



Evaluation of Critical Periods During the Development of the Personality In Terms of Religious Education

Kişilik Gelişimindeki Kritik Dönemlerin Din Eğitimi Açısından Değerlendirilmesi

Yusuf Bahri GÜNDOĞDU¹

Yahya TURAN²

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Özet

Bireyde davranış değişikliğini hedefleyen eğitim biliminin, insan davranışlarını inceleyen psikolojinin verilerini dikkate almadan başarılı sonuçlar elde etmesi düşünülemez. Tam bir işbirliğini gerektiren bu süreç, girdisi ve konusu insan olan eğitimi, psikolojinin sağladığı verileri dikkatle izlemeye itmektedir. Psikoloji bilimi, insan hayatında kritik evrelerin ve dönemlerin varlığından söz eder. Öyle ki kişilik gelişiminde oldukça yüksek önemi haiz bu dönemler doğru bir şekilde değerlendirilemezse beklenen gelişimin ve değişimin sağlanabilmesi güçleşecektir. İlk kişilik kuramı olarak kabul edebileceğimiz Psikanaliz de insan hayatındaki kritik evrelere dair önemli veriler sunar. Dokümantasyon yöntemiyle yürütülen bu çalışmanın verileri dikkatle incelendiğinde, din eğitimi açısından gözardı edilmemesi gereken önemli süreçlere işaret ettiği görülecektir.

Freud'a göre kişilik gelişimi ilk beş yılda büyük oranda tamamlanmaktadır. Ona göre, beş yaşından sonra kişilikte kayda değer bir değişim yaşanmaz. Adler'in de bu görüşü savunduğu söylenebilir. Sullivan daha iyimser bir yaklaşımla ilk beş yılda yapılan hataların ön ergenlik döneminde telafi edilebileceğine işaret eder. Bu noktada okula büyük görevler düşmektedir. Yaşam boyu gelişimi savunan Erikson'un en önemli vurgusu ergenlik dönemine olmuştur. İdeolojik dönem olarak adlandırdığı bu evre, ergenlerin gelişimlerinde büyük kırılmaların yaşanabileceği bir dönemi ifade eder. Jung'a göre orta yaş dönemi bir takım risk ve fırsatlarla doludur. Yine Erikson yaşlılık dönemindeki benlik bütünlüğünün önemini vurgular. Freud tarafından ortaya atılan bilinçaltı kavramı ve üst-benliğin gelişimi de din eğitimcileri tarafından göz ardı edilmemesi gereken önemli hususlardandır. İlk ve en önemli eğitim kurumu olarak aile başta olmak üzere örgün ve yaygın din eğitimi kurumları eğitim hizmetlerini kişilik gelişimindeki kritik evrelerin hassasiyetlerini dikkate alarak sunmalıdır. Bu evrelerin hassasiyetlerini dikkate almamak, dinî ve ahlakî gelişim açısından fırsatları kaçırmak anlamına gelebileceği gibi, ciddi riskleri de beraberinde getirebilir.

Anahtar kelimeler: Din Eğitimi, Kişilik Gelişimi, Kritik Evreler, Psikanaliz, Bilinçaltı

Abstract

It cannot be thought that academic study of behavioral changes in the individual will yield successful results unless it takes into account the data from psychology examining human behavior. This process, which requires full collaboration, compels education, whose topic and input is the person, to carefully review the data provided by psychology. The science of psychology talks about the existence of critical periods and turning points in a person's life. So much so that if these periods, which are vital in the development of the personality, cannot be evaluated correctly it will become that much harder for the expected development and change to be provided. Psychoanalysis, which we can accept as the first theory of personality, presents us with important data concerning the critical periods in a person's life. It will be seen that this study conducted by the documentation method points out important processes that should not be neglected in terms of religious education when the data are examined carefully.

According to Freud, personality development is largely completed in the first five years. No notable change in personality ever takes place after the age of five. It can be said that Adler also advocates this opinion to a large extent. Taking a more optimistic approach, Sullivan points out that mistakes made in the first five years can be made up for in the pre-adolescent period. The onus here largely falls on schools. Advocating life-long development, Erikson places the greatest importance on the adolescent period. Known as the ideological period, this cycle expresses a period in which major breaks in adolescents' development can take place. According to Jung, the middle-age period is replete with risks and opportunities. Similarly, Erikson states the importance of ego integrity in old age. The concept of the subconscious and the development of the superego as expressed by Freud are important elements that must not be overlooked by religious educators. Organized and widespread religious education institutions, the first and most important of which is the family, must offer educational services by paying attention to the peculiarities of the critical phases in a person's life. Just as

¹ Dr., Ordu University Faculty of Divinity. Ordu, Turkey.
E-posta: yusufbahri@odu.edu.tr

² Dr., Ordu University Faculty of Divinity. Ordu, Turkey.
E-posta: yahyaturan@odu.edu.tr

failure to take not of these phases' peculiarities could mean missing opportunities in terms of religious and moral development, it can also result in serious risks.

Key Words: Religion Education, Personality Development, Critical Stages, Psychoanalysis, Subconscious

Introduction

It can be said that one of the most important emphases made by definitions of education is behavioral change. Education that aims to alter a person's behavior in the desired direction needs to examine the ways and means to do this using the data provided by the science of psychology (Gündoğdu, 2016). What education needs is a scientifically valid method of instruction based on research evidence and tested theory. Help in meeting this need comes precisely from the data that psychology is supposed to provide. Necessitating holistic collaboration, this situation brings psychology and the educational sciences much closer together. Indeed, the collaboration between pedagogy and psychology has made it easier to get to know the person, the basic topic, and input for education, better. This being the case, it is inconceivable for educational activities to be conducted independently of the data provided by psychology, the subject of which is the person. This is because psychology is a branch of science that examines the processes underlying human behavior and that analyzes the principles to which perception, mentality, and behavior are bound (Selçuk, 2015:1). This is why any educator wishing to steer education must never ignore psychology's guidance (Ülken, 2013:91).

The data provided by the science of psychology reveals that certain behaviors are supposed to be acquired during certain periods. This is because there are times in a person's life when the effects of certain stimuli are at their most powerful. The effects that will be created in keeping with the character of specific periods in the individual's developmental process will be very important for development in the future. The effects that are created before and after these periods will not contribute to the individual's development, but they will, however, give rise to negative consequences from time to time. In psychology these periods are known as critical periods. Those who assume responsibility for education and training need to consider these critical periods in the development of the individual (Selçuk, 2015: 20). It is accepted that the childhood years, in particular, are of critical importance in terms of personality development. Some research has shown that behaviors gained during childhood shape an individual's personality, attitude, habits, beliefs and value judgments to an important extent during adulthood (Yavuzer, 2007: 9).

