

RELIGION CULTURE AND MORAL KNOWLEDGE TEACHER TRAINING IN TURKEY AND THE APPLICATION OF 1998-2006 PERIOD

*Türkiye’de İlköğretimde Din Kültürü Ve Ahlak Bilgisi Öğretmeni Yetiştirme ve
1998-2006 Dönemi Uygulaması.*

Davut IŞIKDOĞAN

Dr. Dicle University, Faculty of Theology

Abstract

In this study, by giving the historical development of Religion Culture and Moral Knowledge Teacher Training, restructuring period that was put into practice in 1998 is examined. While giving the short history, the developments related to training of teachers for religion lessons are given chronologically starting by Ottomans and then following pre- and post- republic period.

Key Words: Teacher, Teacher Training, Religion Culture, Moral Knowledge

Özet

Bu çalışmada Din Kültürü ve Ahlak Bilgisi dersine öğretmen yetiştirmenin tarihçesi verilerek 1998 yılında uygulamaya konan yeniden yapılandırma süreci ele alınmıştır. Tarihçe verilirken Osmanlıdan başlamak üzere cumhuriyet öncesi ve cumhuriyet sonrasında din dersine öğretmen yetiştirme ile ilgili gelişmeler kronolojik olarak ortaya konmuştur.

Anahtar Kelimeler: Öğretmen, öğretmen yetiştirme, Din Kültürü ve Ahlak Bilgisi Öğretmenliği Programı, Din dersi öğretmeni.

1. Teacher Training For Religion Lessons Pre- Republic Period

In the pre-republic period, there were two kinds of school regulations in the latest times of the Ottomans, namely school and madrasah. Madrasah represented the traditional education but school stood for modern education. Another important distinction between these two institutions was that, in the madrasah, teachings and trainings concerning Moslem religion were given much more than the school.

We see that only knowledge acquisition were given importance in these periods when teachers were educated in the madrasahs. Up to that time, the only exception concerning acquisition of the knowledge and skills of the profession was experienced during the reign of Mehmet the Conqueror and with his order in Eyüp and Ayasofya madrasahs. He wanted the

people who were going to be teachers in primary schools to be given a different education. Therefore, a lesson named “Discussion Rules and Teaching Methods” was added into the curriculum. However, this lesson was neither continued nor replaced by another one after the Conqueror.¹

In the latest times of Ottoman Empire, despite the increase in the number of the schools, the madrasahs were seen more religious schools than the traditional education institutions. In these schools some disciplines such as The Holy Koran, Commentary, Mohammed’s traditions and alike were taught.²

Religion teaching in the madrasahs was more than the other educational institutions such as teacher schools, higher primary schools and secondary schools, and Sultanis -today’s secondary and high school’s equivalent and developed in modern Europe. For each year of these schools a lesson named “Ulum-i Diniye” (Religious Sciences) were taught 1-3 hours a week. These lessons were given by graduates of the madrasahs who had no pedagogical formation.

In the latest times of the Ottoman Empire, the profession of teaching was not established by the law. The general principles for all the officials were applied to the teachers in secondary and high schools for their appointments, promotions and punishments. While it formed the legal side, the pedagogical formation lessons, necessary for teaching profession, was not thought for the teachers who were going to be educated in higher education in that period.³

¹ Tosun, *a.g.m*, Akyüz, (1994), s. 83; M. Şevki Aydın, *Cumhuriyet Döneminde Din Eğitimi Öğretmeni Yetiştirme ve İstihdamı*, Kayseri 2000, s. 18.

² Ömer Okutan, “Din Eğitimi Öğretmenliği, Dünü-Bugünü-Geleceği”, Gazi Üniversitesi Gazi Eğitim-Mesleki Eğitim-Teknik Eğitim Fakülteleri, *Öğretmen Yetiştiren Yükseköğretim Kurumlarının Dünü-Bugünü-Geleceği Sempozyumu, Tebliğler*,(ss.415-423), (8-11 Haziran 1987), Ankara, 1987.

