

PAPER DETAILS

TITLE: Parental Expectation and Religious Education in State Schools in Turkey: The Case of Imam Hatip High Schools

AUTHORS: Engin ASLANARGUN,Abdurrahman KILIC,Sinan BOZKURT

PAGES: 0-0

ORIGINAL PDF URL: <https://dergipark.org.tr/tr/download/article-file/59699>



Parental Expectation and Religious Education in State Schools in Turkey: The Case of Imam Hatip High Schools

Engin Aslanargun

Assoc. Prof., Duzce University, Turkey, enginaslanargun@gmail.com

Abdurrahman Kılıç

Assoc. Prof., Düzce University, Duzce, Turkey, akilic52@hotmail.com

Sinan Bozkurt

Vice Principal, Duzce, Turkey, sinanbozkurt81@hotmail.com

The goal of education is not only making students intellectually or technically knowledgeable but also trains them in virtuous settings. This involves not only building upon the young person's characteristics and socialization into the norms of society, but also some deliberate intervention in teaching and learning environments of home and school to encourage virtuous behaviour and ongoing moral development. Together with education included values of society, education is also a way of liberate persons from limitations and impositions of certain beliefs. Educators' actions either maintain or challenge the dominant ideology should be conscious and aim to liberate pupils. The purpose of this study was to seek out the reasons why parents prefer religious based schools for their children in a secular, modern Turkish Republic in spite of the fact that there have been more academic high schools for university entrance. Also the values that parents hope schools to inject their children have been investigated throughout the study. To achieve this goal, it focuses on key concerns identified in literature associated with values and parental expectations, and discussed the current context in Turkey with reference to the process of de facto situation in the world. As a result, parents included in this study who preferred to send their children to Imam Hatip High Schools (IHHS) that are serving mostly religious courses have purposefully in need of religious courses for their children.

Keywords: Imam Hatip High School, Virtuous, Religion, Secular Education, Education

INTRODUCTION

Value education initiated first within the family is usually sustained in formal educational institutions as a way of enculturation of values. In this respect, schools and families could act cooperatively so as to decide values for students in schools. Schools in democratic and transparent society could reflect the values of society and train student relevant to the cultures of people. It was the people who decide what kind of values and cultures will be taught to their children in formal institutions, not uncultured opposition to the popular belief. The families wish schools to sustain the values they have initiated at home and put them forth in order to reproduce cultures in social life

harmoniously. Students should be trained in congruence both at home and in the schools in order not to be confused and inhibited (Aydın, 2003, 123). Value education had been presented under the umbrella of religious education traditionally, but positivism had forced spirituality out of life in modern and secular society, especially for societies that were influenced by centralized French Bonapartist tradition. It was claimed that pure reason and positivistic science should replace spirituality and sustain it constrained to heart irrelevant to life in the process of education (Aktay, 2003, 28).

People and society control themselves via values reciprocally. It also defines the social status of people in society. It is the values that help people live together and harmoniously, communicate each other meaningfully. Values are mostly culture specific and unique to people who share same or similar backgrounds. It is not limited to nations only, culture and religions are the basic elements that give ways to values in societies (Erdem & Kocabaş, 2005, 206). The future of society is anyway depends on the well trained, cultured, valued people that could not be owned by themselves. Schools are the basic institutions that empower students by appreciated and shared values in a society and schools are generally categorized under the headings of types of values aimed to present for students and society (Ekşi, 2003, 81). People consciously prefer schools for what they appreciate in the life and will be meaningful for their children; therefore their preferences not only shaped by academic success of the schools, their future inclination and values are also significant. Imam Hatip High schools in Turkey, in this respect, serve for people who give importance both academic success and spirituality. People who wish to train children convenient with conservative values shaped by Islamic faith and Turk culture, mostly inclined to prefer IHHS and their programs appeal to the people preferred them.

Moral education in Turkey has had a dramatic transformation after the declaration of Republic in the first turn of 20th century. Modern Turkish Republic had an idea of renovated new regime that is totally different from the past and began to abolish whatever related with traditional institutions. Since former regime (that is Ottoman) was basically relied on Islamic tradition, although deformed, the founders of the new republic decided to turn the way of the new regime to the western philosophical assumption of positivism and struggled to wipe out traditional ideas. Ironically social, political, cultural and educational system tried to be reconstructed according to the western countries in spite of the independence war against western coalition. The new state that is mostly authoritative and positivist did several legislation and regulation depending on the secular world view and there was no place left for the ideas related with religion or Islamic tradition. Together with the democratic tendencies in the half of the century in line with the demands of domestic and foreign effects, government was forced to permit schools of which has curriculum about Islamic tradition. Furthermore, one or two hours of weekly courses about religious culture and morality had begun to taken place at all the schools' curriculum up to the present.

Courses about morality or religious culture in schools usually have taken place for two hours in a week, if the parents prefer to educate their children more intense religious course they have no other choices than to send pupils to Imam Hatip High Schools (here after IHHS). These high schools have courses of mostly related İslamic religion and its application in practice but they have also academic courses for the students who wish to attend for universities. Although secularism has been stated one of the 14 basic principles of Ministry of National Education (here after MoNE), it is also concluded that the course of religious culture and morality was the compulsory subject for all elementary and high schools in Turkey (MoNE, 1973).

