "intercultural friendship and love" that can appeal to both students and all segments of the public
- Literary workshops on "Love"
- "Love and mutual understanding" seminars that can be given to employees in schools, public education centers, private sector and especially families
- Nonviolent communication activities
- Trainings on how to appreciate animals, nature, and the planet we live in, activities to foster human-animal connections, and studies that may be conducted to promote environmental and human harmony

Can help creating an atmosphere of love and tolerance, and they can be really inclusive and beneficial for this approach. In fact, these trainings and activities can serve as the foundation for a bottom-up understanding of peace education based on Yunus Emre's love, since, as indicated in the preceding section, Yunus Emre's notion of love is extensive. Yes, he believes that everything created bears the essence of the creator, and that no matter how different we are, we are all connected like the roots of a tree. As a result, we require ways that stress this knowledge and are simple to implement. The ideas and techniques described above are powerful enough to persuade individuals to embrace Yunus Emre's concept of love.

6.2.2. Wisdom

"Wisdom" is the second phase on Yunus Emre's philosophy, according to this, it is more of a concept associated with seeking the right knowledge and being self-aware. As a notion, knowledge, which involves comprehending anything as something, demonstrates diversity. In ancient Greek philosophy, episteme is the word used for right knowledge, scientific knowledge, and compulsory information that can be established based on fundamental principles, as opposed to doxa, which denotes conjecture, opinion, or belief (Topdemir, 2009). The term, however, that is the focus of Yunus Emre's philosophy and corresponds to the idea of "wisdom" is gnosis, not episteme. Knowing, according to Yunus Emre, is more than merely learning things superficially. Yunus Emre's fundamental concept is to deepen his understanding of knowledge and to gain authentic information. This idea is best described by the word "gnosis". The term is derived from the Greek word "gnosis," which means "knowledge gained via intuition or contemplation" (Drury, 1992).

Yunus Emre has said in his poetry several times that one should know oneself. In this approach, by beginning with oneself, by coming to know self, a person first learns about their immediate surroundings, and then about a larger environment, namely the cosmos. Finally, this quest for knowledge leads to Creator and genuine knowledge. Although Yunus Emre stressed some of the character attributes that a person should have on this path, he stated the ultimate goal of discovering the right knowledge as finding the creator and finding peace (Yüksel, 2011). The fundamental goal in this model may not be to find the creator, but to find oneself. Getting to know oneself, or confronting oneself, is one of the most thrilling aspects of life. Because a person who sees his own reflection on a motionless water surface, for example, experiences his true existence through this transparent medium. The age-old question of "Who am I?" must now be asked. This is a question that everyone asks themselves at some point in their lives. With the same zeal, this issue has increasingly been raised of the environment, and lastly of the cosmos, which signifies the larger environment. The goal of adopting Yunus Emre's notion of "understanding oneself" to the peace education model in this context is to find one's self, his surroundings, and the right knowledge.

People begin to question themselves and their surroundings as early as adolescence. According to Stanley Hall, "adolescents' lives are at the era most suitable to

placing in a definite perspective" (Gallatin, 1995). Hall's focus might be understood as follows: the sovereign authority that controls the administration has the most advantageous moment (critical period) to employ its ideology, belief, and lifestyle in developing identity through "education." Sovereign governments have traditionally utilized this "critical era" in determining the destiny of society through identity formation through "education," which is the most convenient. However, peace education has placed a strong focus on educational freedom, ensuring that people from all walks of life have access to right knowledge. Adolescents are thus the target audience of wisdom-based peace education techniques in order to gain access to real knowledge and self-awareness. Adolescents vary intellectually in that they begin to think more intuitively about abstract concepts, solve more complicated issues, comprehend other people's views, and have higher moral and ethical common sense than they had beforehand (Türnüklü and Şahin, 2004: 46). Furthermore, during adolescence, individuals may be subjected to violence and peer bullying. The explanation for this may be attributed to the fact that adolescents in this process spend time with other adolescents like themselves, observing and taking examples of how comparable models contain their aggressive inclinations (Sever, 2002).

Therefore, a peace education model delivered effectively throughout adolescence has the potential to alter teenagers' attitudes to their experiences from aggression to tolerance. Adolescents and their families should be given with counseling services, which should be offered at no cost to participants and should be funded by both public and private organizations. It is critical to support teenagers in understanding themselves and channeling whatever challenges they may encounter during this time towards tolerance rather than aggression.

