# INTERNATIONAL CONFERENCE ON
# MODERN EDUCATION STUDIES



# PROCEEDING BOOK

## EDITOR
## Mevlut AYDOGMUS

**ICON MES 2017**

**Jan 25-27, 2017**
**Jeddah, Saudi Arabia**

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YAYINLARI

Konya, Şubat 2017

## PREFACE

The International Conference on Modern Education Studies has been organized in Jeddah, Saudi Arabia on January 25-27, 2017.

Our world has been changing rapidly in the 21st century. The society and paradigms in education have also been changing. The previous paradigms in education have been losing their validity. In addition to the changes in paradigms of education, it has become mandatory to analyze the changes which will affect the future of education. We believe that the International Conference on Modern Education Studies (ICONMES) will be a beginning to fulfill this function.

New paradigms in education discover new orientations in education-instruction practices. It also makes the institutions' being reconstructed mandatory. The conference aims to enable findings of new developments to be discussed; sample applications of new trends in all the fields of education to be shared; restructuring trends of institutions to be discussed. At this point, it is hoped that the conference will create opportunities for important sharing's.

International Conference on Modern Education Studies aims to be on the platform where the developments coming fore front in the arena of new trends in education to be discussed by academicians, educational administrators, teachers, educational specialists and teacher candidates.

Looking forward to see you in next ICONMES Conferences...


**Editor:**
Mevlut AYDOGMUS

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# INDEX

# SPECIAL EDUCATION TEACHERS' ATTITUDES TOWARDS TEACHING STUDENTS WITH LEARNING DISABILITIES IN MIDDLE SCHOOLS IN SAUDI ARABIA

**Nora ALHARTHI, David EVANS**

**ABSTRACT**: Teachers' practices are influenced by their attitudes and beliefs (Avramidis & Norwich, 2002). Consequently, a large part of the success of inclusive education depends on teachers' attitudes. Understanding teachers' attitudes and beliefs is critical to the development and success of inclusive education practices (Hodkinson, 2005). In Saudi Arabia, limited research has been conducted on teachers' attitudes and beliefs at the primary school level and no research has been identified that investigates teachers' attitudes towards teaching students with learning disabilities (LD) at the middle school level. The present study sought to investigate special education teachers' attitudes towards teaching students with LD in regular classrooms and examine the collaborative efforts that create inclusive classrooms in Saudi public middle schools. The quantitative data were collected through a Likert scale questionnaire. A vignette attached to the questionnaire was used to collect the qualitative data. Fifty-six special education teachers from a range of middle schools in Riyadh completed the questionnaire for this study. The results indicated that special education teachers' attitudes towards inclusive education were positive. There were no significant differences between teachers' attitudes according to their gender. However, the qualitative findings indicated that special education teachers thought their training was insufficient to meet the educational needs of students with LD in Saudi middle schools. The results of this study suggest that decision makers should consider in-service and pre-service training and education programs for teachers to enhance educational services for students with LD. Teachers should be equipped with the necessary knowledge and skills before implementing inclusive education practices. Specifically, teachers need to learn to use evidence-based strategies to serve students with LD in inclusive classrooms and find ways to collaborate with colleagues and parents through on-going professional learning.

**Keywords:** inclusive education, students with learning disabilities, special education teachers, attitudes, middle schools.

## INTRODUCTION

Following the Salamanca Statement (1994) in Spain, which emphasized the importance of implementing the philosophy of inclusive education, students with education special needs are increasingly being educated in regular education classrooms alongside their peers (UNESCO, 1994). Unlike the earlier terms of integration and mainstream, inclusive education does not refer to the placement of students with LD in regular classrooms; rather, inclusive education refers to the process of making educational settings available for all students, the acceptance of all students regardless of their abilities and to all students being members of regular classrooms and not belonging to special classrooms such as resource rooms (Halvorsen & Neary, 2009). The goal of inclusive education is to enable all students to participate in classrooms and to ensure that decisions are made about how best support then to achieve their individualized education goals within a rich and dynamic education environment (Snell, Janney, & Elliot, 2000).

It is common to find students with LD in regular education classrooms (Boyle & Scanlon, 2010). The most common definition cited is the Individuals with Disabilities Education Act (IDEA) definition, which defined a specific LD as:

> a disorder in one or more of the basic psychological processes involved in understanding or in using language, spoken or written, which may manifest itself in an imperfect ability to listen, think, speak, read, write, spell, or solve mathematical problems. (Hallahan, Kauffman, & Pullen, 2009, p. 1)

For many years, special education resource rooms were the most common form of educational placement for students with LD. However, in the mid 1990s, in keeping with the trend for schools to uphold the principles of inclusion, regular classrooms surpassed resource rooms as the most frequent placement option for students with LDs. Researchers found that the needs of students with mild LD could be met in regular classrooms, if adaptations or modifications to the curriculum, instructions and teaching materials were made (Torgesen, 2009; Vellutino, Scanlon, Small, & Fanuele, 2006). When teachers effectively address the individual educational needs of students with LD, these students should be able to succeed in regular classrooms (Westwood, 2008). Consequently, given that the goal of inclusive education is to help all students to access the curriculum,

teamwork or collaborative teaming is needed to develop individualized education programs, plan collaborative instructions and incorporate special education services and supports into classrooms. However, students with LD do not need to be removed from regular classrooms to receive specialized instructions and related services (Snell et al., 2000).

## Collaboration

Collaboration between special and general education teachers is a vital element of inclusive education practices (Friend & Cook, 2013). Collaboration has been defined as a communicative approach in which at least two professionals work together to achieve a common goal (Friend & Cook, 2013). It takes time and requires professional support; thus, general and special education teachers perceive the benefits and limitations of collaboration differently. Friend and Cook (2013) linked successful collaboration with the presence of trust, respect and shared responsibility for students' educational success. Collaboration requires equality between colleagues, working towards clearly determined common goals, sharing resources to achieve goals and sharing the responsibility of making decisions and for the results of the decisions (Loreman, Deppeler, & Harvey, 2005). Collaboration is an umbrella term that covers a variety of activities, including co-teaching.

## Teachers' Attitudes

Attitude is defined as "a disposition to respond favorably or unfavorably to an object, person, institution, or event" (Ajzen, 2005, p. 3). According to the theory of planned behaviour (TPB), performing a behavior is influenced by attitudes that individuals hold about that behavior, and the extent to which they possess the skills, resources and knowledge to carry out the behaviour (Ajzen & Fishbein, 2005). Thus, the attitudes of teachers play a key role in the success of inclusive education programs (Avramidis, Bayliss, & Burden, 2000; DeSimone & Parmar, 2006; Wiener & Tardif, 2004), as the positive or negative attitudes held by general and special education teachers influence their performances (Park, Chitiyo, & Choi, 2010).