Historical Background of Religious Education in Turkey

The roots of IHHS in Turkey dates back to 1949 which were aimed to train officers to appeal the religious needs of people in society. They lasted ten months of education when they were first founded, after a year it was increased to two years of education. Because of the harsh positivistic education dominated in the early years of Turkish Republic, people have to face with totally profane education until the 1950's. The name of the schools turned to high school of four years in 1972 officially and students could attend them after eight years of elementary education. The students who graduated from IHHS could also have right to apply for social departments of universities. Imam Hatips had been only boys dominated schools after a parent of a girl's victory at higher administrative court. After military coup of 12th September 1980 they had chance to apply for all departments of university as in the case of other high schools until 1997 when military dominated government set a law in order to limit the students to teaching departments who graduated from vocational high schools included IHHS, simply for preventing them not to enter different branches of profession and constrain them departments of theology. It was again the appearance of positivistic education that was trying to jail spiritually within the limit of heart and theology; elitist mentality had aimed rule society with harsh secularistic manner.

The military intervention has appeared in Turkey in a sequence of ten years of time chronologically after first election of democratic life in 1950. Now, many commanders of army both retired and in force have begun to be judged for being accused of trying postmodern coup in 2003 and 2008 to current conservative democratic government of Justice and Development Party. The first Anatolian IHHS was opened in 1985; Anatolian means first year of preparatory English language class, since then the numbers of students enrolled had increased qualitatively and quantitatively. It was a turning point for them when postmodern military coup targeted these schools in 1997. The students of IHHS drastically decreased as a result of the inequality of university entrance system that grade IHHS and other vocational high school students less than the other students entered University Entrance Exam (MEB, 2009). After 2002, when Justice and Development Party won the election and began to rule the government, the barriers of these schools' to university have been tried to overcome step by step. Although administrative court could not allow government to equalize the university entrance system for all high schools' students including IHHS, Higher Education Council eventually abolished all the barriers and decided to present same chances for all high schools in the last days of 2011.

The numbers of the Imam Hatip schools and other vocational high schools, students enrolled and teachers are proportionally presented (MEB, 2011) in Table 1 below.

Table 1: Proportion of high schools' students, teachers and classes in terms of vocational education 2011-2012

<i>Educational Unit</i>	<i>School</i>	<i>Student</i>	<i>Teacher</i>	<i>Classes</i>
General High Schools (Academic Education)	4.102	2.676.123	118.378	68.964
Vocational High Schools	5.179	2.072.487	104.327	48.796
Imam Hatip High Schools	493	235.639	112.608	8671

It was shown at Table 1 that there are nearly two and half a million students (2.676.123) have enrolled at academic high schools in Turkey who wish to continue their education later at university after high schools. Students enrolled in vocational high schools are less than academic schools that is nearly more than two million students (2.072.487). IHHS on the other hand have been educating two and thirty five thousands students that are nearly ten percent of total vocational students. When sum up IHHS' students with other vocational students, it is still less than academic students in Turkey. Vocational education is not so popular because of unemployment, negative perception in public agenda and government's disadvantaged grading system for students who were enrolled at vocational high schools in the past. But now, current government finalized the unequal grading system and vocational education has been popularized for two years. The mission of IHHS are educate students to be aware of the respect of human, ideas, freedom, morality and culture in the basis of Islamic thought; vision of the schools are train them in order to interpret and reconstruct life, enlive cultural heritage and gain the ability of problem solving.

Importance of Morality and Traditional Values

Virtue or morality has somewhat been discussed whether it was innate or could be taught after birth in a Kantinian sense. Historically, others arriving at this same conclusion about virtue have argued that it must be taught either through a dialectic or dogmatic approach. One of the first formal theories of moral education can be found in the Platonic dialogues where Socrates elicits moral principles from his students through continuous questioning and refinement of ideas (Surprenant, 2010, 170). Whatever the process of moral education acquisition completed, it is a fact that moral concerns have been popular topic for young and adults. Adolescents all over the world have spiritual and religious concerns. Their questions about the meaning and purpose of life are related to identity formation (Tirri & Quinn, 2010: 204).

Education is somewhat moral action that is related with social cohesion and harmony. In traditional country, people give more importance to morality and sustained traditional values more than modernized nations. In sub-Saharan morality a person is a person through other person, social ambivalence is appreciated much more than being or acting alone selfishly (Metz & Gaie, 2010: 280). Taiwanese proverbs, such as "Parents never make a mistake no matter how they treat their children" and "Children just need to use their ears (to listen to their parents' discipline) instead of their mouths (to express their

opinions)']. These are famous utterances especially voiced while upbringing pupils. One main purpose of education is to prepare young people to become morally educated. The goal of education is not to make students intellectually or technically knowledgeable but to make them virtuous. This involves not only building upon the young person's characteristics and socialisation into the norms of a society, but also some deliberate intervention in the teaching and learning environments of home and school to encourage virtuous behaviour and on-going moral development (Lee, 2011: 383; Huang, 2011: 150). Together with education included values of society, education is also a way of liberate persons from limitations and impositions of certain beliefs. Educators' actions either maintain or challenge the dominant ideology should be conscious and aim to liberate pupils (Byrne, 2011: 57).