³ Hasan Ali Yücel, *Türkiye’de Orta Öğretim*, T.C. Kültür Bakanlığı Milli Kütüphane Basımevi, Ankara, 1994, s, 73.

There were two institutions to train people for the purpose of religious services and religion lesson teachers. The modern one was the School of Theology at a university, and traditional one was **Kısm-ı Ali** part of Darül-Hikmetil-Islamiye (Academy of Islam) madrasahs.

It is known that the Reformation was an important turning point in all aspects in the Ottoman Empire.⁴ When we look at the issue in terms of the religious education of children who were at the primary school age, it is seen that the Reformation period was an interesting period for religious education as well. So, the profession of religion teaching, similar to the present time, appeared partly in that period.

In addition to the traditional religious educational institutions, some other new schools were also opened in the Reformation period. It was aimed to train officials and administrators appropriate to the new period. The religion lessons were taught in these schools as well. As a result of it, Teacher Schools were opened in 1848, and later, some other schools and especially a particular one that aimed to train only female student teachers were opened as well.⁵

There was no School of Theology until 1900 at the Darülfünun (Imperial Ottoman University, today's Istanbul University) which was firstly opened in 1863, but it was sometimes closed and opened again. The account for it was that "the madrasahs meet this need." However, at the Darülfünun-ı Şahane (the first imperial university), opened in 1900 there were three faculties, first of which was the School of Theology and the others were Mathematics and Literature. In fact, there was no new situation in this school which gave four years education and it also had an old different madrasah mentality apart from the other faculties of the Darülfünun.⁶

⁴ Yüzüncü yılında Tanzimat'la ilgili değerlendirmeler için bkz. *Tanzimat I*, İstanbul 1940; *Aradan Elli Yıl Geçtiğinde Yüz Ellinci Yılında Tanzimat*, İstanbul, 1989.

⁵ Aydoğan Atâunal, "Öğretmenlik Mesleğine Giriş veya Nasıl Bir İnsan", Ankara 2000, s.54-65.

⁶ Hasan Ali Koçer, *Eğitim Sorunlarımız Üzerine İncelemeler ve Düşünceler*, s. 112 - 113 - 118.

We see a School of Theology under the name of Ulum-ı Şer'îye (canonical sciences) at the Darülfünun-ı Osmani (Ottoman University) which reorganized in 1911- 1912. In this faculty, the curriculum included Commentary, Mohammed's Traditions, Science of Canonical Moral and Mysticism, Method of Hermeneutics, Hermeneutics, The Biography of Mohammed, History of Islamic Religion, Subject of History of Religions, Science of Discussion, Arabic Literature, Legislative Power of God, History of Hermeneutics, Science of Hermeneutics, History of Moslem Theology, Philosophy of Arab, Philosophy, and History of Philosophy lessons.⁷

It is understood from the curriculum that an intense field education and partly general culture were included, but no place was given to the pedagogical formation. There were also no lesson which enabled the students to acquire teaching profession in the division of Ali in the madrasha of the Faculty of Theology at the Darülfünun.⁸

2.2. Post-Republic Period

It will be better to start the education in the republic period with the law of the Unity in Education. The 150-200 year-old-traditional institutions which lost their functions comparison to modern educational institutions were closed right after the mentioned law was put into practice in March 24, 1924.

The fourth article of the mentioned law says that “ *The Ministry of Education will establish a Faculty of Theology at the Darülfünun in order to train skilled officials, and will also open new schools to train officials who are going to be responsible to carry out the religious services.*”

As a result of this article of the law, a Faculty of Theology was opened at Istanbul Darülfünun and four-year-Imam-Hatip Schools were opened in 29 cities, which gave education after graduation from the primary school. In the first years of the republic, religion

⁷ Okutan, *a.g.m.*

⁸ Okutan, *a.g.m.*

lessons were taught in the first two years of the secondary and teacher schools.⁹

New religion teachers were neither appointed to Religious high schools nor to secondary schools or to the equivalents since 1927-1928 when Faculty of Theology at Istanbul Darülfünun started to give graduates. It was seen that the graduates were placed in to the religious posts belonging to the Presidency of Religious Affairs not as a faculty graduate but an official who got the lowest salary.¹⁰

The Faculty of Theology gave a three- year- education, which was established in the Ottoman times and continued shortly during the republic period. There was no religion lesson teacher among its graduates.¹¹ The difference that this faculty brought was some renovations to the curriculum.