Researchers have investigated the attitudes of special and general education teachers towards the inclusion of students with special education needs and the variables affecting affected teachers' attitudes. The majority of studies have shown that teachers hold either neutral or positive attitudes (Hwang & Evans, 2010; Mackey, 2008; Subban & Sharma, 2005); however, some studies have reported that teachers hold negative attitudes (Chhabra, Srivastava, & Srivastava, 2010). It should also be noted that even teachers who hold positive attitudes towards inclusion have still expressed concerns about implementing inclusive education programs.

Previous research indicated that some factors may influence teachers' attitudes such as the severity and type of the disability; however, teachers usually accept the inclusion of students with mild to moderate disabilities (Avramidis et al., 2000). Dupoux, Hammond, Wolman and Ingalls (2006) reported that teachers' attitudes were more positive towards students with specific learning disabilities than towards students with emotional and behavioural disabilities. Further, studies have shown that teaching experience (i.e., the number of years teachers have implemented inclusive practices and taught students with special needs) has a positive influence on teachers' attitudes (Avramidis et al., 2000; Walker, 2012). Additionally, Subban and Sharma (2005) found that the amount of training in the field of special education appears to be linked to teachers' attitudes towards inclusive education and that even short-term training has a positive impact on teachers' attitudes (Beacham & Rouse, 2012).

Despite the importance of collaboration between general and special educators, few studies have examined teachers' attitudes and perceptions towards their roles and responsibilities in collaboration process. Studies on teachers' attitudes about collaboration have shown that teachers support collaboration as an educational delivery model (Grahn, 2007; Solis, Vaughn, Swanson, & McCulley, 2012). However, teachers remained concerned about a lack of training and uncertainty in relation to their roles (Grahn, 2007; Mitchell, 2013). Researchers (i.e., Friend & Bursuck, 2012; Walther-Thomas, Korinek, McLaughlin, & Williams, 2000) have highlighted the negative factors influencing the collaborative relationship between general and special education teachers, including unclear responsibilities and roles, a lack of professional development opportunities and limited resources.

## Learning Disabilities Programs in Saudi Arabia

The largest proportion of students receiving special education services in Saudi schools are those diagnosed with LD (Al-Mousa, 2010). Since 1995, special education services have been provided to students with LD at the primary school level (Al-Mousa, 2010). When programs for students with LD were first introduced, special

education teachers faced a number of issues, including their role not being accepted by general education teachers and a lack of administrative support (Sheaha, 2004). In 2005, the Ministry of Education began to introduce programs for students with LD in middle schools and high schools; however, the number of programs in middle schools and high schools continues to be limited.

For many years, the core role of special education teachers has been to identify students with LD, create an IEP for each student, and teach them individually during part of the school day in separate classrooms called 'resource rooms'. More recently, special education teachers have been encouraged to use collaborative practices (e.g., co-teaching) to support students with LD in regular education classrooms. Previous studies in the Saudi context (e.g., Al-Ahmadi, 2009) have shown that teachers are not satisfied that they have the skills to teach students with LDs in regular classrooms. Indeed, both general and special education teachers have reported that they have insufficient skills and knowledge to teach in inclusive classrooms and implement such practices. None of these studies has focused on teachers' attitudes towards their responsibilities in collaboration process. Thus, special or general education teachers' attitudes towards inclusive education for students with LD and teachers' responsibilities in collaborative practices at the middle school level is unknown.

Given that understanding attitudes is key to improving inclusive education practices in schools, this study sought to investigate special education teachers' attitudes toward collaboration and inclusive education for students with learning disabilities in Saudi regular classrooms in middle schools.

## METHODS

### Participants

Fifty-six special education teachers at public middle schools in Riyadh, Saudi Arabia participated in this study during the 2013–2014 school year. Table 1 shows the demographic information of teachers who completed the questionnaire. Of the participants, five (i.e., 8.9%) of the special education teachers were male. Only 1.8% of the special education teachers had more than 15 years of experience in teaching.

**Table 1. Demographic Information of the Participants**

| Variables | Frequency | Percentage |
|---|---|---|
| Gender | | |
| Male | 5 | 8.9 |
| Female | 51 | 91.1 |
| Total | 56 | 100.0 |
| Years of teaching experience | | |
| <1 | 1 | 1.8 |
| 1–5 | 13 | 23.2 |
| 6–10 | 21 | 37.5 |
| 11–15 | 20 | 35.7 |
| 16–20 | 1 | 1.0 |
| Total | 56 | 100.0 |
| Qualification | | |
| Bachelor degree | 48 | 85.7 |
| Postgraduate | 8 | 14.3 |
| Total | 56 | 100.0 |
| Previously worked as a regular education teacher | | |
| Yes | 25 | 44.6 |
| Total | 56 | 100.0 |
| Service delivery model | | |
| Resource room | 24 | 42.9 |
| Resource room and regular classroom | 32 | 57.1 |
| Total | 56 | 100.0 |

### Data Collection

This study used a mixed-methods design to develop a broad understanding of participants' attitudes while simultaneously investigating their deeper-set attitudes towards inclusion and the role of collaboration. The quantitative data were collected through a Likert scale questionnaire. A vignette attached to the questionnaire was used to collect the qualitative data.

The questionnaire that participants completed in this study was a modified version of one originally developed by Ragland (2005) that sought to examine inclusive education and collaboration in elementary or primary

schools in the United States (US). Grahn (2007) further adapted this version for the use of secondary school teachers in the US. Both versions were used to formulate the questionnaire used in this study. The modified questionnaire comprised 32 items that participants were asked to rate using a five-point Likert scale. The first section of the questionnaire collected participants' demographic information so that grouping variables (e.g., gender, years of experience and level of education) could be used for the analyses. The second section comprised five items aimed at measuring participants' attitudes towards the inclusive education of students with learning disabilities (LD) The third section comprised 15 items designed to measure participants' attitudes towards their roles, responsibilities, methods and commitment to the collaboration process. The fourth section comprised eight items that sought to explore and measure participants' feelings about collaboration.

The Cronbach's alpha for the total questionnaire was 0.907, indicating that the questionnaire had high internal consistency (Cortina, 1993). The correlation coefficients between the items and the dimension total score were statistically significant ($p < 0.01$), indicating that the items were related and contributed to the overall construct being measured. Based on the validity and reliability results, the questionnaire met the key indicators of technical adequacy for its purposes. Thus, the questionnaire qualified as a suitable measurement instrument that could be applied confidently in the study.