Religious education or moral educations have certain priorities in countries. For example in England and Wales it is stated (Thompson, 2011: 198) that pupils should begin to develop some of the characteristics of selflessness, altruism and concern, develop a sense of responsibility for the care of animals and the environment, discern and cultivate reflectively, widely recognised values and virtues, (such as, honesty, integrity, patience, non-violence, and courage), value and use religious insights, and as a critical friend, to sustain key social institutions, such as, the family. For Confucian education (Huang, 2011: 150), humanity and loyalty are the core of life. In Estonia and Russia, for example, religious education in schools is a very new and controversial topic; in Spain, religious education is entirely confessional with some first attempts being made at offering Islamic religious education alongside the traditional Catholic Christian variety; France dispenses with the subject religious education in schools altogether, addressing the issue in the context of other school subjects. In Norway, religious education is undergoing a phase of transition transforming itself from mono-perspective Christian approaches into an interreligious and intercultural learning environment. English community schools promote multireligious learning and an integrated religious education. Germany and the Netherlands both combine settings with confessional and with non-confessional interreligious education (Knauth & Körs, 2011).

It has also been stated that in England, Norway and Estonia RE is a non-confessional subject, that is, it does not seek to nurture students in a religious faith. In Germany and the Netherlands RE can be either non-confessional or faith based. In Germany the religious communities in each 'state' are responsible for the content of RE. In the Netherlands each school is free to shape RE in accordance with its formal religious identity and there is no legal requirement for its inclusion in the curriculum. RE is a compulsory subject in England and Norway and in German state schools although there is a legal right of withdrawal. In highly secularised Estonia, only 10 percent of schools offer RE as an optional subject. In Australia, secular government (public) schools account for 66 percent of students. The remaining 34 percent attend private schools which are generally religiously affiliated and largely Catholic. There is very little multi-faith study of religions until senior high school. Both religious and government schools emphasise single faith instruction. Elective studies of religion courses can be taken by senior students from public or private schools for matriculation (Byrne, 2011: 57; Everington, at al., 2011: 245).

Moral or religious education has been hot topic in some countries especially those under the influence of positivism or fundamentalism. They have either focused on the courses that are mostly religious or they left no place for morality in the school subjects. One of the democratic West's most serious mistakes in the last two centuries has been its marginalizing and even despising of religion. It is largely assumed in the West that a democratic state must be publicly secular. Keeping religion out of public space is interpreted in many ways but normally includes such requirements as not permitting reference to God in any public statements, constitutions, mission statements, state ceremonies, laws etc.; no representatives of religion in parliament; not permitting religious reasons to be given for consideration in law-courts, parliament, civic meetings; and no worship in state schools (Watson 2011: 178).

Vermeer (2009: 205) considered the moral issue in different perspectives that nowadays religious concerns of children and adults have weakened together with the modernizations and globalizations. For this primary religious socialization in the home is of vital importance, along with continuous (or secondary) religious socialization in church and at school. In several European countries this insight has led to close bonds between home, church and school with a view to children's religious upbringing. In recent years, however, these bonds, once so strong, have weakened. Socio-cultural processes like secularization, pluralisation and individualization have resulted in a dramatic decline in religious affiliation in many parts of Western Europe.

Lee asserted (2011: 383) that many Taiwanese scholars thought of 'moral education' as an outdated ideology during the 1990s. Until the millennium the Taiwanese government and non-government organizations promoted and implemented several moral and/or character education policies and projects, some progressive and some traditional. Moral disagreements and conflicts are unavoidable in an open and free society, but this does not mean there is no truth, nor is all truth relative to individuals or particular cultures. Nowadays moral educators are faced with numerous approaches to moral education, with alternative philosophical, psychological, sociological and cross disciplinary theories from traditional to modern and post-modern.

It has been debated in China the course of community service, what the purpose of this service should be and whether or not community service, would affect grades, affect self-esteem, self-efficacy and build a sense of social responsibility. For conclusion threefold outcome has been appeared; win for the character of the student, their academic performance and for the community. In addition, despite heavy stress on political socialisation, political ideology and hyper-ideologicalisation in the past, the textbooks reform in 2000s reflect several major changes towards more morality base such as value of individuals, including their human rights, ideological shifts in leaders' priorities in response to social changes, global dimension in social life, cultural nationalism based of Chinese traditional values or culture as moral codes (Luo at al., 2011; Kwan Choi Tse, 2011).

METHOD

This article draws attention to parental expectation towards IHHS that is overwhelmingly different from Western society in terms of belief system where de facto educational systems, concepts, theories and practices are culturally evolved in context and informed. The purpose of this study was to seek out the reasons why parents prefer religious based schools for their children in a secular, modern Turkish Republic in spite of the fact that there have been more academic high schools for university entrance. Also the values that parents hope schools to inject their children have been aimed to investigate throughout the study. The paper is organized as follows. Firstly, it focuses on key concerns identified in literature and associated with values and parental expectations. Secondly, it discusses the current context in Turkey with reference to the process of de facto situation in the world. Thirdly, it provides an analysis of the case study data. Here, the tensions and ambiguities associated with both the aim of education and moral education were tried to be explored. The paper concludes by raising some issues in the light of the emerged unique characteristics, tensions and ambiguities created in the context in the basis of IHHS in secular Turkey.