It is seen that, similarly, the pedagogical formation lessons were not included in this faculty curriculum as well. However, it is understood that the graduates of the Faculty of Theology at the Darülfünun could also become teachers from the third article of the law number 439, the Secondary Education Teachers Law and issued in 1924, which says “teachers are provided from graduates of the Darulmuallim, the Darulmuallimat and higher educational schools.” Istanbul Darülfünun has taken its place in our education history as the first higher education institution of the republic that gave “General Culture” lessons, “Subject-matter knowledge” at a higher level as well as pedagogical formation which could be considered enough for that time, and with these features it also trained religion lesson teachers.¹²

Not only the lack of the students but also because of the general atmosphere of that time and of the interpretation and the application of the principle of secularism, religion

⁹ Okutan, *a.g.m.*

¹⁰ Okutan, *a.g.m.*; Recai Doğan, “Cumhuriyetin İlk Dönemlerinde Tevhid-i Tedrisat Çerçevesinde Din Eğitimi-Öğretimi ve Yapılan Tartışmalar”, *Cumhuriyetin 75.Yılında Türkiye’de Din Eğitimi ve Öğretimi İlmi Toplantısı* (4-6 Aralık 1998 İzmir), Türk Yurdu Yayınları, Ankara, 1999,(ss.228-288) s.265.

¹¹ Okutan, *a.g.m.*

¹² Okutan, *a.g.m.*

teaching and training were quickly removed from our education system in spite of the compulsive rules of the law of the Unity in Education. Since 1933, religion education and training has not been seen at any level and any kind of schools.¹³

After adding religion lesson into the curriculum of the fourth and the fifth year of the primary schools in 1949, the question of who was going to teach these lessons were brought about and discussed by the various authorities. The discussions were reflected to the negotiations in the National Assembly in 1953 and, finally, it continued until the fifth National Education Council in 1953. In this council, for the first time affirmative decisions were made about religion lesson teaching. Before that date, religion lessons were included in the curriculum in 1950. Selective religion lessons for an hour a week were put into the curriculum of the first and the second year of the primary education teacher schools in 1951. Because this lesson had its place as a separate branch in teaching, “Religion Lessons” and “Religion Teaching Method” lessons were included in the primary education teacher schools.¹⁴ Since 1949, lessons related to religion education have been put into the curriculum of the schools at any level. In ten cities, courses of preaching and imam were opened in 1948-1949 and in 1950-51 academic year, these courses were changed into the Religious high schools, and finally, they became High schools of preaching and imam in 1971-72 education year.¹⁵

Adding the religion lessons and opening these schools for the purpose of professional religion education brought with them not only the need of teachers in that field but also the need of training those people. The difficulty of finding skillful personnel to teach these lessons was strongly felt. In order to meet this need¹⁶ and to enlighten people about religious

¹³ Okutan, *a.g.m.*

¹⁴ Beyza Bilgin, *Eğitim Bilimi ve Din Eğitimi*, Yeni Çizgi Yayınları, Ankara, 1995, s.116

¹⁵ Nahit Dinçer, *1913'ten Bugüne İmam Hatip Okulları Meselesi*, Otağ Matbaası, İstanbul, 1974, s.65.