The researcher developed a vignette that described a situation in which a special education teacher provided learning support to a student with LD during his/her primary school education. The vignette highlighted the concerns of the student's parents about his/her enrolment in middle school. There were two versions of the story; in the first, the student was a boy and in the second, the student was a girl. Two versions were needed to reflect the cultural context of Saudi schools in which students are separated by gender. Participants were asked to respond to four open-ended questions. This provided participants with a chance to express their views and perceptions towards inclusion and collaboration in relation to the student in the vignette.

**Procedure**

The researcher provided the questionnaires to the principal of each school for distribution. This strategy was adopted to ensure that the researcher maintained an appropriate distance from the recruitment process. Participants returned the completed questionnaires to the school principals, sealed in the envelopes with which they had been provided. The researcher then organized to have the questionnaires collected and prepared for analysis.

## RESULTS AND FINDINGS

**Quantitative Results**

*Attitudes towards Inclusive Education*

Special education teachers' attitudes towards inclusive education for students with LD in Saudi middle schools were examined using five questionnaire items (i.e., items 1, 12, 13, 15 and 25). Table 1 shows the number of responses according to participants' level of agreement with each item. Participants generally had positive attitudes towards inclusive education. Table 2 also shows that participants agreed that special education teachers had specialist knowledge about the education of students with LD (i.e., Item 15). Further, the majority of participants disagreed with the statement that students with LD should receive the educational support in a resource room (i.e., Item 13). Participants also agreed with the statement that general education teachers have the necessary professional knowledge to implement education practices that support the education of students with LD. The analysis of the results showed that demographic characteristics (i.e., gender, years of experience, qualification, they had worked as general education teachers, service delivery model) did not affect the degree to which participants agreed with concepts related to the first dimension.

**Table 2. Frequency (Percentage) and Mean [Standard Deviation] for Items in the First Dimension (Inclusive Education)**

| Item | Statement | Degree of Agreement (%) | | | | | Mean [StdDev] |
|---|---|---|---|---|---|---|---|
| | | SD | D | N | A | SA | |
| 1 | The regular education classroom is the best environment for students with learning disabilities | 2 (3.6) | 7 (12.5) | 2 (3.6) | 25 (44.6) | 20 (35.7) | 3.96 [1.11] |
| 12 | General education teachers have the professional knowledge to implement education practices that support the education of students with learning disabilities | 2 (8.8) | 14 (32.4) | 13 (22.1) | 21 (29.8) | 6 (6.9) | 3.26 [1.07] |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 13 | Students with learning disabilities should receive educational support in a resource room | 30 (53.6) | 19 (33.9) | 2 (3.6) | 5 (8.9) | - | 4.32 [0.916] |
| 15 | Special education teachers are knowledgeable about students with learning disabilities and the support they require to be included in the regular education classroom curriculum | - | 1 (1.8) | 2 (3.6) | 14 (25.0) | 39 (69.6) | 4.62 [0.648] |
| 25 | Students with learning disabilities can be well served in regular education classrooms | 1 (1.8) | 12 (21.4) | 10 (17.9) | 25 (44.6) | 8 (14.3) | 3.48 [1.04] |
| | General mean | | | | | | 3.93 [0.496] |

### *Attitudes towards Collaboration*

Teacher's attitudes towards collaboration were examined using two dimensions: (i) knowledge of collaboration; and (ii) feelings towards collaboration. Twenty-seven items were used to measure teachers' attitudes towards collaboration. Tables 3 and 4 show the level of agreement of the participants by item. Across the items, the mean score on each dimension indicated that special education teachers displayed a high-level of agreement about collaboration. Most of the participants agreed with the negatively worded statement that: 'I prefer not to work with another teacher'. This could indicate that the participants did not favour co-teaching as a model for inclusion. Further, most special education teachers did not agree that they should share the responsibilities of regular education classrooms. There were no statistically significant differences in participants' attitudes towards collaboration based on the demographic attributes (i.e., gender, years of experience, qualification, they had worked as general education teachers, service delivery model).

**Table 3. Frequency (Percentage) and Mean [Standard Deviation] for Items in the Second Dimension (Collaboration)**

| Statement | Degree of Agreement (%) | | | | | Mean [StdDev] |
|---|---|---|---|---|---|---|
| | SD | D | N | A | SA | |
| 3. Collaboration between special education and general education teachers is necessary for successful education of students with learning disabilities in regular education classrooms | - | - | - | 3 (5.4) | 53 (94.6) | 4.94 [0.227] |
| 4. Special and general education teachers should share equal responsibility for students' success | - | - | - | 9 (47) | 47 (83.9) | 4.83 [0.370] |
| 5. Lesson planning should be equally shared between special and general education teachers | - | 3 (5.4) | 3 (5.4) | 23 (41.1) | 27 (48.2) | 4.32 [0.811] |
| 6. General and special education teachers should share the same educational philosophy | - | 3 (5.4) | 6 (10.7) | 26 (46.4) | 21 (37.5) | 4.16 [0.826] |
| 7. Clear, open communication between general and special education teachers is imperative for successful collaboration | - | - | 1 (1.8) | 14 (25.0) | 41 (73.2) | 4.71 [0.494] |
| 8. Clearly delineated roles and responsibilities are imperative for successful collaboration | - | - | - | 12 (21.4) | 44 (78.6) | 4.78 [0.414] |
| 9. Implementation of the classroom curriculum should be a responsibility shared equally between special and general education teachers | - | 7 (12.5) | 3 (5.4) | 28 (50.0) | 18 (32.1) | 4.01 [0.94] |
| 10. Regularly scheduled shared planning time is imperative for successful collaboration | - | 1 (1.8) | 1 (1.8) | 31 (55.4) | 23 (41.1) | 4.35 [0.615] |
| 11. General education teachers should participate in the collaborative process for developing individualised education programmes(IEP) for students with learning disabilities. | - | 5 (8.9) | 10 (17.9) | 26 (46.4) | 15 (26.8) | 3.91 [0.900] |
| 14. General education teachers should hold primary responsibility for planning and implementing the regular education classroom curriculum, with support from the special education teacher. | - | 2 (3.6) | 8 (14.3) | 22 (39.3) | 24 (42.9) | 4.21 [0.824] |
| 16. Teacher preparation courses at universities and colleges should prepare all future teachers for collaboration. | - | - | - | 17 (30.4) | 39 69.6) | 4.69 [0.463] |
| 18. Grading responsibilities should be equally shared between special and general education teachers. | - | 7 (12.5) | 3 (5.4) | 20 (35.7) | 26 (46.4) | 4.16 [1.00] |