Due to the interpretive, meaning-making nature of this study based on the philosophical assumption that research is socially constructed activity and the goal of research is an understanding of a particular situation or context, highlighting the concern about the situatedness of knowledge (Snape & Spencer, 2003; Yıldırım ve Şimşek, 2005; Willis, 2007, 98). It employed a qualitative research methodology to collect and analyse the interpretations and meanings of parental expectations. 65 volunteered parents were the researching group that the study focus on and construct the output in a province of Düzce, one of the eighty one provinces of Turkey located in West Blacksea Region, using the criteria sampling method. Two criteria were established for participant in the study. First, because IHHS is considered by some to be the position of leading in public schools that serves both academic and moral education, participants had to be at least one child enrolled in these schools and then willing to discuss their feelings, ideas, unique opinions and atmosphere wholeheartedly built around the subjects. Students and parents were informed by one of the researchers who is at the same time teacher in the school in detailed. The purpose of the study, anonimity of the form, irrelevancy to their subject grading and significancy were highlighted before sending to their parents. Upon information process regarding the purpose and methods, interview form were delivered to volunteer parents by the researcher and let them a weekend to fill 5 open ended semi structured questions.

Semi-structured, open ended interview form were developed and conducted to parents by the authors during the academic year 2010–2011. An interview form in which the parents were free to express their subjective interpretations and meanings provided with an opportunity to gain an understanding parental point of views towards religious based schools. The analysis was conducted by the authors independently and was validated by structured analysis and through peer review of authors' cross check in different settings. In order to increase trust in the results of the research, we considered our own characteristics which might influence our interpretations of the data. We believe that

different experiences in our personal and professional lives, as well as different genders, provided multiple vantage points for negotiating the data and enhanced a contrastive discussion of the data and analysis. The findings were displayed with headings, sub headings and enriched with direct of participants where necessary.

FINDINGS

The opinions of the parents were coded and categorised under certain themes and were presented below. Sentences produced by parents why they prefer Imam Hatip Schools and highlighted themes appeared in the forms listed under similar headings in line with the questions they answered. Upon the thematic and content analysis, four basic themes appeared as findings. These findings were analysed, defined, sub categorised and followed by direct quotation from the forms.

1. The Reason of Preferring IHHS
 - a. Togetherness of academic and moral education
 - b. Moral values and characteristics of schools
 - c. Religious education
2. Values in addition to school subjects
 - a. Social norms and social development
 - b. Character development
 - c. Socio-cultural activities
3. Responsibility of teachers and administrators
 - a. Good modelling

The Reason of Preferring IHHS

Togetherness of academic and moral education

Feelings and opinions investigated under this theme has displayed that 23 parents consciously preferred these schools simply for both academic and moral education, also coherence of national and religious education, more qualified education and better life expectancy in the future. They alleged that students are able to have chance for humanistic courses such as mathematics, literature, physics, chemistry, geography, history in addition to the Islamic moral courses such as the Koran reciting, Islamic law (fiqh), the prophet Muhammad's sayings (hadith), Islamic culture, art of oratory of which they believe to fasten the relation between the life and life after. Coherence of religious and national courses was the basic motives of parents and they think their children will be able to experience less employment anxiety after these schools.

"Only these schools serve religious and national education"

"I think it is an important process of presenting education for life and hereafter in these schools"

"They will have chance after getting qualified education"

When they graduate IHHS, they will be able to work at mosques and formal courses as religious servant. There are more than 80 thousands mosques in Turkey and graduates have chance to serve there and other religious institutions as teaching personal.

Moral values and characteristics of schools

Characteristics of schools as value education have been emphasized by 56 parents in the study. They prioritized value education to serve society now and future, contribute the people around, embrace humanity and dignity and break the detrimental habit in the society. They expressed that the value judgment of the children have transformed positively, they have broken the corruptive habits and got the good example of their teachers within the years enrolled in these schools.

"I prioritized for the sake of being loyal to their family and society"

"I have been dissatisfied of other schools"

"I believe that my child will be more successful here"

"I want my child to be grown up loyal to national religious values; the best practice of these values could be better taught here"

"My child has embraced good habits and left the corruptive friends after enrolled this school".

"He became more respectful to us and older after having enrolled this school and socialized".

Parents seem to be sensitive of moral and social values; furthermore they have observed positive inclination of their children. The other vocational and academic high schools do not satisfied parents although some similar contents included in curriculum such as religious culture and morality courses. Most of them alleged that they have witnessed positive transformation after their children began to be educated there.

Religious Education

It is troublesome for most of the parents, as they have stated, to train children morally without the support of school. Presenting true nature of morality and Arabic language are also significant for parents about these schools.

"It is extremely burdensome to train children nowadays; we prefer this school simply for morality and dignity".

"...it also serves religious education".

"We are not well trained to help and support children and not able to protect them detrimental effects of media and environment, so this school will help us to overcome moral dilemma with children"

Some parents prefer IHHS simply to help children how to recite Koran and get the sacred meaning of it originally without hesitation. Uncontrolled effects of media and neighborhood are one of the basic motives and they don't want their children being affected by outer forces. It is also the fact that value and citizenship education tried to be achieved via religious culture courses at other high schools in a lesser level than İmam Hatip Schools (Kaymakcan & Meydan, 2010: 37).

Values in addition to school subjects

Social norms and social development

According to 22 parents, school education should involve how to improve abilities, entrepreneurship, embrace the social norms, to be selective for friendship, put in practice what is learnt at school and support children when they are not at home.