¹⁶ Aydın, *a.g.e.* s.109.

matters by studying the religion at academic level,¹⁷ a Faculty of Theology at Ankara University was established in June 4, 1949, and started the education in November 21, 1949.¹⁸

This faculty which graduated its first graduates in 1953 was unable to meet this need on its own.¹⁹ Some other institutions giving religion education and teaching at university level were required in order for providing teachers in the field of religion education.²⁰ As a result of it, Higher Institutes for Islamic Studies were found. These institutes, among whose most important purposes was to train religion lesson teachers for the secondary education and the vocational lesson teacher for the Religious high schools, were opened under the administration of Ministry of Education first in Istanbul in 1959, Konya in 1962, Kayseri in 1965, Izmir in 1966, Erzurum in 1969, Bursa in 1975, Samsun in 1976 and Yozgat in 1979,²¹ and their number reached 8. In addition, in 1971 The Faculty of Basic Islamic Sciences_ was established at Atatürk University.²²

After September 12,1980 military coup, with the Higher Education law, number 2547 and issued in November 4, 1981, seven of these institutes were attached to various universities by being changed into the Faculties of Theology. The one that had recently opened in Yozgat was closed and turned into a teacher education center.²³ When the number of the faculties of theology was 8 until 1986, today it reached 23.

¹⁷ İsmet Parmaksızoğlu, *Türkiye'de Din Eğitimi*, Milli Eğitim Basımevi, Ankara, 1966, s.59.

¹⁸ Halis Ayhan, *Türkiye'de Din Eğitimi*, MÜİF Vakfı Yayınları, İstanbul, 1999, s.218

¹⁹ Aydın, *a.g.e.* s.91.

²⁰ Aydın, *a.g.e.* s.94.

²¹ Ayhan, *a.g.e.* s.238-239.

²² Aydın, *a.g.e.* s.109.

²³ Okutan, *a.g.m.*

THE FOUNDATION PROCESS AND THE CURRICULUM OF RELIGION CULTURE AND MORAL KNOWLEDGE TEACHING FOR PRIMARY SCHOOLS WHICH CARRIED OUT BETWEEN 1998-2006

1997-1998 was the year in which the restructure was realized in teacher training. In this restructure, realized by the cooperation of CHE, World Bank and Ministry of Education, Education Faculties were taken into consideration together with the Faculties of Theology as well as training Religion Culture and Moral Knowledge lesson teachers for the Primary schools.

The Faculties of Theology were restructured in 1998 by the decision of CHE Executive Council, issued in July 11, 1997 and number 97.23.1660. With this decision it was decided that the universities which had Education Faculties would also open Religion Culture and Moral Knowledge Teaching curricula²⁴ for primary school 4,5,6,7 and 8th years. These programmes would give a four-year-education in addition to its theological curriculum. It was also determined that these curricula would start education in 1998-1999 in the Faculty of Theology at the universities that also covered education faculties in their structure. Two different teaching curricula were carried out which were “Bachelor’s degree of Theology” and “Primary Education Religion Culture and Moral Knowledge Teaching Curriculum.”

Therefore, it will be beneficial to look at the restructure attempts for the Education Faculties and the basic principals which determined these attempts.

3.6. The Restructure of the Faculty of Theology

The restructure attempts for the Faculties of Theology were made about teacher training in accordance with the teacher training model used for primary, high school and its equivalents. The preliminary studies were made by the National Theology Committee formed by CHE. This committee was composed of the deans and staff of the various Faculties of Theology. The names and their posts were as follows: Prof. Dr. Ethem Ruhi Fıđlalı (The

²⁴ YÖK Yürütme Kurulu Kararı

Rector of Muğla University), Prof. Dr. M. Said Yazıcıoğlu (Ankara University, The Dean of The Faculty of Theology), Prof. Dr. Beyza Bilgin (Ankara University, The Staff of The Faculty of Theology), Mehmet Aydın (Dokuz Eylül University, The Dean of The Faculty of Theology), Prof. Dr. Erdoğan Fırat (Dokuz Eylül University, The Staff of The Faculty of Theology), Prof. Dr. Abdulkadir Şener (Dokuz Eylül University, The Staff of The Faculty of Theology), Prof. Dr. Mustafa Fayda (Marmara University The Dean of The Faculty of Theology), Prof. Dr. Y. Nuri Öztürk (Istanbul University, The Dean of The Faculty of Theology), Prof. Dr. Hüseyin Atay (Ankara University The Staff of The Faculty of Theology).