The psychoanalytic approach, which carries the distinction of being the first theory of personality, provides important data involving personality development and education (Freud, 2014: 89-91). When examined carefully it will be seen that psychoanalytic theories provide information that should not be overlooked in terms of religious and moral development (Gündoğdu, 2016). It can be said that the psychoanalytic approach warns about four critical periods in particular. These are the early childhood period, the adolescent period, middle age and old age. It is understood that of these four periods the first forms the basis for the later periods while the other three form breaking points by virtue of their character. In addition to this it can be said that the concepts of superego development and the subconscious are also important in terms of religious education. This study is going to focus on the lasting effects of the early childhood period and the protecting effects of the superego with respect to religious and moral development, and will examine the mysterious concept of the subconscious and the fragile and critical nature of the adolescent, middle age and old age periods from the window of religious education. The basic aim of this research is to introduce the critical period features and to draw educators' attention to these periods within the constraints of the psychoanalytic school of thought. This research, prepared by the documentation technique, is important in terms of describing the critical period characteristics in the process of personality development and change and presenting it to the attention of educators.

First Five Years and Parental Impact

All psychoanalysts starting with Freud and Adler point to the importance of the first five years in the life of the individual. So much so that Freud and Adler almost do not accept changes after this age (Freud, 2012: 352; Burger, 2006: 153). Accordingly, the first five years are seen as critically important in the individual's personality development. This period, which Freud and other psychoanalysts emphasize, also refers to the beginning of the individual's moral and religious development. In this situation, the importance of the first five years in the formation of a pious and moral personality must not be overlooked by those who are in charge of children's education.

When the topic at hand is the individual's first five years the concept of "family" naturally comes to the fore. Today, the importance of the family element in child education has been acknowledged by all segments of society and educational activities have been built on this fact (Dodurgali, 2011: 152). The family environment is the most important and most powerful element shaping a child's life until he/she reaches school age. Accordingly, the child's "first educational institution" is its family while its "first teacher" is its mother. Even though women have many duties and responsibilities within the family, the most important of these is - perhaps - raising children in a correct and healthy manner. One of the most important elements of the education that should be given to the child in the family is undoubtedly religious and moral instruction.

A child does not come into the world as a pious personality. However, research has proven that children do have pious inclinations and an interest in religion (Cihandide, 2014: 63). According to psychologists, the child possesses a makeup that is ready to believe (Vergote, 1978: 315-329, Pazarli, 1982: 94, Yavuz, 2012: 31). A child's pious inclinations are expressed in Islam by the concept of natural disposition (Dam, 2014: 29). It is here that the onus falls on the family to help the child's innate religious sentiments emerge in a correct and healthy manner.

According to Erikson, the first feeling that a child should gain is the feeling of trust (Yavuz, 2012: 93-94). Trust is the foundation of religious sentiment. Accordingly, the ability of a child to develop a healthy religious personality can be

attributed to its gaining that fundamental need, the sense of trust. The environment in which this sentiment is gained is the family (Mehmedoğlu, 2005: 21). The feeling that the family must instill in the child before anything else is the feeling of trust.

Another reason for the child's pious inclinations is the feeling of attachment (Yavuz, 2012: 27). According to Sullivan, the long process of dependency undergone by the child makes it amenable to influence by others. This sense of dependence and attachment in a child must be exploited positively in a religious sense and transformed into an effective intermediary for the development of a healthy religious personality. The sense of trust leads to attachment, and the sense of attachment leads to dependence. These emotions that the child will gain in the family actually represent a process leading to his feeling trust in, attachment to and dependence on Allah.

Early childhood is a period when the child - perhaps in connection with the sense of trust - is open to influence (Mehmedoğlu, 2005: 21, Dodurgalı, 2011: 174-175). No subsequent period can produce such an influence over the child. The child's innate sense of attachment and openness to influence naturally leads us to the concept of the "role model." Psychologists agree that children need a model and examples to follow in terms of their development (Yavuz, 2012: 101). Accordingly, it can be said that one of the greatest tasks befalling a family in properly developing the child's personality is to be a correct model and an example. The most important characteristic of children is that they mimic their parents. Imitation is the most important learning tool particularly in early childhood (Yavuz, 2012: 102). The religious/ethical attitudes and behaviors displayed by the family will directly affect the attitudes and approaches of those children who are very good observers.

High curiosity in a child is one of the points that stand out in early childhood (Selçuk, 2005: 76). Even though they are children, they nevertheless have questions about the metaphysical domain. Topics such as God, angels, the devil, and death attract their attention, and they look to their parents for answers. In this case, religious questions asked by children should be answered in a healthy way befitting their development.

With pre-school education institutions becoming more and more widespread, school age has fallen to the early childhood period when the child's character development is at its most intense (Kaymakcan ve Meydan, 2014: 213). The increasing number of pre-school institutions teaching values can be an important source of assistance for families in making sure the early childhood period is exploited correctly and effectively in terms of personality development.

The Superego's Protective Effect

Emphasizing the critical importance of the first five years, Freud likewise introduces us to a new concept that emerges during this time: the superego. According to Freud, the id, which dominates violence and sexuality, has the power and the ability to control the superego, which forms at the age of five (Burger, 2006: 79). This power, which makes the person act morally without depending on the oversight of others or the sanction of laws, is a characteristic that is gained or supposed to be gained inside the family environment irrespective of space and time. Accordingly, one of the most important tasks of the family is to create a powerful superego or sense of conscience in the child. Thanks to this structure that the person takes on, they acquire the skill to do what is morally right in later life for innate reasons alone without the need for external pressure.

The conscience, which we can call a "self-regulation mechanism," exists in the person as opportunity and potential. The characteristics that a person possesses allow a person to possess a conscientious personality. The onus is on the family to help the child possess a correct conscientious makeup. The behaviors demonstrated by the family in various situations or direct instruction on its part will begin to shape the child's conscience. Rewards and punishments, orders and prohibitions are important tools for shaping the child's conscience. If it is considered that moral development in a child begins at the age of three (Yavuzer, 2007: 185), it is necessary to take care to develop the correct personality and conscience in the child starting at three years of age.

Some families resort to punishment as a way and means by which the child can possess a correct personality and a robust conscience. However, studies have shows that this kind of approach leads to the child having a weak conscience, or to put it another way a lack of inner-control (Kağıtçıbaşı ve Cemalcılar, 2017: 226). A child exposed to physical punishment will learn aggression and not what it means to possess a conscience. The greatest cause behind this is the quality children have of imitating their parents. The onus is on the parents to try talking with children instead of punishing them. The goal here is to ensure that the children contemplate their errant behaviors. In this way, the child is able to feel regret for what it has done wrong and adopt the correct form of behavior that the family encourages. After a while, this approach can ensure that the encouraged behavior is internalized by the child becoming a part of its personality. The development of empathy in the child can be seen as an important element towards the development of a conscience.