"I want my child to be directed according to their characters"

"we expect them to be informed how to behave to their mothers and fathers"

“it also important for them to communicate with society”

“I hope them to have respectful behaviour and dignity”

These are the behaviours that should only be developed as a result of school family cooperation. Dignity, respect, communication are the abilities that is related with self-confidence and self-respect could be initiated first at home, then sustained at school by the support of teachers and administrators (Çelenk, 2003: 32; Aslanargun, 2007: 230).

Character development

Character and personal development, modeling in a society, having self-respect and self-confidence, planning the activities and future, having ability of oratory are characteristics that 17 parents focused in the context of education at IHHS. Being a responsible and self-respected individual are the basic tenets that parents insist on about their children.

“I want him to be good modeling in neighborhoods”

“I hope him to be educated personally and have good merits of education”

“Being a respected and confidence are the most significant characteristics in a society”

“I hope school to train our students how to interact with others in a society”

“Living in a planned and harmonious life could bring them school success also”

Individual contribution to social life is the basic determinants that show the direction of the life. It also contributes to democratic and social order of the political stability. Social relations and political activities are more or less reflection of the characteristics of person in a society, therefore, educational system that aim to focus on character and personality anyway contribute to social order (Katılmış at al., 2010: 57; Kılıç 2012).

Socio-cultural activities

Nearly half of the parents included in the study, 30, have underlined school trips, competitions within the school, social activities. It was also supported within the literature that school trips could provide chance of observing others and environment in detailed as well as leading them creative thinking about the life (Kızılcıoğlu, 2003: 1). Furthermore, programs of trips and observation could contribute more qualified and intense communication with others in society. Imam Hatip High Schools are famous for social activities such as competition of best Koran reciting, oratory in sacred socialisatridays, recite the azan, chant and theatres. The socialization process of the schools is well known in the society and appreciated in environment.

“Students could have self-confidence when they participate social activities organized by school”

“I know that my child got the ability of interacting others and became extrovert”.

“Activities such as sports, competitions and trips to cultural heritage are the best side of being student here”.

“I believe that extra-curricular activities help our children positively and effectively”

“Now he gets the ability of preaching in society and behaves more in self-confidence as a result of social activities”.

Responsibility of teachers and administrators

Good modeling

Attitude of teachers and administrators are the other factors that parents mostly deal with. They, 34 of 65 parents, think that students have taken good example of their teachers and administrators as a role model such as being sensitive to environment, sense of responsibility, positive life style, irrelevancy to detrimental habits such as gambling and alcohol, better communication with others around. Consequently, students are trying to be sparing, aware of how to act in society, be sensitive about clothing especially for girls and boys not to bother others. More parents believe that teachers are trustful, good model and have close relationship with students.

"They are aware of how to act in a society and became mature"

"Clothing preference, attitudes towards environment and interaction with others have changed significantly after enrolled this school."

"Trying not to waste his money"

"I observed that he gained more self-responsibility in this school"

"She became more careful and sensitive how to dress without warning as I did before"

"He is trying to plan his future, I think it is important"

"They prioritize what their teachers told more than what we said, it is important I think"

"Good modeling of teachers is one of the main causes of my preference for his school".

The sense of self confidence and self-respect are related with the policies appreciated in the schools. Teachers and administrators are the main figures that affect students mostly in the ages of adolescence. Students are in search of stable characteristics and they have not decided what to be in the future and how to organize the life yet. It is critical age of adolescence that is more inclined to be affected by peers and teachers. Therefore, parents have targeted to train their children in line with the ideologies and beliefs. Close relationship between students and teachers could contribute self-discipline of students. They try to control themselves especially in the age of adolescence by monitoring teachers; it is also way of standing far away from harmful habits of alcohol, drug and cigarette by communicating teachers' effectively. They also become more informed about sexuality and disease in that stormy age. Teachers' modeling could help them to behave more balanced and careful. These interactions also effective at decreasing for drop out from school. Students feel more secure and interested when face with teachers' sincerity.

DISCUSSION and CONCLUSION

Morality together with religious inclination, people are in search of courses that are related with morality at schools all over the world (Surprenant, 2010, 170; Tirri & Quinn, 2010, 204; Lee, 2011, 383; Huang, 2011, 150; Byrne, 2011, 57; Everington et al., 2011, 245). Parents included in this study who preferred to send their children to schools that are serving mostly religious courses have purposefully in need of religious courses for their children. They have asserted that IHHS can provide both academic and moral courses to their children, character development and values of society have also been dealt at schools, students have chance to get responsibility about life and families

by the help of good example of teachers and principals. The purpose of the schools has been stated to appeal both families and society's expectations from students intentionally (Balkar, 2009: 106).