The discussions and the decisions made in the third meeting of the deans of the Faculty of Theology in The Faculty of Theology at Dokuz Eylül University in May 17, 1997 were as follows:

“The education duration, preparation classes and departments were discussed. It was said that on the present theology curriculum used in The Faculty of Theology at Ankara University, the studies were started to give a new shape in terms of meeting the requirements of the mentioned time. The starting point of that study was that the Faculty of Theology was an institution for training teachers. It was stated that the principles taken into account were to make students acquire a Koranic perspective as well as to provide them with time in which they could study freely in stead of studying lessons. In addition to them, the expected result was not accomplished from the preparation classes in the schools. The lessons of Moslem Religion Principles were put into the curriculum in order to make students learn Moslem religion from the correct sources and correct their false beliefs about it. It was also stated that the students might be divided into the branches, the education provided by the branch would be beneficial if the graduates could be appointed to and placed in posts according to their branches. However, it would be appropriate to wait for the CHE’s decisions on teacher training and the results of the curriculum carried out in the Faculty of Theology at Ankara

University, and also each school should make development studies and give information to the other schools about their studies.”

It is seen that there was an absolute harmony among the decisions of the Deans about curriculum development, determining the content and restructure of the Faculty of Theology when the decisions mentioned above are paid attention. As a result of these studies, the new arrangement was realized in July 11, 1997 by the decision of the CHE number 97.23.1660.

“Secondary Level Religion Culture and Moral Knowledge Teaching and Religious High School Vocational Lesson Teaching curricula were examined. The report given below was accepted by the law 2547 in accordance with the law number 2880 and articles 7/e and 7/d-2.

Decision:

1. The teachers who will teach Religion Culture and Moral Knowledge for 4,5,6,7 and 8th years students in the primary education will be trained in the Faculty of Theology at the universities that also have Education Faculties, and they will give a four-year-licence education and be placed in the curriculum of Primary Education Religion Culture and Moral Knowledge Teaching. These departments will accept students with SSE-SPE in 1998-1999 academic year.

2. Teachers responsible for teaching Religion Culture and Moral Knowledge for high schools' curriculum will be trained by an institute established in the Social Sciences Institute at Ankara University in accordance with the Faculty of Theology at Ankara University, and the students will be placed in a master's degree programme without thesis and given lessons for three semesters. The students will be accepted into this programme with a centrally administered examination system in 1998-1999.

3. In order for training the teachers to give the vocational lessons of Religious High Schools, a second master's degree programme without thesis will be opened in the mentioned

institute above at Ankara University, Social Sciences Institute. This programme will accept students in 1998-99 academic year.

4. The pedagogical formation certificate lessons will be brought to an end one year after these curriculums have been started.

Primary Education and Secondary Education Religion Culture and Moral Knowledge Teaching and Religious High Schools Vocational Lesson Teacher Training Curriculums

1. Primary Education (4,5,6,7 and 8th year)

At the universities which possess both the Faculty of Theology and the Educational Faculty (in the Faculty of Theology at the University of Ankara, Atatürk, Çukurova, Dicle, Dokuz Eylül, Erciyes, İstanbul, Marmara, On Dokuz Mayıs, Selçuk and Uludağ) two different graduate curriculums will be educated and taught:

- a. The present Theological Graduate Curriculum
- b. Religion and Moral Knowledge Teaching Curriculum

In addition, by adding Religion and Moral Knowledge lesson into the curriculum of the classroom teaching, classroom teachers will teach these lessons in the schools where there is no branch teacher.

2. Secondary Education (9, 10, and 11th year)

In accordance with the relevant regulations a Master's degree programme without thesis will be opened in The Faculty of Theology at Ankara University so as to train teachers for the Secondary Education Religion Culture and Moral Knowledge lesson. This programme lasts three semesters.

The ones who graduated from a Faculty of Theology and wants to be teachers and who are selected by a centrally administered examination system can attend the programme.

3. Religious High School Vocational Lessons Teaching

In accordance with the relevant regulations a Master's Degree Programme Without Thesis II will be opened in The Faculty of Theology at Ankara University so as to train teachers for Religious High School Religion Lessons. This programme lasts three semesters.

The duration of this programme is three semesters.