The Subconscious and Religious Education

The "subconscious" which Freud includes in his topographical model and which is regarded as one of his greatest discoveries, is an important concept that is not given enough attention and that should not be ignored. This construct that Freud developed shows that it is not just the conscious mind that needs to be taken into consideration, but the subconscious mind too. This understanding reminds us that an educator will not be able to ensure correct moral development by ignoring the child's instincts (Kaymakcan ve Meydan, 2014:151).

According to Freud, the urges and desires that we are not aware of are stored in the subconscious mind. Even though his ascribing great potency to the subconscious concept that he developed is criticized by neo-Freudians, it can comfortably be said that the concept of the subconscious today and the messages sent to the subconscious mind have become a significant force and weapon (Murphy, 2009).

Subliminal messages are messages that the conscious mind is not aware of, that are hidden inside objects and that are meant to affect the subconscious mind. These messages, which cannot be perceived by the five sensory organs and can only be perceived by the brain, are used to influence the subconscious mind and exert control over it (Küçükbezirci, 2013:1879). The desired messages are relayed into people's subconscious minds by images, video and audio files.

The human mind is constantly exposed to subliminal messages. Many instruments of mass communication such as the internet, computer games, films, music, advertisements, books, newspaper, and television send messages to the brain for specific purposes. While there is no doubt that some of these commands can have a positive goal, many of them can be malicious in nature (Yorulmaz, 2013: 246).

Efforts to influence the subconscious mind for economic, political or military reasons are a topic that has been current for many years now. In an experiment using a device called a tachistoscope carried out for the first time in 1957 the subjects were seen to behave in line with the given message. It is understood that the United States of America used a method called "low sonic spectrum" to influence the Iraqi people not to resist. One of the most widely known methods today is the 25th frame technique. In layman's terms, the television screen involves a system that is divided into 25 equal frames. The images we see are the composition of these pieces reflected into our eyes. However, a person is only able to see and perceive 24 of these frames. The 25th frame embeds itself into the subconscious mind without being noticed. All this goes to show in fact that people are constantly vulnerable to certain manipulation without their knowledge or permission. In addition to this, it is possible for the subconscious mind to be influenced and thus manipulated due to hearing or seeing something a lot.

At this point two questions come to mind. The first is can our children be shielded from the negative effects of subliminal manipulation? The second is can subliminal manipulation be used on children by way of contributing to their religious and moral development? Even though legal permission is not given for subliminal manipulation people are nevertheless continually exposed to it. Since people are not aware of it they do not have the means to prevent it. Having said this, parents being selective in such topics as computers, the internet, television, magazines and books can help to minimize these dangers.

The second question that needs to be answered is, "Can the power of the subconscious be used in accordance with the goals of religious education?" Even though no experimental studies have been made in this area, theoretically speaking there is nothing wrong with it. This is because contrary to negative manipulation, religious and moral manipulation is in keeping with the parents' wishes. It seems appropriate to the goal to have the religious and moral education that families are openly providing or want to provide carried out in the form of subliminal manipulation. Having said this, just which subliminal methods and techniques can be used to develop children's piety and morality in the desired direction, and their experimental results, are the topic of other studies.

The Restorative Effect of Pre-Adolescence

As is known, Freud halts personality development at the age of five. According to him, no notable change in personality ever takes place after the age of five. The individual's childhood makeup continues unchanged until they die. Neo-Freudian psychologist Sullivan is not as rigid as Freud when it comes to personality change. Sullivan believes that even though the first five years are crucially important a second chance exists to correct the mistakes made in that period. The pre-adolescent period is the last chance for the person to change in the desired direction (İnanç ve Yerlikaya, 2016: 153).

This period, which coincides with the last term of primary school and the first term of secondary school, expresses a process that requires family-school collaboration. In addition to supporting the positively developing personality structure at school, this collaborative effort also involves correcting the mistakes made at home in the school environment. The onus here largely falls on teachers. The first stage of this task is to correctly define the students' personality traits. What needs to be done next is to support the correct traits and rectify the incorrect ones.

When it comes to religious and moral personality development, the education given at school matters a great deal. Looking at it from this angle, it can be said that religious education lessons starting in the fourth year of primary education speak to a process that is late off the mark in terms of religious and moral instruction. Furthermore, if it is considered that the training received by classroom teachers in the field of religion is inadequate (Zengin and Yapıcı, 2006: 150), the gap in the first three years of primary education stands out even more. With respect to the "sequentiality and continuity of religious education" the giving of religious and moral instruction in the third year of primary school with a program appropriate to the children's levels of development could contribute to the children developing a correct and healthy personality (Ünal and Gündoğdu, 2014).

Ministry of Education Directive 2010/53 may be seen as an important step in the matter of instilling students with our cultural values. This is because the goal of this directive is to show students the path to becoming "a person who possesses

a balanced, healthy and developed personality and character, and who has gained fundamental and humane values" in addition to the basic education that they are supposed to receive. To this end, work on the instruction of values has begun in schools at all levels from pre-school to secondary education. Without any doubt, all this work may yield significant gains if conducted successfully. However, when looking from Sullivan's window the pre-adolescent period covering 9-12-year-olds requires special care. In the name of correcting the religious and moral instruction given in the family environment and of entering the stormy adolescent period from a position of strength the restorative effects of the pre-adolescent period must not be overlooked. It is here that all teachers including classroom and religious education teachers would be advised to note the importance of this critical period.

Adolescence and the Construction of the Ego

Adolescence is one of the most important - perhaps the most important - breaking point in a person's life. In this respect adolescence may be considered the hardest part of life (Burger, 2006:167). Giving the necessary religious and moral instruction in an ideal family environment may not be enough to prevent breaks during adolescence even if this is supported at school during the preadolescent period. In this respect, it may be said that the adolescent period occupies a special and important place in the construction of a correct identity and personality. Even though Sullivan attached special significance to the adolescent period as part of the developmental steps he examined in seven stages by splitting it into three parts, it was the psychologist Erikson who revealed the importance of the adolescent period and the accompanying frailties in a clear and powerful fashion. Receiving world recognition with his understanding of life-long development, Erikson succeeded in drawing attention to the adolescent period.

Adolescence is a period that can be examined from various aspects. This period in which the individual matures biologically, psychologically, mentally and socially comes with its own peculiar set of problems. However, this study focuses on the direction of "identity construction" during adolescence and tries to reveal the risks and problems that may arise in terms of religious and moral development.