Despite positivistic tradition in secular countries, courses about morality and values have been continuously debated as a result of the spiritual needs of people. Different contexts shape the image and form of religion in school and public contexts, thereby having an impact on the views of students on the matter. The greatest degree of unanimity among young people throughout Europe was found on the point that religion should have a place in school. (Knauth & Körs, 2011: 221). The key is how and to what extent should children be morally educated. How should a society respond to moral infraction? Is there a universal logic to moral development? Is there a plausible alternative to the justice and care models of moral reasoning and action? (Metz & Gaie, 2010: 280). It is also matter of discussion who decides whether children should have courses about morality at schools, families or schools or students. Lee (2011, 383) propose average way of how parents handle this issue. Parents need to learn an essential idea of moral education, namely that we have to tolerate, accept and appreciate our children with all their diverse characteristics, to build a good relationship with them and to stand firm with them through times of suffering. Secondly, moral education is an indispensable element of schooling, which should not only focus on socialization but also on innovation. Teachers and principals need to care for every student fairly and to foster his or her moral development, including moral knowledge, feeling and action (Aslanargun, 2012; Çelik 2012). In addition, we need to pay special attention to a few students who are resistant to traditional schooling and educational methods. Particularly in Taiwan, and also other countries in the Asia Pacific region, both teachers and parents need to modify the supreme importance of academic achievement in examinations. Finally, as researchers we need to pay more attention to several aspects and issues of moral education which have been somewhat neglected in the past. They include: the theory and practice of moral education in parenting; the sustainable application of moral theory into practice in different cultures, particularly Eastern–Western and traditional–modern; the clash of moral beliefs between different generations and the possibility of shared ground; and how to surmount difficulties in practice and further reflect and insist on an ideal of moral education in parenting and schooling.

Public media is also significant part of how issues of religion and culture are represented (Lippe, 2011: 138). In such countries like Turkey that religious issues handled mostly fundamentalist and positivistic manner by public media as a result of profane educational and governmental system for a century although most of the population attributed him to religion.

REFERENCES

- Aktay, Y. (2003). Amerika'da Kudüs'ü Kurmak İçin: Mormonlarda Din ve Değerler Eğitimi [Saving Jerussalem in America: Religious and Moral Education in Mormons], *Değerler Eğitimi Dergisi [Journal of Value Education]*, 1 (3), 27-64.

- Aslanargun, E. (2007). Okul-Aile İşbirliği ve Öğrenci Başarısı Üzerine Kuramsal Bir Çalışma. [A Theoretical Research on the Relation of School-Family Cooperation and Student Achievement]. *Manas Üniversitesi Sosyal Bilimler Dergisi [University of Manas Journal of Social Sciences]*, 18, 119–135.
- Aslanargun, E. (2012). Okul müdürlerinin sahip olması gereken değerler, [The values that principals should have in administration] *Kuram ve Uygulamada Eğitim Bilimleri [Educational Sciences: Theory & Practice]*, 12 (2) [Ek Özel Sayı/Supplementary Special Issue] 1327-1344.
- Aydın, M. (2003). Gençliğin Değer Algısı: Konya Örneği [Vakue Percaepation of Youths: Case of Konya], *Değerler Eğitimi Dergisi [Journal of Value Education]*, 1 (3), 121-144.
- Balkar, B. (2009). Okul-aile işbirliği sürecine ilişkin veli ve öğretmen görüşleri üzerine nitel bir çalışma [A qualitative study about teacher's and parent's views on the process of school-family cooperation] , *Çukurova Üniversitesi Eğitim Bilimleri Dergisi [Journal of Çukurova University Educational Sciences]*, 03 (36), 105-123.
- Byrne, C. (2011). Freirean critical pedagogy's challenge to interfaith education: what is interfaith? What is education? *British Journal of Religious Education*, 33 (1), 47-60. doi.org/10.1080/01416200.2011.523524.
- Çelenk, S. (2003). Okul başarısının ön koşulu: okul aile dayanışması [Precondition of school success: cooperation of school and family. *İlköğretim Online E-Dergi [E Journal of Elementary Online]*, 2(2). 28-34.
- Çelik, V. (2012). Moral leadership in school organization, *African Journal of Business Management*, 6(28), pp. 8235-8242.
- Ekşi, H. (2003). Temel insani değerlerin kazandırılmasında bir yaklaşım: karakter eğitimi programları [An approach for acquiring basic humanistic values: programs of character education], *Değerler Eğitimi Dergisi [Journal of Value Education]*, 1 (1), 79-86.
- Erdem, R & Kocabaş, İ. (2005). Eğitim denetçilerinin kültürel değerleri [Cultural values of educational supervisors], *Fırat Üniversitesi Sosyal Bilimler Dergisi [Journal of Fırat University Social Sciences]*, 15 (2), 199-207.
- Everington, J., Avest, I., Bakker, C and Want, A. (2011). European religious education teachers' perceptions of and responses to classroom diversity and their relationship to personal and professional biographies, *British Journal of Religious Education*, 33 (2), 241-256. doi.org/10.1080/01416200.2011.546669
- Huang, Y. (2011). Can virtue be taught and how? Confucius on the paradox of moral education, *Journal of Moral Education*, 40:2, 141-159 doi.org/10.1080/03057240.2011.568096
- Katılmış, A. Ekşi, H & Öztürk, C. (2010). Sosyal Bilgiler dersi kazanımlarıyla bütünleştirilmiş bilimsellik odaklı karakter eğitimi programının etkililiği [Influence of Social Sciences courses' acquisition together with character education program], *Sosyal Bilgiler Eğitimi Araştırmaları Dergisi [Journal of Social Sciences Educational Research]*, 1(1), 50-87.
- Kaymakcan, R. & Meydan, H. (2010). Demokratik Vatandaşlık ve Din Öğretimi: Yeni Yaklaşımlar ve Türkiye'de DKAB Dersleri Bağlamında Bir Değerlendirme [Democratic

Citizenship end Religious Education: A Case Study in Turkey], *İnönü Üniversitesi İlahiyat Fakültesi Dergisi [Journal of İnönü University Faculty of Theology]*, 1(1), 29-53.