| Statement | SD | D | N | A | SA | Mean [StdDev] |
|---|---|---|---|---|---|---|
| 24. The special education teacher should hold primary responsibility for making accommodations and modifications. | - | 5 (8.9) | 3 (5.4) | 29 (51.8) | 19 (33.9) | 4.10 [0.867] |
| 27. General and special education teachers must be committed to the concept of inclusion to be able to collaborate successfully. | - | - | 2 (3.6) | 35 (62.5) | 19 (33.9) | 4.30 [0.536] |
| 28. I am willing to participate in a discussion with my colleagues regarding the educational needs of students with learning disabilities. | - | - | 1 (1.8) | 23 (41.1) | 32 (57.1) | 4.55 [0.536] |
| 29. Acknowledging and valuing the knowledge and expertise of each member of a collaborative team is important. | - | - | 1 (1.8) | 29 (51.8) | 26 (46.4) | 4.44 [0.536] |
| 30. Strong administrative support is a requirement of successful collaboration. | - | - | - | 15 (26.8) | 41 (73.2) | 4.73 [0.446] |
| 31. Responsibility for the implementation of accommodations should be shared equally between general and special education teachers. | - | - | - | 28 (50.0) | 28 (50.5) | 4.50 [0.504] |
| 32. General and special education teachers should equally share the responsibility of classroom management. | 1 (1.8) | 18 (32.1) | 9 (16.1) | 15 (26.8) | 13 (23.2) | 3.37 [1.21] |
| General mean | | | | | | 4.37 [0.33] |

**Table 4. Frequency (Percentage) and Mean [Standard Deviation] for Items in the Third Dimension (Feelings towards Collaboration)**

| Statement | Degree of Agreement (%) | | | | | Mean [StdDev] |
|---|---|---|---|---|---|---|
| | SD | D | N | A | SA | |
| 2. A school culture of shared leadership for student success would increase my comfort with working collaboratively | - | - | 1 (1.8) | 17 (30.4) | 38 (67.9) | 4.66 [0.51] |
| 17. I am knowledgeable enough to participate comfortably in serving students with learning disabilities in the regular classroom | 1 (1.8) | 3 (5.4) | 5 (8.9) | 26 (46.4) | 21 (37.5) | 4.12 [0.91] |
| 19. In-service training would increase my comfort with implementing collaboration to support students in regular classrooms | - | 1 (1.8) | 1 (1.8) | 20 (35.7) | 34 (60.7) | 4.55 [0.63] |
| 20. Sufficient regularly scheduled collaborative planning time would increase my comfort with implementing collaboration to support students in regular classrooms | - | - | 2 (3.6) | 26 (46.4) | 28 (50.0) | 4.46 [0.57] |
| 21. It is hard to imagine sharing teaching responsibilities in the regular classroom | 14 (25.0) | 18 (32.1) | 14 (25.0) | 10 (17.9) | - | 3.64 [1.05] |
| 22. I prefer not to work with another teacher | 2 (3.6) | 11 (19.6) | 5 (8.9) | 30 (53.6) | 8 (14.3) | 2.44 [1.07] |
| 23. A school culture of open communication would increase my comfort with working collaboratively | - | - | - | 21 (37.5) | 35 (62.5) | 4.62 [0.48] |
| 26. I am comfortable with the concept of collaboration and support it as an educational delivery model. | - | 3 (5.4) | 3 (5.4) | 27 (48.2) | 23 (41.1) | 4.25 [0.79] |
| General Mean | | | | | | 4.09 [0.33] |

## Qualitative Results

### *Inclusive Education*

The majority of participants responded positively to the item stating that the student with the LD could succeed at the middle school level, but their explanations varied. A few participants believed that the LD had already been addressed at the primary school level; however, the majority of participants were of the view that the student would succeed if his/her school had a program for students with LD. This positive response suggested that the participants believed that the student in the vignette could be educated within a general education context. This response also supported other items in the questionnaire, including Item 25 that stated: 'Students with learning disabilities can be well served in regular classrooms'). The mean response to this item was 3.48, suggesting a positive attitude.

### Supporting Access to the Curriculum

In response to the question asking what teachers can do to help the student with the LD in regular classrooms, the following common themes emerged: developing an individualised education program (IEP) for the student, teaching the student learning strategies, helping the student to summarise the curriculum and giving the student's family tips on how to support the student. Most participants reported that they would take the student out of the regular education classroom to support him/her; however, a smaller number of participants reported that they would consult general teachers and support the student inside their regular education classrooms. The responses indicated that resource rooms still provide vital services and are the places in which students are expected to get help. Further, no solid emphasis on collaborative practices was found.

### Collaboration with Colleagues

In relation to whom teachers could work with to assist students with LD in regular classrooms, the common themes that emerged from the special education teachers who answered this question included the general education teacher or 'classroom teacher', the student advisor and families. Some special education teachers commented that 'creating teamwork' should occur, but that, in reality, it did not. Other teachers stated that as special education teachers they would ask the student to attend the resource room.

### Strengths in Collaboration

The last question asked participants what was the greatest skill that they could bring to the collaborative process when working with a colleague. Special education teachers referred to developing IEPs, teaching students individually in resource rooms, consulting with general education teachers when writing test questions and assessing students. Few of participants' responses mentioned to collaborative teaching. Little evidence was elicited from participants as to how they could work together in regular education classrooms (e.g., adjusting curriculum outcomes and materials, co-teaching content). If a student needed support, it seems that the special education teacher would work with this student in a resource room.

### Additional Comments

Having answered the questions, some participants wrote further comments that revealed additional opinions and concerns. Special education teachers mentioned the need for training courses on collaboration and teamwork and the need to educate general teachers about LD and the role of special education teachers. The special education teachers were quite vocal about the need to have knowledge of different curriculum areas (e.g., mathematics, science). In addition, they stated that regular education teachers did not understand their roles. Finally, they reported the need for assistive technology, raising the awareness of the importance of collaboration and teamwork in schools, professional development, and workshops on collaboration and evidence-based strategies to teach students with LD.

In brief, while the attitudes of special education teachers towards inclusive education and collaboration were positive, their different views on some questionnaire items indicated that they did not prefer working with another teacher. Further, the results showed that most of the special education teachers did not agree that they should share the responsibilities of regular education teachers. This could be a consequence of special education teachers having a lack of training in curriculum areas or classrooms management skills. Their responses to the vignette also support these attitudes. Additionally, the special education teachers that reported that they would collaborate with general education teachers to support and educate students with LD in regular education classrooms specifically reported the two methods of 'observation' and 'consulting general education teachers'.