According to Erikson (2014: 113), stability, when a young adult commits himself to something, depends to a large degree on the outcome of the identity struggle during adolescence. A youth who has reached adolescence is faced with two choices. The first is to selectively adhere to childhood identifications while the other is to reject them. The adolescent period's process of identity construction is more than the sum of the childhood period's identifications (Apaydin, 2016: 85). The adolescent period houses a passionate interest in all forms of ideological values (religious, political, intellectual) as well as a sense of existence that contains - albeit fleetingly - a modicum of sensitivity. In other words, instead of accepting the identity that is offered to him the youth starts asking, "Who am I" and tries to find a satisfactory answer to this. In contrast to the questions asked by a child aged 4-6 who is ready to accept anything, the questions asked during the period are critical in that they are all asked for the purpose of understanding and giving meaning to who a person is.

In his personality development design, Erikson points out two crises relating to adolescence: identity acquisition and identity crisis. Those who can find a satisfactory answer as to who they are developing a sense of identity. If not, the person will be dragged into an identity crisis. In such cases the youth can end up at the extremes, both positive and negative. (Burger, 2006: 167).

Erikson describes adolescence as a period in which an ideological outlook on the world in terms of the principles of the social order is dominant. Again, according to Erikson (2014: 56-57), this period is an "ideological" one in terms of the forms of binding ritualism. All these point to a period in which the adolescent will resolve the questions (problems) as to "who" and "what" he is.

The most powerful feature emerging in adolescence is loyalty. This loyalty is closely related to both infantile trust and mature belief. During this time, a person's need for orientation shifts from parents to mentors and people they consider leaders. The sense of loyalty includes the enthusiastic adoption of these people's ideological guidance (Erikson, 2014: 114).

In Erikson's design, the opposite of loyalty is rejection. According to him (2014: 114-115), this is an active and selective urge separating those roles and values that appear useful in forming the personality from those that need to be perceived as alien to the self, combated and resisted. Role rejection can take the form of refraining from taking on an appropriate role. The person portrays himself as weak and slow in order to escape the responsibilities of that role. However, role rejection may also take the form of systematic defiance. This second style means choosing the negative identity that has always existed by making a reverse choice. If the family or society cannot provide valid and useful alternatives to the person, all of this can cause stresses that can lead to sudden and sometimes borderline pathologies.

By its very nature, adolescence is a stormy period. There are many factors that can cause this. Looking at it from the window of religious education, the topic of this study is the person's stormy and painful identity-building process. This is because the childhood phase, which is a period of imitation, possesses a structure in which the child effectively lives in a fairy tale, where he shapes his life according to the picture painted by his family, where he tries to fill in the gaps in the puzzle by asking some question but in which he is usually compliant. The problem or crisis begins in the questioning period. This is because an adolescent's mental constructs are different from those of a child. Since children's mental functions have not developed sufficiently their perceptions of moral values differ from those of adolescents and adults. In adolescence moral values - and religion - become important because of the accelerated development of their mental functions (Semperci, 2015). In this period, the powerful need to understand life introduces youth to religious ideas and

understandings either again or for the first time. Depending on the outcome, this meeting can have a lasting or low impact, it could be entirely ineffective or even antagonistic towards religion (Gündüz, 2014: 67).

If the adolescent accepts the picture drawn for him in childhood and finds satisfactory answers to the questions of "identity," identity construction takes place. It does not matter whether this identity is right or wrong. What matters here is that the adolescent had adopted an identity with which he can express himself. However, if the teenager looks backward and does not find that the identity presented since childhood is true or sufficient, or if they have developed a negative attitude to the proposed identity as a result of incorrect parental attitudes, this is when an identity crisis can occur. In such cases, the adolescent will search for an identity that he can adopt and with which he will find clear answers to his questions. This amounts to the breakdown of the construct that his parents have endeavored to cultivate since day one. In this period, the youth may head in the exact opposite direction to the one his family wants. This is because young people will begin to question everything including the family order in this process, and this incorporates a great risk. This period in which imitation has transformed into internalization could be a period in which getting back on track will involve some challenges.

The identity crisis so far has been based on the assumption that the family has provided inadequate religious guidance and orientation or that it has used the wrong methods when doing this. However, the characteristic feature of adolescence entails certain risks apart from all this. One of the most important characteristics of adolescence is idealism (Apaydin, 2016: 104). This is why adolescents question everything during this period and try to find social or political causes that they can commit themselves to. Sometimes they look for solutions to situations that are harmful to the world (Semperci, 2016). The same idealist view applies to the field of religion as well. During this period, the youth may find his family's piety to be lacking. He may think it wrong or incomplete. For example, if the parents have an average Muslim identity with respect to the Ahl-i Sunnah, and if they want to instill this in their children both through correct guidance and examples and by adopting the most correct approaches and methods, and even if the child fully accepts this identity presented to it, the adolescent period is nevertheless vulnerable to certain serious risks in connection with identity crisis. This is because the sweet and warm spiritual breeze generated by the family could well lead to faltering and renewed questioning when it encounters harsher and more powerful winds and even storms. As a result of this questioning, which can result in going from one extreme to the other, the adolescent can find himself in all manner of identity designs ranging from extreme religiosity to outright irreligion. Encountering certain radical narratives, the youth may find the piety that his family possesses, and that was offered to him as inadequate and may choose an identity shaped by radical notions. He may reject the lifestyle that he unquestioningly accepted and was subjected to in childhood and replace it with the identity shown by the "more powerful wind." However, he may also go in the opposite direction. A youth who had once adopted and practiced his family's understanding of piety may also follow the path of irreligion. This is because more influential people or groups who teach/explain that the values he has believed in and accepted so far are empty and meaningless can cause the child to experience a serious identity crisis. By pursuing a handful of "isms" and ideologies he may come to question and reject his own religion and faith. As an extreme example, this can even go as far as faithlessness.

So, what should be done? First of all, it must be known and accepted that there may be cases where the desired result cannot be obtained whatever it is. However, there are points that the family has to look out for during adolescence in order to build an identity in keeping with the religious and moral instruction given in childhood. Families should treat this period at least as seriously as the critically important childhood period, even more so in fact. First and foremost, parents, whom children accept and follow as the most powerful examples and models, may not be up to the task in this period in which the sense of identity develops. In this case, families will need to present their adolescent young with powerful models and examples from within life or the pages of books, from the depths of history or the present day (Dam, 2014: 25). Stronger and more ideal examples can help adolescents continue in the same direction that was presented in childhood. Accordingly, people or groups that the family approves of and that the adolescents could interact with can be of assistance here. In addition to this, the introduction of works of literature or art that can orient adolescents towards what is good and beautiful may help with the construction of a healthy identity and personality in a religious and moral sense.