6.2.3. Faith

The concept of faith is the third foundation that forms Yunus Emre's philosophy. Yunus Emre is particularly sensitive to faith, and the fundamental concept of his poetry is often presented via Islamic ideology. Although faith, especially the Islamic faith, was of great importance for Yunus Emre, he also showed great respect to religious elements other than Islam. He underlined that individuals, regardless of faith, originate from the same root, especially in order to foster an atmosphere of tolerance and love. In some of his poems, he made reference to the heavenly books and accepted not only the Qur'an but

also other holy books as true. He made references not just to sacred scriptures but also to prophets of other religions, and he never used a religiously discriminating or derogatory term in any of his poetry. People's religion, language, and race, according to Yunus Emre, are unimportant in creating a loving environment. According to him, the Creator created individuals from many cultures, languages, and beliefs so that they may learn from one another. Yunus Emre could not stand the thought of people being discriminated against because of their religion. He contended that people should see inclusion rather than discrimination based on their beliefs. Because Yunus Emre believed that, while there were various branches of faith, their roots were all the same. He imagined that individuals of all religions were on different branches of the same tree, and that hurting one limb would harm the entire tree. This demonstrates Yunus Emre's inclusivity. Yunus Emre aspires to be a pious Muslim. According to Yunus, Islam is an inclusive faith, and Muslims should be accommodating of other religions as well. Religions are a continuation of one another; while their exterior shells alter, their core remains the same. As a result, Yunus Emre does not exclude anyone in terms of religion and has made inclusivity his guiding concept.

In this concept, a peace education model based on Yunus Emre's philosophy should adopt the same principles. Regardless of their religion, it should be underlined that freedom of belief is a human right. In the past, Anatolia was a place where people of many different religions lived in peace and harmony. People still treated their neighbors of different religions with love and respect. This tolerant atmosphere is not a new phenomenon in Anatolia. There are several examples of this in history. Leaving terrible instances aside, it can be demonstrated that such an attitude of tolerance may still be created. Based on Lederach's action pyramid, the sort of leadership and approaches to be organized may be planned at this step.

In schools;

- Teachers, schools, and parents should collaborate to promote the notion of religious freedom in schools from an early age. The family is the first area where social judgements are formed. As a result, family education is crucial.
- Religious freedom awareness efforts can be made in schools in areas where people of different religions coexist. Festivals, for example, might be held in schools to learn about and experience the customs of many religions.

- Other religions, in addition to Islam, can be taught in religious education programs. As students get a better understanding of other religions, it is unavoidable that they will realize that individuals of different religions may coexist peacefully. It is hoped that, with the help of families, members of various religions can regard each other as neighbors with whom they can coexist rather than as bogeymen.

Locally;

- Local religious leaders might hold educational discussions on this topic for their members. People may begin to adopt these notions if there are more inclusive discourses on other religions.
- People may have a tendency not to make decisions about religion alone. At this point, both local and national religious leaders making programs together and setting an example for their followers in this way can increase the adoption of inclusive and tolerant thoughts.
- In Turkey, religious leadership is protected by the state. In this way, academics, researchers, and clergymen who do academic studies on religion should collaborate on this subject. Groups that make radical remarks and consider other religions to be banned should be encouraged to collaborate as well.
- The number of projects focusing on religious variety and tolerance should rise, and the media's full cooperation should be sought in this respect.

6.2.4. Ideal Human

The ideal human concept, which Yunus Emre emphasizes in his poetry and is the basis of his philosophy, is also crucial in this peace education model. One explanation for this, according to Yunus Emre, is because the definition of the ideal human encompasses the virtues that a person should possess. Why is it so crucial for people to possess these values? According to Yunus Emre's perspective, humans live in a chaotic cosmos, and their mission in life is to put an end to the turmoil and build a peaceful atmosphere. People must have some virtues in order to achieve this. That is why it is critical to possess these characteristics, to seek them out, and to appreciate others who possess them. It was assumed that someone with these values would prefer peace over conflict, serenity over turmoil, inclusion over discrimination, and tolerance over intolerance. The virtues

described in Yunus Emre's poetry and included under the label of "ideal human" in his philosophy are as follows: being humble, being generous, being truthful, being patient, being helpful and being just.

These virtues are detailed in the preceding part of findings with examples from Yunus Emre's poetry. These explanations will be used as a useful framework for analysis and specific programs for peace education model at this stage. The problem of how to integrate these virtues into the peace education model can be solved with family-teacher and student cooperation. In this regard, having methods that can be created top to bottom according to Lederach's action pyramid may be advantageous.