## CONCLUSION

Around the world, the attitudes of both special and general educators have been shown to impact inclusion practices. Moving towards inclusive education needs all players to work towards quality education for all students. Teachers concerns in this study are similar to the concerns that teachers reported in other international studies (e.g., Ahmmed, Sharma, & Deppeler, 2012; Grahn, 2007; Mitchell, 2013; Khairudin, Dally, & Foggett,, 2016; Strogilos, Stefanidis, & Tragoulia, 2016). Lack of professional development, collaborative teaming, inclusive culture in the school, and administrative support frequently reported as barriers that impact the development of inclusive practices.

In applying the theory of planned behavior (Ajzen & Fishbein, 2005), enhancing teacher's attitudes is key to upholding the principles of inclusive education. This could be achieved by enhancing teacher preparation

programs and by providing on-going in-service teacher education (Ahmmed et al., 2012). Theoretically, enhancing attitudes alone will not be sufficient to promote inclusive education. Teachers need to perceive themselves as being qualified to implement inclusive practices within their schools and classrooms.

The results of this study showed that special education teachers in Saudi middle schools had positive attitudes towards inclusive education and collaboration, and felt that collaboration was a key part of their role; however, they were reluctant to share some responsibilities such as classrooms management or working with another teacher. These perceptions indicate that Saudi teachers might be reluctant to implement collaborative inclusive practices because they do not believe that they have the necessary resources and professional knowledge. Professional development in the use of collaborative practices could enhance teachers' professional knowledge and consequently enhance their proficiencies. Theoretically, this enhancement should affect teachers' attitudes and their performance.

## RECOMMENDATIONS

To maximize inclusive education, decision makers need to consider teachers' attitudes and concerns. Creating inclusive school culture is essential to help both general and special education teachers to work collaboratively, and to ensure that all students including students with LD are provided with appropriate educational support that they need. Teachers' preparation programs should be improved to ensure that future teachers are prepared to support students with special education needs, including LD effectively. In addition, the provision of significant administrative support (critical to facilitating the implementation of inclusive practices), and providing professional development programs are essential for the practice.

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# HUMANIZING ENGINEERING EDUCATION: A COMPREHENSIVE MODEL FOR FOSTERING HUMANITARIAN ENGINEERING EDUCATION

**Mohammed BAAOUM**

**ABSTRACT:** The goal of the paper is to provide guidelines for building a comprehensive model that fosters humanitarian engineering education. The paper brings the voice of field practitioners and students, in addition to academic research, to determine the most critical attitudes, skills, and capacity building practice for empowering humanitarian engineers. A large pool of data related to the research topic was collected through an online questionnaire answered by 187 members of Engineers Without Borders. Inductive analysis methodology was used to analyze the survey results. Moreover, scholarly literature review was done to review the history of engineering and learn about the shortcomings in conventional engineering education and how it could be reformed to meet humanitarian engineering challenges.

**Keywords:** humanitarian engineering, engineering education, critical skills , capacity building, educational model

## INTRODUCTION

Engineers have made huge efforts to make unimaginable dreams reality, yet their efforts at meeting basic human needs in developing countries are missing. Today most engineering talents are busy with creating luxurious technology for rich customers. According to Paul Polak (2008), "the majority of the world's designers focus all their efforts on developing products and service exclusively for the richest 10% of the world's customer. Nothing less than a revolution in design is needed to reach the other 90%."
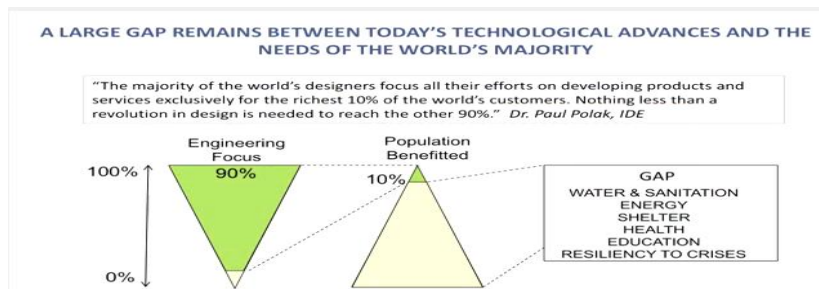


**Fig1: Technological Advances And The needs of The world's Majority. (Amadei, 2011)**

Among the other 90%, there are 0.8 billion people who lack clean water, 2.4 billion people who lack adequate sanitation, 1.6 billion people who have no access to electricity. Moreover, malnutrition kills 11 million children under the age of five every year. These facts should put a moral obligation on the engineering profession to direct some effort to meet basic needs of those people. Many of the challenges that face developing countries and underserved communities are related to engineering in some way. Water filtration, building sanitation and housing, designing nutrition supply chain and energy generation is at the heart of the engineering profession. There is an urgent need to involve engineers in solving underserved communities' problems. Recently, a new movement within engineering education emerged to induce engineers to practice more humanitarian role. This movement was called humanitarian engineering. Humanitarian Engineering emphasizes the importance of preparing engineers with adequate knowledge and practice to meet underserved communities' needs. It is a movement to escape the "social captivity of engineering" by capitalism or nationalism or some other form of wealth and power. Encyclopedia Britannica defines humanitarian engineering as "the application of engineering to improve the well-being of marginalized people and disadvantaged communities, usually in the developing world" (Brown, n.d.).

Preparing engineers to meet global challenges and be facilitators for sustainable development requires a comprehensive reform in educational content and practices. Current conventional engineering education programs do not equip students with knowledge of, or skills in, humanitarian engineering practices. One of the main reasons for this shortcoming is the fact that Humanitarian Engineering is a relatively new emerging concept in engineering academia, although it is an old practice used by individual engineers and organizations outside the academic field. Therefore, determining what truly merits being considered humanitarian engineering work is still a controversial issue, since all engineers could argue that their work contains a humanitarian side.