The ones graduating from a Faculty of Theology and wanting to be teachers and selected by a centrally administered examination system can join the programme.

These programmes will go into effect in 1998-1999 academic year.

“Teaching Formation Programmes” carried out in the Faculties of Theology will be brought to an end in 1999-2000 academic year.

So as to put the programmes mentioned above into effect, a “Science Council” will be formed in the scope of the CHE.

In parallel with this decision Religion Culture and Moral Knowledge Teaching Programme was opened in 10 of the Faculty of Theology. The CHE added the Faculty of Theology at Ankara University into these faculties with its decision number 97.30.2248 and issued in September 10, 1997. Thus, 11 Faculties of Theology were authorized to open Primary Education Religion Culture and Moral Knowledge Teaching Department. Those faculties are the Faculty of Theology at Ankara, Marmara, Dokuz Eylül, Uludağ, Erciyes, Çukurova, Dicle, Selçuk, 19 Mayıs, Atatürk and Istanbul University. 9 of them started to accept students in 1998-1999 academic year. The Faculty of Theology at Dicle University, on the other hand, accepted students one year later in 1999-2000 academic year. However, Istanbul University has not accepted any students into this department yet.

In this decision it was stated that Master's Degree Programme Without Thesis would start in 1998-1999 academic year and “Teaching Formation Programmes” in the mentioned Faculties of Theology would start in 1999-2000 and, therefore, it brought some ambiguities

about the personal matters of the students attending the Faculties of Theology at that time. These ambiguities were corrected by the CHE with its decision number 97.42.3271 and issued in December 21, 1997, and it also brought new explanations with this.

“The Application Decisions of the New Regulation in the Faculties of the Theology”

1- When the new regulation is put into effect, the attending students will complete the present curriculum they follow and will get the title that the programme promises.

2- The status of the students enrolled in the Faculties of Theology will be preserved and academic and administrative procedures will be carried out by the schools as it was before.

3- Master’s Degree Programme Without Thesis arranged for the Faculty of Theology will be applied to the students who are going to be accepted into the new curriculum in 1998-1999 academic year.

“An adaptation study will be carried out by comparing teaching formation lessons taught in the Faculties of Theology with the teaching formation lessons determined by the CHE among the present curriculums. Thus, the transition to the new system will be made easy.”

With these new regulations, Religion Culture and Moral Knowledge Teaching Department and Theology Graduate Programme were formed. The teaching formation programme was brought to an end when the students’ attending this programme finished the 2001-2002 academic year. New Theology Programme gave its first graduates in 2001-2002. The ones who want to join the Master’s Degree Programme without Thesis can attend the lessons at the end of the examinations. Religion Culture and Moral Knowledge Teaching Department also gave its first graduates in 2002. The graduates of this department can be appointed as a Religion Culture and Moral Knowledge Teacher at the end of the Selection Examination for Professional Posts in Public Organizations (SEPPPO). Also, the Secondary

Education Religion Culture and Moral Knowledge Teaching and Religious High School Vocational Lesson Teaching Programme have started to educate the students in the Religion Culture and Moral Knowledge Teaching Department of Social Sciences Institute at Ankara University in 2002-2003 academic year. This programme accepts students who graduated from a four-year-theology programme in accordance with the satisfactory PEEE (Postgraduate Education Entrance Examination) and diploma scores.

3.6.1. Primary Education Religion Culture and Moral Knowledge Teaching Department

The Department of Religion Culture and Moral Knowledge Teaching in the Faculties of Theology started to give education in 1998-1999 academic year as anticipated by the executive council of the CHE. The study of programme development was started beforehand and the department curriculum was put into effect in 1998 after being approved by the CHE.

The CHE decided to open the Primary Education departments in order for meeting necessary needs of the teachers because of the increase in the duration of basic education, and to form “Secondary Education Field Teaching Master’s Degree Programme Without Thesis” for the purpose of training teachers for the secondary education field teaching, which lasts 3 terms after having graduation degrees. In the frame of these decisions, the Schools of Theology prepared new curriculums and put them into practice in 1998-1999 academic year.