Kızılcıoğlu, A. (2003). İlköğretim okullarında bir kırsal yerleşmeye düzenlenecek gözlem gezisinde gerçekleştirilecek etkinlikler ile bir gezi planı önerisi [Activities of elementary school organised in country side and a proposal of school trip], *Balıkesir Üniversitesi Sosyal Bilimler Dergisi [Journal of Balıkesir University Social Sciences]*, 6 (9), 1-23.

Kılıç, A. (2012). İlköğretim 4. Sınıf Sosyal Bilgiler Ders Programındaki değerlerin kazanımla ilişkisi ve öğrenci çalışma kitaplarında yer alma düzeyleri [The relationship of values in elementary school 4th Grade Social Studies textbook with the attainments and their level of being included in student workbooks]. *Kuram ve Uygulamada Eğitim Bilimleri [Educational Sciences: Theory & Practice]*, 12 (2) [Ek Özel Sayı/Supplementary Special Issue] 1593-1612.

Knauth, T. and Körs, A. (2011). The ‘contextual setting approach’: A contribution to understanding how young people view and experience religion and education in Europe, *British Journal of Religious Education*, 33 (2), 209-223. doi.org/10.1080/01416200.2011.543604

Kwan-Choi Tse, T. (2011) Creating good citizens in China: comparing Grade 7–9 school textbooks, 1997–2005, *Journal of Moral Education*, 40 (2), 161-180. doi.org/10.1080/03057240.2011.568098.

Lee, C.M.(A.) (2011). Learning to be a good parent across cultural and generational boundaries, *Journal of Moral Education*, 40 (3), 377-385 doi.org/10.1080/03057240.2011.596340

Lippe, M. (2011) Young people’s talk about religion and diversity: A qualitative study of Norwegian students aged 13–15, *British Journal of Religious Education*, 33 (2), 127-142. doi.org/10.1080/01416200.2011.543590

Luo, R., Shi, Y., Zhang, L., Liu, C., Li, H. Rozelle, S. and Sharbono, B. (2011) Community service, educational performance and social responsibility in Northwest China, *Journal of Moral Education*, 40 (2), 181-202. doi.org/10.1080/03057240.2011.568100

MEB. (2009). *İmam-Hatip Liseleri yönetmeliği [regulations of İmam Hatip High Schools]*, Resmi Gazete Tarihi [Official Gazette of Turkish Republic], 31.07.2009, 27305, http://mevzuat.meb.gov.tr/html/27305_1.html (Retrieved on 15.11.2011).

MEB.(2011). Strateji Geliştirme Başkanlığı İstatistikleri [Statistics of Strategic Office in Ministry of Education], <http://sgb.meb.gov.tr> (Retrieved on 15.11.2011).

Metz, T. and Gaie, J.B.R. (2010) The African ethic of *Ubuntu/Botho*: Implications for research on morality, *Journal of Moral Education*, 39:3, 273-290 doi.org/10.1080/03057240.2010.497609

- Surprenant, C.W. (2010) Kant's contribution to moral education: The relevance of catechistics, *Journal of Moral Education*, 39 (2), 165-174. doi.org/10.1080/03057241003754898
- Snape, D. & Spencer, L. (2003). The Foundation of Qualitative Research. In J. Ritche and J. Lewis, *Qualitative Research Practice*, (1-23), London: Sage.
- Thompson, P. (2011). 'She made me think about God', *Journal of Beliefs and Values*, 32 (2), 195-205. http://dx.doi.org/10.1080/13617672.2011.600818.
- Tirri, T and Quinn, B. (2010). Exploring the role of religion and spirituality in the development of purpose: case studies of purposeful youth, *British Journal of Religious Education*, 32 (3), 201-214. doi.org/10.1080/01416200.2010.498607
- Watson, B. (2011) Democracy, religion and secularism: Reflections on the public role of religion in a modern society, *Journal of Beliefs and Values*, 32 (2), 173-183. Doi 10.1080/13617672.2011.600816
- Vermeer, P (2009). Denominational schools and the (religious) socialisation of youths: a changing relationship, *British Journal of Religious Education*, 31 (3), 201-211. doi.org/10.1080/01416200903112268
- Yıldırım, A. & Şimşek, H. (2005). *Sosyal bilimlerde nitel araştırma yöntemleri*, [Qualitative research methods in social sciences]. Ankara: Seçkin.