- Instilling desirable values in pupils at a young age may be accomplished through a solid school program, a positive teacher-student connection, teacher-parent collaboration, and students who can serve as role models for their classmates.
- Leadership programs can be started in schools, it will be especially advantageous for adolescents, who prefer to spend more time with their peers. Adolescents who spend time with leaders who have desirable values are more likely to embrace these virtues.
- Social media campaigns, literary competitions, and, in particular, theatrical studies are excellent instances of this.
- The support and cooperation of the media is also necessary for the formation of an appropriate role model understanding. At this point, promoting people with these virtues as leaders on local and national channels, and highlighting people with these virtues in television series and movies can have a positive effect.

6.2.5. Peace

The fifth pillar of Yunus Emre's philosophy is the concept of peace. The previous four support each other to build this fifth basis. When there is no peace, the basic goal is to build, protect, and sustain peace. If Yunus Emre's philosophy could be summed up in a single word, it would be "peace." As a result, this concept is critical, and in this model, it is left until the conclusion to serve as an all-inclusive summary.

Yunus Emre is a peaceful leader. Despite his efforts to convey his thoughts to others throughout his life alone, his ideals inspired and pulled hundreds of thousands of individuals. A person who is intolerant cannot spread joy, happiness, or, most

importantly, peace. As a result, this model should strive to mirror Yunus Emre's peaceful perspective as much as possible. Yunus Emre skillfully combined the concept of peace with other related themes. Tolerance, indiscrimination, being unity, conciliation, friendship, freedom and peace can be given as examples for this. Yunus Emre has dealt with and stressed these themes several times in his poetry. These themes, which form the basis of Yunus Emre's philosophy, should also form the basis of the peace education model. Tolerance, according to Yunus Emre, is the foundation of being human. To attain the ideal human level, a person must possess the required values, gaze around with love, propose love and tolerance to others, and be a leader in this respect. The primary goals of the proposed peace education model should be congruent with Yunus Emre's philosophy. These essential themes highlighted in Yunus Emre's poetry should be incorporated in this peace education framework as well. The concept of peace summarizes Yunus Emre and explains his goals and aspirations. The major goal of this Peace education model that is being developed is peace. Despite the fact that the practices were molded by Yunus Emre's beliefs, Yunus Emre's goal of peace was attempted to be retained. This peace education model, like Yunus Emre, should be inclusive, non-discriminatory, love-centered, and tolerance-based. Within the context of this idea, peace-based techniques may be developed in schools as well as institutions that provide public education, particularly the media.

- Peace-oriented festivals, sports activities and art events can be organized in schools.
- To interact with diverse ethnic groups, several activities might be arranged. The goal is to get together and get to know one another. Cultural events, dance performances, song competitions, artistic events and athletic activities all play a vital part in integrating students from all backgrounds.
- Workshops and activities in which families and children may engage together to learn about diverse cultures, languages, and faiths, as well as to learn tolerance, can be conducted both in and out of school. The support and participation of families is critical. Students can acquire peaceful characteristics at school and at home and apply them in their daily lives.
- The understanding of peace based on Yunus Emre may be disseminated to greater audiences both in Turkey and abroad by conducting Yunus Emre memorial days.

This ensures that foreigners and locals who visit our nation communicate, that individuals from other cultures may experience Turkey's cultural richness, and that both sides have the chance to get to know each other. Firsthand experiences gathered in this manner can aid in the establishment of a strong atmosphere of peace and tolerance.



CHAPTER SEVEN

CONCLUSIONS AND RECOMMENDATIONS

Yunus Emre is a highly significant individual for Turkey and Anatolia, as this thesis emphasizes. The legacy he left behind has remained fresh for centuries, and its effect is growing by the day. He has created works that will be studied from both a literary and philosophical standpoint. Although he is most recognized in some parts of the world for his literary character, Yunus Emre is also a thinker, natural leader, and teacher. He traveled from place to place, attempting to impart his beliefs to others firsthand. He lived at a time of chaos, conflict, and violence, and he taught people the importance of peace and tolerance.

The following questions were addressed in this study: Can a peace education model be constructed on Yunus Emre's philosophy? Can this be a viable model? The study essentially did background investigations and framework determinations; important and fundamental ideas have been specified for this study, as well as a thorough literature review and primary source reviews. Harris' peace education model and Lederach's action pyramid model serve as the foundation for this theoretical investigation. Although discussions with Yunus Emre expertise, academics, and thinkers were considered and attempted to be incorporated as main data sources, due to the COVID-19 outbreak, these experts were unable to meet face to face, and therefore these interviews were unable to take place. Instead, the purported experts' research-seminar recordings on Yunus Emre were cited as a source. Yunus Emre's own works were investigated in order to comprehend the fundamentals of his philosophy, and his poetry translated into English were utilized as primary sources in the study. Since Yunus Emre lived and died a long time ago, it was difficult at first hand to find proven documents about him, but the works of experts on Yunus Emre's life were used as secondary sources. While studying Yunus Emre's works and life, certain fundamental themes have been tabulated in order to identify and analyze his philosophy. As a result, the fundamental principles of the to-be-built peace education model have developed.