The compulsory Religious Culture and Moral Instruction lesson in Turkey may be seen as making an important contribution to correct identity development in terms of religion and morality. Furthermore, the Religion, Morality and Values group of elective lessons that have been in effect since 2012 can also perform important functions during this process. However, when preparing teaching programs the peculiarities of the identity development process encountered - more frequently - in the high-school period should not be overlooked. Another of the points that need to be considered here is the religious education teachers themselves. It is essential that religious education teachers be aware of the peculiarities of this period. Both the way they deal with topics and their giving satisfactory answers to the questions asked by students in order to understand who they are will help the adolescents develop a healthy identity and personality.

Middle Age: Opportunities and Risks

Contrary to Freud, Jung regards human personality as a dynamic and evolutionary process that continues throughout a person's life. Jung believes that people are continually learning new skills and creating new goals on the path to self-realization. One of the best representatives of the psychoanalysis school, Jung ascribes special importance to the mid-life period in personality development. In identity development, Jung regards "individuation" as the most crucial factor for success for the mid-life period. He defines individuation as every person developing according to the model found in their own existential self. (Jung, 1993:88). Even though Jung carried out his work on sick people when developing his opinions here, he does not consider this process to be a neurotic or pathological phenomenon. Jung uses the term individuation in

the sense of "being a complete person" meaning reaching a compromise with those aspects of the personality that are ignored, inhibited and which for the most part encompass its baser and darker aspects (Burger, 2006: 158-159). In other words, individuation is understood to be the transformation of a person into a psychological whole, his becoming an indivisible unit (Jung, 1989: 395; İnanç and Yerlikaya, 2016: 76) "the person as a homogeneous entity" (Jung, 1989: 395; Mehmedoğlu, 2013: 17-20). The true purpose of individuation, which we can take to mean self-awareness or self-realization (Jung, 1989: 395), is for a person to become whole and complete. During the process of individuation, the individual matures by achieving unconscious awareness (Fordham, 1994: 98-99) and integrates with specific forms of the subconscious. The process of individuation is defined as the process in which the conscious and the subconscious recognize and respect one another and learn to adapt to one another (Jung, 1964: 14). This process is the of integration of the subconscious with the consciousness. During the individuation process just as the consciousness must advocate what is rational and protect itself, so the subconscious should follow its path in its complicated life to the same degree. Jung likens these two constructs to a hammer and anvil. Between the hammer and the anvil the person is forged into an unbreakable whole, becomes individuated. However, Jung differentiates between being an individual and being individuated. While describing being individual as acting in a selfish "egocentric" fashion he explains being individuated as awareness of one's own unique identity, acceptance of one's unconscious and being one with all the other creatures in the universe (Fordham, 1994: 98-99).

Jung (1993: 211) states that individuation is a natural process. From the perspective of being a inclination since birth, individuation may well be a potential that every person possesses but not everyone can reach this ultimate goal. According to Jung, a person needs the appropriate instruction and experiences in order to achieve healthy individuation (İnanç and Yerlikaya, 2016: 76-77). It can be said that the relationship with the divine/holy is one such instruction and experience. A relationship of this kind can help the individual and the process of cultural individuation. In this situation, the instruction received in the previous periods going back as far as childhood experiences and religious instruction in particular all have important roles to play in the the mid-life period taking place in a healthy and successful fashion starting at around 35-40 as far as the old age period.

When Jung asked his patients why people were so caught up in feelings of despair and worthlessness in mid-life, they all stated that the adventure, excitement and flavor in their lives had vanished and that they had lost the meaning of life (Schultz and Schultz, 2005: 113). In truth, a person who has entered their mid-life period will search for new meaning and purpose in their life. On this quest for meaning and purpose there are secondary, underdeveloped and neglected base directions that have never been carried into the consciousness before. During this process, many people refuse to accept them and instead choose to embrace the values of youth. In fact, some people go to extreme lengths to hold on to and seek out these values. It is these types of people who fail in the individuation process (Fordham, 1994: 101).

Likening the process of individuation to a difficult and perilous journey, Jung draws attention to the danger of the individual who meets his shadow, accesses subconscious knowledge and gets to know archetypes falling in with these archetypes by being seduced by them and adopting an archetypal personality. Religion is a treasure trove of archetypal forms that help give meaning to the archetypes' glamorous image and save the individual from their siren song on this journey (Fordham, 1994: 102-103). Subconscious archetypes cannot be considered separately from divinity (Jung, 1959: 40). The role of religious and moral instruction gains importance here within the field of life-long learning. This is because just as individuation is a religious process, by extension it carries a religious content (Jung, 1933, 1999:78; Köse and Ayten, 2016:36).

With respect to the efficiency and appropriateness of the educational services provided to the young it is important that educators are well versed in the specific periods that are associated with the development of the individual and the increase in competencies and it is equally important that educators offering widespread religious instructional services to adults are just as aware of the characteristics of mid-life and that they design their instructional services in accordance with the characteristics of this period. This is because with the correct religious instruction and the new goals and purpose that will be instilled in the individual during this period it will be possible for him to question the life he lived in his youth in connection with the holistic mentality that maturity has given him, for him to accept his past with all its rights and wrongs, and orient himself to the future with more sincerity and earnestness. Just as regret and guilt make a person feel anxiety towards the future they will also prevent him from coping successfully with mid-life crisis and reaching old age with sound mental health (Feist and Feist, 2006: 122).

Old Age: Spiritual Maturity

When people talk about the old age period the first psychoanalyst that comes to mind in Erikson. As well as attaching importance to the adolescent period in the formation of identity, unlike other psychoanalysts, he also attaches importance to the old age period. In terms of its overall character this period of Erikson's resembles Jung's mid-life period. Erikson asserts that the maturation and integration of the characteristics of the ego are the ego's most important task (Öztürk, 1989: 159). Erikson (2014: 97) states that the general characteristic of this period is one of "despair versus inner integrity." Resulting as a consequence of maturation wisdom, is a specific requirement of inner integrity. The opposite of wisdom is arrogance. Arrogance is a reaction that starts out with a sense of being whole but is then followed by confusion and desperation in response to feelings.

The old age period begins at around 60 years of age and continues until life's end. Productivity comes to an end during this period. Having reached this period the individual realizes that his social activity has slumped and that he can no longer produce or reproduce. The old age period, which manifests in such forms as loss of autonomy and loss of initiative, is reason enough for a person to succumb to despair. On top of this the aged individual will take stock of his body's physical inadequacies and decrepitude as well as the narrow identities he embraced in previous periods (Erikson, 2014: 100; İnanç

and Yerlikaya, 2016: 174). Efforts transformed during this period into teaching the younger generations can give a sense of altruism, usefulness and productivity (Erikson, 2014: 99; İnanç and Yerlikaya, 2016: 174).