Turkish Abstract

Türkiye’de Devlet Okullarında Din Eğitimi ve Aile Beklentileri: İmam Hatip Lisesi Örneği

Eğitimin amacı öğrencilerin teknik ve entellektüel bilgilerle donatmak olduğu kadar onları ahlaki açıdan sorumlu bireyler olarak yetiştirmektir. Bu amaç genç nesillerin karakter gelişimi ve sosyalleşmesi süreçlerini içermekle birlikte okul ve sosyal çevrede benimsenmiş olan ahlaki ve erdemli davranışları da kapsayan bilinçli bir eylem olarak ortaya çıkmaktadır. Eğitim, toplumun değerlerini içerdiği kadar insanları belirli kalıplardan özgürleştirmeyi de amaçlamakta, hakim ideolojiyi sürdürme veya eleştirme merkezli olsa bile çocukları özgürleştirmeye dayalı bilinçli bir girişim olmalıdır. Bu çalışmanın amacı üniversiteye giriş sürecinde daha fazla sayıda akademik lise olmasına rağmen ailelerin çocuklarını modern ve seküler bir Türkiye’deki dini eğitim ağırlıklı liselere gönderme sebeplerini ve bu okullardan çocuklarına kazandırılmasını bekledikleri değerleri araştırmaktır. Bu amaca ulaşabilmek için literatürde değerler ve aile beklentileri ile ilgili kavramlar tanımlanmış ve dünyadaki durumla karşılaştırmalı olarak mevcut durum analiz edilmiştir. Sonuç olarak çocuklarını genel olarak dini derslerin yer aldığı İmam hatip Liselerine gönderen ailelerin çocukları için din dersleri ihtiyacı içerisinde oldukları anlaşılmaktadır. Ailelerin ifadelerine göre bu okullar akademik derslerin yanısıra din dersleri de sunmakta; karakter eğitimi, sosyal sorumluluk gibi derslere de yer vererek öğretmenlerin ve yöneticilerin olumlu örnekliğinde çocukların toplum, aile ve değerler gibi konularda bilgilenmesini sağlamaktadır.

Anahtar Kelimeler: İmam Hatip Liseleri, Erdem, Din Eğitimi, Seküler Eğitim, Eğitim

French Abstract

Esperance Parentale et l'Éducation Religieuse à Écoles D'état en Turquie: Le Cas des Lycées Imam Hatip

Le but de l'éducation fait non seulement des étudiants intellectuellement ou techniquement bien informé, mais les forme aussi dans des fixations vertueuses. Ceci implique non seulement la construction sur les caractéristiques de la jeune personne et socialisation dans les normes de société, mais aussi un peu d'intervention délibérée dans l'enseignement et l'apprentissage des environnements de maison et l'école pour encourager le comportement vertueux et le développement moral en suivi. Ensemble avec l'éducation a inclus les valeurs de société, l'éducation est aussi une façon de libérer des personnes de limitations et les impositions de certaines croyances. Les actions des Éducateurs maintiennent ou défient l'idéologie dominante devrait prendre conscience et avoir pour but de libérer des élèves. Le but de cette étude était de rechercher les parents de raisons pour lesquelles préfèrent des écoles basées religieuses pour leurs enfants dans une République Turque séculaire, moderne malgré le fait qu'il y a eu plus de lycées universitaires pour l'entrée à l'université. Aussi les valeurs que les écoles d'espoir de parents pour injecter leurs enfants ont été examinées au cours de l'étude. Pour atteindre ce but, il se concentre sur des préoccupations clés identifiées en littérature associée aux valeurs et des espérances parentales, Et discuté le contexte actuel en Turquie en ce qui concerne le processus de situation de facto dans le monde. En conséquence, les parents ont inclus dans cette étude qui a préféré envoyer leurs enfants aux Lycées Imam Hatip (IHHS) qui sert des cours surtout religieux ont constamment dans le besoin de cours religieux pour leurs enfants.

Mots clés : Lycées Imam Hatip, Vertueux, Religion, Education Séculaire; Education

Arabic Abstract

تطلعات أولياء الأمور بجانب التعليم الديني في مدارس الدولة التركية : مدرسة الإمام الحافظ العليا كحالة دراسية.

إن الهدف من التربية أو التعليم ليس محصوراً في جعل الطلاب مثقفين أو أستاذ مشارك بروفيسور إنجين أسلاتارن / تركيا تجود عقولهم معرفة في هذه العقلية ، فتدريبتهم في شتى ضروب المعرفة ، هو الأهم ، وهذا لا يتوقف فقط على الاعتماد فنيين على صفاتهم ولا على أذخالهم في طبقة اجتماعية بذاتها، ولكن مراودتهم بكل حرص إلى الأثرراط في بيئة تدريسية تعليمية أشبه بالبيئة المنزلية أو المدرسية المثالية – حيث يمارسون في هذه البيئة سلوكاً فاضلاً وتطوراً أخلاقياً بجانب التربية التي إذن تلازم قيم المجتمع – فالتربية هي أسلوب يدعو إلى تحرير المرء من التوقف و الجمود لاسيما فيما يختص بالمعتقدات ، مهام المربين هي ذي شقين: أما الإبقاء على الحالة الدينية السائدة، أو نشر الوعي الفكري الذي يؤدي إلى تحرير التلاميذ من الهدف من هذه الدراسة هو البحث عن الأشياء التي جعلت عائلات التلاميذ في كل النظام الجمهوري حالة الجمود الفكري . العلماني الحديث يفضلون المدارس الدينية على غيرها من المدارس الأكاديمية الأخرى التي تتميز بوجود فرص متاحة فالقيم التي ينشدها الآباء عن ابنانهم هي مجمدة في المناهج الدراسية الدينية التي يعين ابنانهم، لذا لا للدخول في الجامعات . غرابية ، أذن أن ترى الدارسين يلتحقون بمدارس الإمام الحافظ العليا، التي تدرس المناهج الدينية.

كلمات أساسية : المدرسة العليا للإمام الحافظ / الفضيلة / العقيدة / التعليم العلماني .