As a result of the data obtained and examined, the study concludes that, Yunus Emre's philosophy is organized on five major themes. These are; love, wisdom, faith, the

ideal human, and peace. As sub-titles, these topics span a variety of subjects. A chart is used to provide greater depth and explanation of the ideas stated.

Table 2: The five major themes of the philosophy of Yunus Emre and its principles

I. LOVE	II. WISDOM	III. FAITH	IV. IDEAL HUMAN	V. PEACE
Human	Identity	God	Being Humble	Tolerance
Nature	Self- Knowledge	Divine Love	Being Generous	Indiscriminate
Divine love	Education	İslam	Being Truthful	Being Unity
	Truth	Quran	Being Patient	Conciliation
	Right or Wrong	Sufism	Being Helpful	Friendship
	Divine Knowledge	Freedom of Faith	Being Just	Freedom
		Perfect Muslim		Peace

The results and analysis section goes into great detail about the specific themes. Given this knowledge, it is evident that these are the aspects that a peace education model based on Yunus Emre's philosophy should likewise emphasize.

The shortcoming of this study is that, In Turkey, there are very few field studies on peace education. When the studies are evaluated, it is clear that the area of peace education is multi-disciplinary and does not fall neatly into a single category. Because it incorporates both peace and education themes, it has been housed in both the educational sciences and the international relations departments. As a result, there is a scarcity of resources and literature in the topic.

In conclusion, The answer to the thesis's fundamental issue, whether a peace education model relevant to Turkey can be developed based on Yunus Emre's philosophy, as a result of the findings, is affirmative. People in Turkey are familiar with the principles that Yunus Emre attempted to impart centuries ago. For generations, inclusive ideas have controlled these areas, and individuals from quite diverse origins have been able to coexist peacefully. To re-create this atmosphere, we do not have acknowledge for Eurocentric point of view for the initiatives to be taken in the name of peace. There are plenty great examples all around us. On the other hand, there are still certain societal disputes in

Turkey at the moment. Some disputes have developed in every area, such as the immigration crisis, ethnic conflicts, human rights abuses, and economic concerns, which cannot be ignored. This study found that a peace education approach based on Yunus Emre's philosophy can lessen disputes in the aforementioned social areas.

In particular, suggestions for each theme are provided in the analysis section. At this point, the following general recommendations can be made.

To begin, it should not be overlooked that non-governmental organizations have the capacity to play a role in peacemaking, peacekeeping, and peacebuilding. Non-governmental organizations (NGOs) can also play an important role in conflict resolution. Yunus Emre Institutes, for example, are worldwide non-governmental organizations that attempt to teach Turkish. By presenting the world to Turkish culture and art, the Institute hopes to contribute to a more peaceful world in which people better understand one another via the use of civilization's most competent, creative, and distinctive language. It is feasible to contribute to conflict resolution and peace building in strategic locations by incorporating a unique peace education model based on Yunus Emre's philosophy into the methodologies of Yunus Emre Institutes.

It would also be useful to incorporate the peace education program into educational curricula. The topic at hand is not the teaching of peace and peace education as a subject in schools. On the contrary, peace education should be included into schools and other educational institutions on an interactive basis. Students should learn about peace by living it and experiencing it, not by studying about it. In order to implement the Yunus Emre-based Peace education model in schools, the Ministry of National Education and local associations and organizations in each region should collaborate to generate a written resource that can be included into the curriculum. The study should be focused on the students and teachers. Furthermore, cultural awareness workshops that may be included into the training plan should be developed. Certain pilot schools should be chosen in each city, cultural, recreational, literary, and artistic events accessible to all should be arranged in such schools, and Yunus Emre's concept and the environment of peace he attempted to transmit to people should be explained.

The participation and support of religious, political, and artistic leaders in this inquiry is critical in this respect. Bottom-to-top initiatives should be conducted, but support from mid-level leaders and grass-root leaders should be sought.

Because the media has such a large effect nowadays, help should be sought from local television and radio stations. Furthermore, programs with the topic of tolerance and peace, including well-known performers, should be attempted to be organized. The makers of the television series should be interviewed, and promotional actions for Yunus Emre and his philosophy should be carried out in the most watched TV series. Students must complete the necessary coursework in order to print newspapers and magazines.

This model must be communicated to vast numbers of people in order for it to be embraced by the general public. At this point, gathering activities should be free and open to anyone. Furthermore, cultural visits should be planned in collaboration with foreign nations and towns.

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