The aged individual will take stock of his present circumstances and his past experiences will come to life before his eyes like a roll of film. Just as with the person confronting his shadow and accepting all the characteristics both negative and positive that exist in his shadow during Jung's mid-life period, so in old-age too the individual will relive all the bitter-sweet experiences from his earlier life (Burger, 2006:170). With the onset of old age a person could fall under the influence of three regulatory processes. Physiologically speaking, the gradual weakening of the body and the circulatory system, psychically speaking the gradual deletion of past and current experiences from memory plus the halt in reproduction could put the aged individual's hopes for the future at serious risk. What matters here is a person being able to achieve a unifying perception of his life (Erikson, 2014: 102-103). This means the person accepting that there is a single cycle of life than he cannot change and that is lived as it should be (Erikson, 1968: 139), which will in turn grant the person ego integrity. Meaning, a person who looks back and is pleased with his experiences will achieve ego integrity (Burger, 2006: 170).

Erikson (2014: 99) asserts that in the absence of hope, which is the most fundamental characteristic of the self, life cannot begin or end in a meaningful fashion. According to him, faith is the most perfect form of hope. He thinks that within the cycle of life hope and faith exist in the purest form of human behavior. In parallel to Erikson's views here, Fowler asserts that both youth and old age take place within the same life and that unifying faith possesses religious aspects aimed at the reunification of life's opposite poles (Fowler, 2000: 100). Stating that the hope that gives meaning to life and death in old age is the same hope for life that exists in childhood, Erikson says that when children are able to engage with old people cultures are able to survive. Having said this, there is very little evidence to suggest that there is an increase religious beliefs even though the rate of worship is high in old age due to the continuation of old habits and the reduction in other activities (Özbaydar, 1970: 58). Furthermore, Özbaydar interprets the trend among individuals in senior and old ages to rationalize religious beliefs saying that there could be inconsistencies between the life that was lived and the religious beliefs that were adopted, and that with death drawing near a tendency to reject accustomed beliefs develops.

Underpinning an aged individual's psychological hardships and need for psychotherapy is loneliness as a result of his peers dying off one by one (Certel, 2016: 215) as well as a longing for the past and not being able to take part in life as much (Erikson, 2014: 100). The overwhelming idea in an individual that his past life was misspent, his desire to live again and as a result his fear that his life is going to end as well as the commencement of the very real fear of death all show that ego integrity could not be formed. Loss of hope and fear of death are the consequences of the old age period failing in its task. Having very little time left and having no change to start over lead to despair (Öztürk, 1989: 159). In a review carried out by age groups in an experimental study of despair it was found that the score for despair increased in parallel with the increase in age and that the group with the highest score for despair was the groups aged 61 and over (Kızılgöç, 2015: 153). The consequence of despair is fear of death (İnanç and Yerlikaya, 2016: 174).

We can say that support for religious and moral feelings is important in ego integrity in old age, which we can describe as having no past regrets and being generally happy with one's past. This is because every person may have made mistakes in their past and feel regret because of them. In fact, in connection with Özbaydar's explanation about rational religious belief, it can be said that individuals who believe their past life was meaningless and who cannot find parallels between their beliefs and their life may end up denying their existing religious beliefs. However, it can be said that a correct perception of religion can cause a person to begin again despite all kinds of mistakes and flaws, and that with repentance a person will not feel regret but will instead achieve ego integrity by accepting his past in accordance with Erikson's theory of ego integrity. Adding meaning to life and death, religion is the most important instrument in gaining ego integrity as expressed by Erikson. In terms of creating a healthy society, it is important that aged people be given serious spiritual guidance taking into account the critical aspect of this period in order to stop them succumbing to despair and being afraid of death. If the counseling and guidance work now being put into practice by the Directorate of Religious Affairs in our country is developed in such a way to help aged individuals achieve ego integrity it could help meet the need in this regard.

Conclusion

The theories expounded by different psychoanalysts have revealed that specific periods in a person's development are so critically important as to form a turning point in life. Emphasizing the critical importance of the first five years, Freud and Adler say that the personality will not change after this age and so in terms of religious and moral instruction all the attitudes that the child is hoped to acquire should be given by the age of five. In accordance with the theory posited by these psychologists, a child's parents and the architects of its future life. The individual in the future is only going to be as resilient as the mortar they use when raising the child. If the parent presents the child with examples of good behavior in addition to correct religious and moral instruction this may instill in the individual a character who will never fade away in terms of the mark he makes on life.

The conscience, which we can describe as the individual's self-regulation mechanism, is given its main outline by the age of five, according to Freud. During the period, the rules given to the child by its parents and evaluations such as beautiful, ugly, right and wrong will all influence the formation of the child's conscience. The formation of a correct and powerful conscience is directly related to the parents having the correct approach to the child. Therefore, the spread of parental education and the giving of training aimed at understanding the characteristics of early childhood as part of the widespread education activities for women conducted by such institutions as the Directorate of Religious Affairs are important in terms of a healthy society.

While the subconscious is criticized by many psychologists, it has still not been refuted by any scientific theory. This means it is still valid, and in accordance with the theory of the subconscious, people are exposed to many attempts to influence them. Even though the parents do not wish it, children are exposed to a veritable invasion of subliminal messages, and while this is unacceptable it is also a fact. While some negative and undesirable information that effectively programs

children, youth and adults without their permission or approval is being imposed, some subliminal messages are positive and aimed at future targets and cultivating healthy individuals with the knowledge and consent of the parents for their children, so in the name of not dismissing the subliminal reality it is important that this field not be left empty.

One important piece of data revealed by the psychoanalysis school is that all is not lost in the event that the first five years are not spent productively. A key figure in the psychoanalysis school, Sullivan's assertion that early childhood is a critical period that needs more attention brings into the light of day the important role played by schools and teachers in children's personality development. Religious education and activities aimed at teaching values are important in the school age, which is an important developmental period in rectifying the critical mistakes made in the past. In terms of making this period even more productive and in the cultivation of individuals with powerful personalities, robust characters and sound mental health it is imperative that the Religious Culture and Moral Instruction lessons be included in the program at much earlier grades.

Seeing the adolescent period as the pinnacle of all the developmental periods and a turning point, Erikson sees personality development and change as a life-long endeavor within the psychoanalysis school of thought. With the theory that he developed, Erikson managed to draw attention to the adolescent period. It is indisputably important for young people's future lives that parents and teachers alike know about the fragile makeup of this period and guide the adolescent correctly. The young person during this period is like a fish in our hands that is about to slip away into the ocean. One wrong move will lead to it disappearing in that ocean. During the adolescent period the environment takes on more importance than the family making it necessary to provide the adolescent with the most beautiful examples he can find in his environment. It can be said that the teachers of Religious Culture and Moral Instruction have important roles to play in this period. An embracing attitude befitting this period's stormy nature and in which guidance and friendly relationships are dominant will serve an important function in preventing the adolescent from becoming lost. When it is considered that this period is experienced in school circles more than family ones, the school's responsibilities and duties in cultivating a healthy individual will be better understood.