In order to deal with this issue, some HE educators tried to theorize criteria for considering a work as HE. Vandersteen, for example, set four criteria to distinguish what counts as HE work compared to conventional engineering work or pure humanitarian work. First, there must be a need among the people benefiting from this work. Second, that need should be related to basic human necessity. Some humanitarian engineering professionals refer to Maslow's hierarchy of needs to determine the definition of basic needs. Third, the beneficiaries should be involved in the project design and execution. Finally, the work should require actual engineering skills and knowledge (Vandersteen, 2008). Furthermore, Passiono proposed a concept called "degree of humanitarian engineering" (see fig.1). This concept states that humanitarian engineering work varies in the "degree of humanitarian engineering" (Passiono, 2015). A work that meets crucial needs for a human, involving marginalized people and utilizing many engineering skills and knowledge will have a higher "degree of humanitarian engineering." This work will be at the upper right corner in the figure titled "**H**umanitarian **E**ngineering." Another, which has the same features as the previous work but with less engineering content, is titled "**H**umanitarian **e**ngineering." It will be located in the middle of the upper line. This concept helps humanitarian engineers set priorities in their work. However, humanitarian engineers should not compromise the humanitarian aspect to use more engineering skills. Serving the community should be their first propriety. In this paper, the term HE refers to any work that utilizes engineering skills and knowledge to meet a basic and crucial human need.
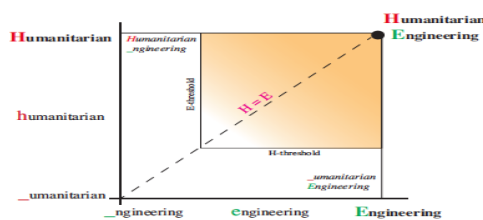


**Fig. 2. Degree of Humanitarian Engineering (Passiono, 2015)**     **Fig. 3. Maslow's pyramid (Maslow's Hierarchy.., n.d.)**

HE work usually requires different tools and approaches than what is taught in traditional engineering curriculum. Traditional engineering curriculum was mainly designed to prepare students to work in the context of industrial and private sectors, while HE work is usually done in a different context. Empowering engineers to work in the humanitarian and community development sectors requires teaching them about wide range of technical and non-technical issues. Today there is still a disturbing lack of interdisciplinary courses in engineering education, and the response from academic institutions in this aspect has been extremely slow compared to the urgent need (Amadei, Wallacewallace, 2010)

Engineering educators recently published research proposing strategies for teaching a humanitarian engineering skill-set. Most of the HE research has been done by academic professors, while humanitarian engineering initially started as a practice outside academia and the nature of the discipline is highly centered on practice outside classrooms, so it is extremely important to include the voice of field practitioners, both professional and student, in determining what type of education, skills and attitude humanitarian engineers need in order to function well in their field.  The goal of this paper is to propose a comprehensive educational model that meets the challenge in the humanitarian engineering field based on collective knowledge and the experience of HE practitioners in Engineering Without Borders, as well as scholarly educational academic research.

## METHODS

In gathering information for this research, two methods were used: literature review and online survey. The primary goal of the survey is to get information from the practitioners for three issues: 1) The surveyed perception about HE 2) The critical attitudes and skills in humanitarian work 3) What are the best practices for teaching these attitudes and skills. In order to answer these questions the survey was designed to include two types of questions: eight multiple-choice questions and three open-answer questions related to HE. The definition of humanitarian engineering was written at the top of the survey to avoid misconceptions. The first and second multiple-choice questions were adjusted to show the respondent's role at EWB and academic major. The next four questions were about controversial issues in HE. Then, three open-answer questions were intended to directly collect information about the research question The survey was sent via electronic correspondence to more than 240 EWB chapters around the US. Also, it has been sent to a few EWB chapters outside the US (e.g. EWB at the University of Queensland in Australia, EWB in London). The message was forwarded to many members within the chapters by the chapters' presidents. The survey received 187 responses, which represents an adequate random sample size. According to Cohen and Manion (2000), in order for a sample size to be effective in

statistical analysis, a minimum of thirty respondents is required. Moreover, Literature review was done to review the history of engineering education and learn about the shortcomings in conventional engineering curriculum and how it could be improved to meet the challenges and requirements in the HE field. Recently, many engineering educators have written research papers proposing strategies for teaching students a humanitarian engineering skillset. The research showed that the proposed strategies could fall under four categories: curriculum changes, informal learning practices to complement classroom education, adapting new methods of teaching that are more suitable to the HE field, and creating philosophical and ethical framework for HE practices. All these strategies were considered in developing the comprehensive model.

## HISTORY OF HUMANITARAIN ENGINEERING COCEPT AND PRACITCE

Humanitarian Engineering is a new concept, but it is an old practice. Engineers have always been involved in humanitarian work. Engineering as a practice is very old. Imhotep, the architect of the Step Pyramid in Egypt in about 2250 BC, is considered the first engineer known by name (Bentarica, nd). However, engineering as a profession arose in the late medieval or early modern period (Vandersteen, 2008). During the same period, the social philosophy of humanitarianism developed as a movement to enhance ethics, kindness and sympathy to all human beings (Simoes, et al., 2007).

Initially, the humanitarian movement strongly influenced the medical field. It did not have a direct influence on the engineering profession, since engineering emerged in a military context that was controlled mainly by governments (Simoes, et al., 2007, Vandersteen, 2008). The first engineering institutions were created by national governments mainly for military purposes. Only lately, during the industrial revolution in Great Britain, have engineers started to find their way out of the military context. During that period, the term "civil engineering" emerged as a counter term to the military usage of engineering. John Smeaton (1724-1792) was the first one who called himself a "civil engineer" as he began using scientific methods to analyze construction projects. He founded the Society of Civil Engineers, which is considered the first official professional engineering society (Vandersteen, 2008). After that, numerous types of engineering majors emerged to fulfill developed countries' challenges and modern life needs. During that period, there was no organized humanitarian engineering work to serve impoverished communities. There were few individuals who initiated work that could be considered humanitarian engineering. Fred Cuny, who was a civil engineer, could be considered among the first humanitarian engineers in the modern era. He used his engineering skills to respond to earthquake disasters in various parts of the world (Simoes, et al., 2007). Yet Fred's and the other individuals' humanitarian engineering efforts were not sufficient to introduce humanitarian aspects within academic engineering education programs.

The formation of "Médecins sans Frontieres" (MSF or Doctors without Borders) in 1971 was a turning point for humanitarian work within many scientific fields, including engineering. MSF emerged as a result of dissatisfaction with Red Cross, which was controlled by the national government and could not venture beyond safe boundaries. After the organization was established, hundreds of physicians joined the organization to help people in crises and speak for human rights (Simoes, et al., 2007). Influenced by this idea, pioneer engineers established independent organizations that conduct humanitarian engineering all around the world, including: "Ingenieurs sans Frontieres (France, 1982), Ingenieurs Assistance Internationale (Belgium, c.1987), Ingeniera sin Fronteras (Spain, 1990), Ingeniererunden Graenser (Denmark, c.1992), Ingenjorer och Naturvetare utan Granser Sverige (Sweden, c.1995), Engineers without Borders (UK, 2001), Engineering without Borders (USA, 2002), Engineers without Borders (Australia, 2003), Ingenieureohne Grenzen (Germany, 2003), Ingenera senza Frontiere (Italy, c.2005), and others" (Vandersteen, 2008). In 2003, a number of these groups organized "Engineers without Borders — International" as a network to promote "humanitarian engineering…for a better world," now constituted by more than 41 national member organizations (Vandersteen, 2008). Influenced by this movement, many other humanitarian engineering organizations have been established under different names. NGO's recently called for involving engineers in community development, after noticing the contribution of humanitarian engineers and their high potential in solving global challenges. UNESCO published a report titled "Engineering: Issues, Challenges and Opportunities for Development" to emphasize the role of engineering in community development (UNESCO, 2010). At the same time, many organizations related to engineering education started to review engineering education systems from social justice perspectives. In a recent National Academy of Engineering survey, engineers are given very little credit for improving the general quality of life, saving lives, protecting the environment, or caring about their community (Vandersteen, 2008). The same organization released a report in 2005 titled "Educating the Engineer of 2020: Adapting engineering to the new century" that presents the challenges that engineering professions will face in the future. The report has predicted a dramatic increase in the world population, especially in the developing world. The organization called for "Reengineering engineering education" to prepare engineers who can meet global challenges (The National