According to the new curriculum, teaching practice starts in the second year. Because of it, student teachers will have opportunities to become more familiar with their professions and the school environment in the first year of their education so they will become more concentrated on their professions.

While the students of the Primary Education Religion Culture and Moral Knowledge Teaching Department are trying out their knowledge by keeping the question of “How can we teach?” in their mind alive during their 4 years education, they will also take pedagogical

lessons and form the first group of the Primary Education Religion Culture and Moral Knowledge teachers that has been emphasized as a need for years.

The basic principals of Primary Education Religion Culture and Moral Knowledge Teaching Department have been determined by the CHE as follows:

1- In the study of curriculum development:

Religion Culture and Moral Knowledge Curriculum carried out in schools, the primary education students' interest, need and learning levels, and the parallelism between the curriculum of the related school level and process of education in the faculties have been taken as basis.

2- Under the light of these principals, the curriculum consists 4 main lesson groups:

Field lessons: 64 credits

Culture lessons: 27 credits

Formation lessons: 36 credits

Subfield lessons: 14 credits

Selective lessons: 14 credits

3- Field lessons are dealt with theology and its purpose is to make student teachers acquire basic theology knowledge.

4- With the culture lessons, it is aimed to provide a cultural background for student teachers. It is anticipated that the relation between religion and culture will be made more easily.

5- The Teaching Formation lessons have been prepared by taking the real school environment and the knowledge and the skills concerning teaching profession into account. The Formation lessons have been distributed to the curriculum in a balanced and gradual way.

Thus, the student teachers will be prepared for the teaching profession by taking their field and the formation lessons together. In this content:

a) It is anticipated that student teachers understand and familiarize the basic principals, difficulties and pleasure of teaching profession through the lessons of introduction to the profession and practice lessons. In order to achieve this aim, it is accepted that the practice of the student teachers at schools should be started as early as possible and, therefore, it is also aimed that the student teachers get the school experience which will help them become more familiar with teaching profession.

b) The practice at schools comprises the basis of the teaching profession. Therefore, the practice hours are put into most of the formation lessons. In that way, it will be possible for the student teachers to transfer the knowledge and the skills they learn in the lessons to the real school environment and the education process, and to make connections between them.

c) The lessons that give priority to develop various materials required in teaching and to use developing information technologies at schools are included in the curriculum. Through these lessons, it is aimed that the student teachers become familiar with various teaching materials (computer, internet, television, video, projector, etc.) and use them in teaching. Thus, it is anticipated that the teachers of the future have the abilities of being familiar with the technology and using it effectively and productively in the education.

d) In the curriculum, the numbers and the hours of the lessons are increased and they are related to each other. The purpose of it is that the student teachers develop their teaching skills in the school and the classroom environment by making micro teaching exercises (teaching through various methods, questioning, group work, material using, making examinations, evaluation, joining meetings, individual help to students, classroom observations, etc.), and later to teach and to see the results of it by taking over the responsibility of a class.

6- Professional development in teaching is continuous. Learning should be continuous in various fields of education through the studies of in service training and individual attempts. Therefore all the lessons included in the curriculum have a primary aim: **teaching to teach.**

7- Both in oral and written communication a teacher is expected to be a good model in a school and in a classroom environment. It is obvious that a teacher having this ability will be more effective in the classroom teaching. If paid attention to the fact that the ability of using a language influences the effective thinking and learning, the importance of the ability of using the native language fluently, correctly and effectively should be emphasized not only in Turkish language lessons but also in the other lessons included in the curriculum. Moreover, it should be kept in mind that development of written and oral skills can be achieved through the activities such as presentations of the students, group work, written tasks, and examinations. The importance of effective communication should be emphasized in all lessons and the written and the oral usage of the language should be paid attention.

8- The subfield application has been given a place in the Primary Education teaching curriculum. According to it, it is adapted that student teachers are to be trained in a subfield besides their subject matter. The student teachers of Religion Culture and Moral Knowledge lesson can select either “Turkish language” or “Social Sciences” subfields.