The good thing about the psychoanalysis school is that all is not lost and chances are given to correct every mistake. The mid-life period is much the same. Mid-life, to which Jung attached additional importance and which he accepted as a critical period in a person's life, is effectively the last exit for erasing some of the negative experiences from the past. Mid-life encompasses the period in which the individual confronts his dark side and his past, which Jung calls the shadow, the side that he has suppressed and does not want; it is the gateway to individuation and maturation. Religious support offered to the person during this period will prevent him from getting lost in his subconscious. An individual who has had the chance to recognize the wealth of the subconscious and who has matured enough to accept his past for what it is will enter old age with sound mental health. The fact that this period extends beyond school age results in it being a critical juncture that the widespread institutions providing religious services need to pay attention to.

The period of development that can be called the last stop in a person's life is the old age period. The tasks that are unique to this period again make it a critical one. It is very important in terms of mental health and gaining ego integrity that this period be experienced successfully. Otherwise the person will find the final days of his life full of suffering, a prisoner to the anxieties, fears and neuroses caused by despair. The religious and spiritual counseling given to the aged individual during this period is very important in terms of the life lived finding meaning and ending on a happy note.

As a result, personality development is a process every stage of which needs to be managed with great care. It can be said that religious and moral instruction, which should begin in childhood and continue throughout life, is very important in terms of society's mental health and happiness. While it is expected that religious education presented by taking into consideration the data revealed by psychoanalysis will achieve the required goal, it can be said that any approach that ignores the critical periods of human developments will not be able to make those periods achieve the desired success. However, it has to be said that religious education offered within the scope of life-long development is not limited to school alone. In the construction of a healthy, happy society the family, the school and the presenters of widespread religious services are like runners in a baton race passing the individual from their own stage to the next one by instilling the required religious knowledge and skills. The powerful bond formed among these institutions of society coupled with information exchange will play an important role in getting duties and responsibilities fulfilled at the desired level.

This study, while limited to the psychoanalysis school's data, tried to draw attention to the critical periods in personality development as suggested by this school. However, this is not the only school in the field of psychology and the critical periods it suggests are not the only periods. Therefore, similar studies need to be made that will bring to light the critical factors closely related to education that exist in the other schools of psychology and make them known to education and educators.

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Genişletilmiş Özet

Kişide istenilen yönde davranış değişikliğini hedefleyen eğitimin, bunun yollarını ve imkânını psikoloji biliminin sağladığı verilerden elde etmesi gerekmektedir. Eğitimin ihtiyaç duyduğu şey, araştırma kanıtlarına ve test edilmiş teoriye dayanan bir dizi bilimsel olarak geçerli öğretim metodudur. Bu ihtiyacın karşılanmasında yardım, tam da psikolojinin sunması gereken verilerden gelmektedir.

Psikoloji biliminin sağladığı veriler, belli davranışların belli dönemlerde kazanılması gerektiğini ortaya koymaktadır. Zira insan hayatında bazı uyarıcıların etkisinin en güçlü olduğu zaman dilimleri bulunmaktadır. Bireyin gelişim sürecinde belli dönemlerinin karakterine uygun oluşturulacak etkiler, gelecekteki gelişim üzerinde oldukça önemli olacaktır. Bu dönemlerin öncesinde ve sonrasında oluşan etkiler ise bireyin gelişimine katkı sunmayacağı gibi zaman zaman olumsuz sonuçlar da doğuracaktır. Farklı psikanalistler tarafından ortaya konulan teoriler de, insanın gelişiminin belli dönemlerinin, hayatın bir dönüm noktası niteliğinde kritik bir öneme sahip olduğunu ortaya koymaktadır.

İlk kişilik kuramı olma özelliğini taşıyan Psikanalitik yaklaşım, kişilik gelişimine ve eğitime dair önemli veriler sunmaktadır. Dikkatle incelendiğinde, Psikanalitik kuramların dinî ve ahlakî gelişim açısından da dikkatlerden kaçırılmaması gereken bilgiler sağladığı görülecektir. Psikanalitik yaklaşımın özellikle dört döneme dair kritiklik uyarısı yaptığı söylenebilir. Bunlar; ilk çocukluk dönemi, ergenlik dönemi, orta yaş ve yaşlılık dönemidir. Bu dört dönemden ilkinin sonraki dönemler için temel; diğer üçü için ise karakterleri gereği kırılma noktaları olduğu anlaşılmaktadır. Bunun yanı sıra üst-benlik gelişimi ve bilinçaltı kavramlarının da din eğitimi açısından önem taşıdığı söylenebilir.

Freud ve Adler ilk beş yaşın kritik önemine vurgu yaparak kişiliğin bu yaştan itibaren değişmeyeceğini dolayısıyla din ve ahlak eğitimi bakımından çocuğa kazandırılması arzulanan tüm tutumların beş yaşına kadar verilmesi gerektiğini ortaya koymaktadırlar. Bu psikologların ileri sürdüğü teori doğrultusunda, çocuğun gelecek hayatının mimarı anne ve babası olacaktır. Ebeveynin bu süreçte, doğru ve etkili dinî-ahlakî eğitimin yanında, çocuğa örnek olacak güzel davranışlar sergilemeleri, belki de bireyin hayatında oluşturacağı izler bakımından silinmez bir karakterin kazanmasına imkân sağlayacaktır.

Bireyin özdenetimi olarak tarif edebileceğimiz vicdan, Freud'a göre ilk beş yaşına kadar ana hatlarıyla şekillenmektedir. Bu süreçte anne ve babaların çocuklara koyacakları kurallar, güzel, çirkin, doğru, yanlış vb. değerlendirmeler, çocuğun

vicdan oluşumunu etkileyecektir. Doğru ve güçlü bir vicdan oluşumu, ebeveynin çocuğa doğru yaklaşımlarıyla ilişkilidir. Bu nedenle anne ve baba eğitimlerinin yaygınlaştırılması, Diyanet İşleri Başkanlığı gibi kurumların kadınlara yönelik yaygın eğitim faaliyetleri içerisinde ilk çocukluk döneminin özelliklerini kavratmaya yönelik eğitimler verilmesi sağlıklı bir toplum açısından önemlidir.

Bilinçaltı, birçok psikolog tarafından eleştirilse de hiçbir bilimsel teori ile yanlışlanmamıştır. Dolayısıyla hala geçerliliğini koruyan bilinçaltı teorisi doğrultusunda, insanlar birçok etkilenebilirliğe maruz kalmaktadır. Çocuğun, ebeveyninin istemediği halde, adeta bir işgal denecek nitelikte subliminal mesajlara maruz bırakılması, her ne kadar kabul edilmesine de bir gerçektir. İzni ve onayı olmadan adeta çocukları, gençleri ve hatta yetişkinleri kodlar gibi, davranışlarına bilinçsizce etki edecek bir kısım olumsuz ve istenmedik bilgiler yüklenmesine karşılık, dinî ve ahlakî gelişim açısından doğru bir kişiliğe sahip bireyler yetiştirmeye dönük, çocuklar için ebeveynlerin bilgisi ve isteği doğrultusunda, bir kısım olumlu bilinçaltı mesajlarının verilmesi, bilinçaltı gerçeğine sırt dönülmemesi bağlamında önem arz ettiği söylenebilir.