Academy PRESS, 2005). Responding to those calls and the challenges that the engineering profession faces, academic accreditation organizations like ABET included among the list of accreditation criteria items related to humanitarian engineering principles and values. Few pioneer engineering professors have taken the initiative to open humanitarian engineering programs at their universities (e.g. Arizona State University, Penn State University, Ohio State University) Universities nurtured those initiatives because they realized the high potential in humanitarian engineering concepts and practice to enhance student learning, meet engineering education challenges and serve developing communities.

## ONLINE QUESTIONNAIRE RESULTS AND ANALYSIS

In order to engage a wide number of HE practitioners from various disciplines in answering this question, this research used an online survey. It was decided to send the survey to practitioners participating in a leading HE organization that has conducted many local and international projects, to ensure the quality and validity of respondents' answers. After studying various HE organization profiles, Engineering Without Borders (EWB-USA) was chosen. EWB has initiated more than 684 community development projects in 39 countries and has impacted more than 2.5 million lives around the world since it was established in 2002. It was chosen because it meets the criteria of the research and it offers easy access to many branches of the organization. Choosing EWB in the research does not necessarily imply that it is the most successful organization in the HE field. The multiple-choice questions were analyzed based on the number of respondents for each option. For the open-answer questions, inductive analysis procedures were used to construct patterns that emerged from the participants' responses [5]. In order to analyze data from each question, all similar responses were categorized together and major themes that participants emphasized were identified. Then all the emergent common themes were organized and categorized into a table, and information was extracted from the participants' viewpoints or statements. The strength of the survey results does not rely on the individual experience of each respondent, but rather on the collective experience and knowledge of all the respondents, among them 46 professional mentors and two faculty advisors. This experience was not only limited to successful projects but also the comments from participants about previous experience with project failures were very valuable. Moreover, criticisms raised by some respondents to existing shortcomings in their EWB branch's performance were as valuable as the comments about positive aspects in the organization.

**Q1: What is your role at EWB?**

### Table I. Answers For Q1

| Position at EWB | Number |
|---|---|
| Faculty advisor | 2 |
| Professional mentor | 46 |
| Student volunteer | 139 |
| Total | 187 |

**Q2: What is your academic major?**
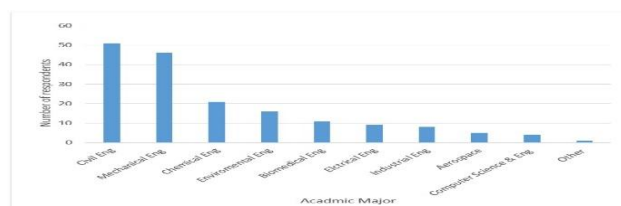


**Fig4 Respondent's Academic Majors**

Analysis: The responses show that there is a lack of diversity within the organization. There were mainly two engineering specializations (civil and mechanical) that comprise more than half of the survey responses. This domination could be due to the work of the organization, which is mainly related to construction and civil engineering. In another part of the survey, many respondents asked for an increase in the level of diversity by recruiting members from various engineering and non-engineering disciplines.

**Q3: What is the most important reason that motivates you to join EWB?**

### Table 2 Answer For Q3

| Answer | Number | Percentage |
|---|---|---|

| Networking and friendship | 10 | 5.3% |
|---|---|---|
| Helping people in need | 154 | 82.4% |
| Learning some skills | 14 | 7.5% |
| Other | 9 | 4.8% |

Analysis: In the survey, almost 83% of respondents joined EWB primarily for helping people in need. This result challenges the stereotype that engineers do not care about community service. Therefore, HE organizations should focus on showing the humanitarian aspects of their work for the participants and the community. Alternately, this result could also have a negative implication for HE work. Once a humanitarian agent has in mind that he or she works mainly to help people in need, it is difficult to build a partnership between the agent and the local people. HE curricula and training programs should prepare students to be facilitators for development and change, not service providers or helpers.

**Q4: Do you believe that engineers should use their engineering expertise to help people in need?**

**Table 3. Answer For Q4**

| Answer | Number | Percentage |
|---|---|---|
| Yes, it is a moral and professional obligation | 147 | 79% |
| Not necessary | 36 | 19.6% |
| No, they do not have suitable expertise | 1 | 0.5% |

Analysis: The majority of the respondents agreed that it is a moral and professional obligation for engineers to help people in need, using their engineering expertise. Only one person claimed that engineers do not have adequate expertise. 19.6% (36 people) said that it is "not necessary," possibly intending that not every engineer should necessarily use his or her engineering expertise to help others. The answers referred to the sense of social responsibility among the organization participants, which highlights the cultural reform that could take place within the engineering field due to HE work.

**Q5: Do you think your work with EWB has enhanced your academic engineering study at school?**

**Table4. Answer For Answer For Q5**

| Answer | Number | Percentage |
|---|---|---|
| Yes strongly | 78 | 42.9% |
| Slightly | 76 | 41.0% |
| Academic study does not relate to EWB work | 12 | 6.6% |
| Other | 16 | 8.8% |

Analysis: Around 84% stated that EWB work has enhanced their academic study to some degree. Almost half of this group stated that EWB work has enhanced their academic study strongly, while the rest stated that it enhanced their study slightly. Around 7% of the respondents mentioned that they do not see any relation between their academic study and their work with EWB. This question shows that the majority of the students benefited academically by being involved in HE organizations. This benefit could be directly related to their major, or they may have learned some life skills that helped them in their academic life.