9- The course descriptions of the compulsory lessons are made theoretically. Education during the teaching of these lessons will be enriched by some activities such as the suggested sources for students, necessary presentations, tasks, seminars and graduation thesis.

10- The selective lessons have been planned in a way that it makes an interdisciplinary learning-teaching process possible. In this way it is considered that it will be beneficial that, even if it is limited, the student teachers have some information about one or more subjects which are determined by them. It is also adopted that the faculty staff are to present the

description and the reference of that lesson to the Faculty Council as a project that is prepared to enable the students to select the lessons according to their interests, wishes and needs.

11- The first number in the column of credit (T) shows the theoretical lesson hour, the second (A) shows the practice lesson hour, the third (C) indicates total credit hour. A lesson credit hour is calculated by adding the total theoretical lesson hour and the half of the practice hour.

12- It is adopted that a “curriculum observation and development council” is to be formed in order to follow the practice process of the curriculum, to find out the deficiencies, and to propose the suggestions for a continuous developing of the curriculum.

“Since 1998-1999 academic year, the students enrolled in the department of Primary education Religion Culture and Moral Knowledge Teaching have perceived themselves as the teachers of this lesson from the very first year. They start to see themselves as teachers and to like teaching profession while attending The School Experience-I in the primary schools, particularly in the first term of their 2nd year. They mold their own egos according to their teaching branches. They prepare themselves mentally and spiritually for their profession. Since Primary Education Religion Culture and Moral Knowledge Teaching is limited to a specific field, its lesson load and variety is not heavy. It is focused on the related subjects. The graduates of this curriculum of the Schools of Theology can easily adapt themselves to the profession since they have the field knowledge and the pedagogical formation.”²⁵

The Master’s Degree Programme Without Thesis that lasts for 3 semesters has been opened since 1998-1999 academic year in order to train the students graduating from the Theology Licence Programme to become Religion Culture and Moral Knowledge Teacher and Religious High School Vocational Lessons Teacher. The volunteers for this programme are selected according to some criteria. The volunteers having high PEEE (Postgraduate

²⁵ Mevlüt Kaya, “İlahiyat Fakültelerinin İstihdam Alanlarına Uygun Elemen Yetiştirme Sorunu” *Türkiye’de Yüksek Din Eğitiminin Sorunları, Yeniden Yapılandırılması ve Geleceği Sempozyumu, Bildiriler-Müzakereler* S.D.Ü. İlahiyat Fakültesi Yayınları, No:16, Isparta, 2003,s.216.

Education Entrance Examination) and faculty graduation scores are chosen for this programme to become Religion Culture and Moral Knowledge Teachers and Religious High School Vocational Lessons Teachers. They take pedagogical formation and subject matter lessons that includes 36 hour credits for 3 semesters. Besides, teaching practice is also carried out during those semesters.

Opening Primary Education Religion Culture and Moral Knowledge Teaching Department and almost at the same time Primary Education Religion Culture and Moral Knowledge Lessons' coming out provided a great opportunity for training student teachers in that field. The department which has graduated since 2001-2002 has also trained student teachers who can successfully carry out the new curriculum because they are provided by effective field knowledge and skills and knowledge of their profession.

2673 teachers graduated from Primary Education Religion Culture and Moral Knowledge Teaching Department up to 2004-2005 academic year. 1420 of them are female and 1253 of them are male graduates.²⁶ Totally 595 of the mentioned graduates who comprises the research topic were appointed between 2002 and 2004. At the end of 2004, the number of them increased to 708 in total.²⁷

At the end of the 2006-2007 academic year, the name of Primary Education Religion Culture and Moral Knowledge Teaching Department was changed by the CHE to Religion Culture and Moral Knowledge Teaching Department and the departments were attached to the Education Faculties at the same universities. The department at Dicle University was closed, however, a new department was opened in Hasan Ali Yücel Education Faculty at Istanbul University

²⁶ www.osym.gov.tr/yayinlar/sureli_yayinlar

²⁷ Atamalara ilişkin sayısal bilgiler Milli Eğitim Bakanlığı Personel Genel Müdürlüğü Bilgi İşlem Merkezinden alınmıştır.

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