Psikanalist ekolün ortaya koyduğu önemli verilerden biri de ilk beş yaşın verimli bir şekilde geçirilmemesi halinde her şeyin bitmediğine dair kapının açık bırakılmasıdır. Psikanalitik ekolün önemli simalarından biri olan Sullivan'ın ilk çocukluk dönemini, üzerinde dikkatle durulması gereken kritik dönemlerden biri olarak adanması, okulun ve dolayısıyla öğretmenlerin çocuğun kişilik gelişimi üzerinde ne kadar önemli bir role sahip olduklarını gün yüzüne çıkarmaktadır. Geçmiş kritik dönemin hatalarının giderilmesinde önemli bir gelişim dönemi olan okul çağında özellikle din dersleri ve değerler eğitimine yönelik faaliyetler önem arz etmektedir. Bu dönemin daha verimli hale getirilmesi, ruh sağlığı yerinde, güçlü kişilik ve sağlam bir karaktere sahip bireylerin yetiştirilmesi sürecinde Din Kültürü ve Ahlak Bilgisi derslerinin daha erken sınıflardan itibaren programa dâhil edilmesi kritik bir öneme sahiptir.

Ergenlik dönemini tüm gelişim dönemleri içerisinde en üst noktaya taşıyan ve bir dönüm noktası olarak gören Erikson, psikanaliz ekolü içerisinde kişilik gelişimi ve değişimini hayat boyu süren bir serüven olarak görmektedir. Erikson, ileri sürdüğü teorisiyle dikkatleri ergenlik dönemine çekmeyi başarmıştır. Hem ebeveynlerin hem de öğretmenlerin bu dönemin kırılma yapısını bilmesi ve ergene doğru bir şekilde rehberlik etmesi, gencin gelecek yaşantısı üzerinde tartışılmaz bir öneme sahiptir. Bu dönemde genç, adeta okyanusun içerisinde elimizden kaymak üzere olan balık gibidir. Yanlış bir hareket, onun okyanusta kaybolup gitmesine yol açacaktır. Ergenlik döneminde aileden çok çevrenin önem kazanması, genç çevresinde bulabileceği güzel örneklerin sunumunu gerekli kılacaktır. Bu dönemde Din Kültürü ve Ahlak Bilgisi Dersi öğretmenlerine de önemli roller düştüğü söylenebilir. Bu dönemin fırtınalı havasına uygun, rehberlik ve arkadaşlık ilişkilerinin baskın olduğu kucaklayıcı bir tavrın, gencin elden kayıp gitmesi önünde önemli bir fonksiyon icra edecektir. Bu dönemin aileden çok okul çevresinde yaşandığı göz önüne alındığında, okulun doğru bir kişiliğe sahip bireyler yetiştirmedeki görev ve sorumluluğu daha net anlaşılacaktır.

Psikanaliz ekolünde güzel olan şey, her şeyin bitip tükenmemesi, hataların revize edilebileceği başka fırsatların verilmesidir. İşte orta yaş dönemi de böyledir. Jung'un ayrıca önem verdiği, insan hayatında kritik dönemlerden biri olarak kabul ettiği orta yaş, geçmişte yaşanan bazı olumsuzlukların izlerinin silinmesi için adeta bir son çıkıştır. Bireyin, Jung'un gölge olarak adlandırdığı, bastırıldığı, istemediği, karanlık yönüyle yüzleşmesi ve geçmişle hesaplaşması dönemini kapsayan orta yaş, bireyleşmenin ve olgunluğa ulaşmanın kapısıdır. Bu dönemde kişiye sunulacak dinî desteğin, kişinin bilinçaltısında kaybolup gitmesine engel olacaktır. Bilinçaltısının zenginliğini tanıma fırsatını yakalayan, geçmişini olduğu gibi kabul etme olgunluğuna ulaşan birey sağlıklı bir ruh haliyle yaşlılık dönemine geçebilecektir. Bu dönemin okul çağının dışına çıkması, yaygın din hizmeti veren kurumların ilgi göstermesi gereken kritik bir dönemeç olmasına yol açmaktadır.

İnsan yaşantısının adeta son durağı ise gelişim dönemleri içerisinde yaşlılık dönemidir. Bu dönemin kendisine özgü ödevleri yine bu dönemi kritik hale getirmektedir. Bu dönemin başarılı bir şekilde yaşanması, benlik bütünlüğü kazanmak ruh sağlığı bakımından son derece önemlidir. Aksi durumda ise kişi, umutsuzluğun yol açtığı nevrozların, korkuların ve kaygıların esiri olacak, hayatının son dönemleri ıstırapla dolu günlere dönüşecektir. Bu dönemde yaşlı bireye verilecek dinî ve manevî danışmanlık, yaşanan ömrünün anlam bulması ve mutlu son ile noktalanması bakımından büyük önem arz etmektedir.

Sonuç olarak kişilik gelişimi, her bir evresi büyük bir titizlikle ele alınması gereken önemli bir süreci ifade etmektedir. Çocukluk döneminden başlaması ve hayat boyu devam etmesi gereken dinî ve ahlakî eğitimin, sağlıklı nesiller yetiştirmek bakımından büyük öneme sahip olduğu söylenebilir. Psikolojinin ortaya koyduğu veriler dikkate alınarak sunulacak din eğitiminin başarılı olması beklenirken, insanın gelişim dönemlerini ve bu gelişim sürecindeki kritik evreleri göz ardı edecek yaklaşımın ise istenen başarıdan uzak kalacağı söylenebilir. Bununla birlikte, hayat boyu gelişim çerçevesinde sunulacak din eğitimi hizmetlerinin, sadece aile ve okul ile sınırlandırılması da doğru değildir. Sağlıklı ve mutlu bir toplumun inşasında aile ve okul yanında, yaygın din hizmeti sunucularına da büyük görevler düşmektedir. Adeta bir bayrak yarışı gibi görülmesi gereken bu süreçte birey, her bir dönemin hedeflenen dinî ve ahlakî gelişimi sağlanarak bir sonraki aşamaya taşınmalıdır. Toplumun kurumları arasında kurulacak güçlü bir bağ ve bilgi alış-verişi, hedeflenen başarının elde edilmesinde önemli rol oynayacaktır.