**Q6: What is the best way to include humanitarian engineering concepts in engineering education?**

**Table5. Answer For Answer For Q6**

| Answer | Number | Percentage |
|---|---|---|
| A separate engineering major | 1 | 0.5% |
| A minor | 27 | 14.6% |
| Elective course or design project | 72 | 38.9% |
| Included in teaching all engineering courses | 38 | 20.5% |
| No need to teach HE at school | 3 | 1.6% |
| All options should be offered | 43 | 23.2% |

Analysis: The majority of the respondents prefer humanitarian engineering concepts offered as an elective course or as design projects. The option of offering humanitarian engineering concepts in all possible forms is the second highest option chosen by respondents, showing that there is also an interest in studying it as a separate major or as a minor.

**Q7: What is the most difficult challenge of HE work ?**

**Table6. Answer For Answer For Q7**

| Answer | Number | Percentage |
|---|---|---|
| Cultural challenge | 60 | 32.4% |
| Technical challenge | 25 | 13.5% |
| Communication | 68 | 36.8% |
| Other | 32 | 17.3% |

Analysis: The survey responses show that critical challenges in humanitarian engineering relate more to soft skills rather than technical ones. This could be because engineers are usually well prepared in technical knowledge as opposed to soft skills, or it could be due to the nature of the humanitarian work itself. It is critical to balance the technical and non-technical contents in HE educational programs. People who referred to other challenges indicated financial, organizational, political, bureaucratic and logistical considerations

**Q8: Should humanitarian engineers focus on doing international projects, domestic projects, or both?**

Analysis: Whether humanitarian engineers should be involved in local or international projects is a controversial issue among humanitarian engineering leaders. In the survey, 93.6% (175 people) of those surveyed chose to do local and international projects. 3.7% (7 people) chose international and 2.7% (5 people) chose local. Offering local and global opportunities could be the best solution to this question.

**Q 9: What are the most important attitudes in humanitarian engineering?**

**Table7. Answer For Answer For Q9**

| Attitude | # | Remark from respondent answers |
|---|---|---|
| Ethics/Morality | 35 | Morality and ethics were emphasized, especially compassion (18) and empathy (11). |
| Spirit of service | 26 | Willingness to help, selflessness and humbleness |
| Flexibility and adaptability | 22 | This includes flexibility (13) in changing plans or solution methods and in adapting (10) to new environments and project outcomes. |
| Patience and persistence | 32 | HE engineers should have the will to work longer than usual and in complex situations. This requires patience (16) and strong persistence (12). |
| Positive attitude and optimism | 10 | Ability to keep up morale through prolonged struggles |
| Openness | 31 | Openness (21) to different ideas, and respect of different cultures. |
| Passion to work and learn | 17 | Passionate (10) about making a lasting impact with engineering skills and willing to learn through practice. |

 **\* Note:** In tables 7, 8, and 9, the second column shows the number of times the attitude, skills or practices were mentioned by the respondents. The third column presents details related to the attitude mentioned by the respondents.

**Q10: What are the most critical skills for Humanitarian Engineers?**

**Table8. Answer For Answer For Q10**

| Skill | # | Skills emphasized |
|---|---|---|
| Communication | 46 | Communications (38), listening and language skills. A clear and consistent point of contact with the community is important. |
| Project management | 12 | Planning, risk management, project-oriented work, "Lean" project initiatives, resource management and implementation. |
| Cultural awareness | 43 | Cultural awareness and sensitivity (26) is the most difficult challenge. |
| Global awareness | 11 | International development, legal issues, politics and governmental systems in the served community. |
| Participatory development | 10 | HE projects should be based on collaboration, not only providing service. |
| Leadership and teamwork skills | 22 | Organization, leadership (13) mentality, focusing on the target, employing members' strengths, facing challenges, teamwork skills (8), work   within a multidisciplinary team |
| Systematic thinking | 13 | Seeing the big picture / creating holistic solutions and deep appreciation for sustainability |
| Innovation and creativity | 19 | Designing innovative and practical solutions, both technical and non-technical. |

| Resourcefulness | 12 | Making the most out of scarce resources. |
|---|---|---|
| Problem solving | 17 | Defining and dissecting the problem, coming up with multiple solutions, then implementing the optimal one and sustaining the gain |
| Technical competency | 29 | Sound technical knowledge, especially in appropriate technology, engineering knowledge |

**Q11: What are the best capacity-building practices for humanitarian engineers?**

**Table9. Answer For Answer For Q11**

| Program/Practice | # | Objectives |
|---|---|---|
| International & local HE projects | 12 | Enhancing all critical attitudes and skills. |
| Professional & faculty mentorship | 7 | Enhancing leadership, technical competency, system thinking. |
| Build multidisciplinary team | 15 | Fostering innovation, enhancing technical competency, system thinking, respect and openness. |
| Establish network between HE Org/University | 17 | Fostering innovation, sharing expertise, enhancing HE academically and practically, improving performance. |
| Collaborative learning & team work | 9 | Participatory development skills; teamwork, leadership, communication; humbleness, respect, openness. |
| Excellent leadership | 6 | Exploring talents; skills; teamwork, organization. |
| Courses / workshops / seminars related to HE concept and practice | 19 | Cultural awareness, global awareness, technical knowledge, leadership, communication, teamwork, ethics. |
| Dialogue and reflection | 6 | Attitude: empathy and compassion; Skills: communication, technical knowledge, collaboration. |
| Involve volunteers in tasks | 14 | Attitude: spirit of service, humbleness; Skills: project management |

## A COMPREHENSIVE MODEL FOR FOSTERING HUMANITARIAN ENGINEERING EDUCATION AND PRACTICE

Analysis of the respondents' answers and the scholarly literature assures that traditional academic engineering programs are not enough for preparing humanitarian engineers to conduct their mission. This part of the paper suggests a comprehensive model for fostering humanitarian engineering education and practice. The research findings suggest that a comprehensive humanitarian engineering program should include four phases: 1) Creating a philosophical framework for humanitarian engineering education and practice; 2) Reforming contents and methods of teaching engineering in universities; 3) Enhancing humanitarian engineering education and practice outside traditional classrooms and 4) Humanizing the culture of engineering education and practice.

### Creating a Theoretical Framework To Guide Humanitarian Engineering Education and Practice

Formulating a theoretical framework for HE education and practice is a very important step in creating a basis for the educational reform and cultural change within engineering. Since there is already a code of ethics for the engineering profession, it will be helpful to start evaluating this code from a humanitarian point of view and then build on it. Much research shows that most traditional and current engineering codes of ethics were mainly formulated for private sector interest (Simoes, et al., 2007, Riley, 2008). As a result, ethics related to business, leadership, and management have been emphasized, while ethics related to community development and humanitarian work were ignored (Simoes, et al, 2007, (Downey, et al., n.d.). According to Catalano, who reviewed many of the current codes of ethics in the US, the current engineering codes lack "areas relevant to social justice, such as impact on poverty reduction or enhancement" (Kabo, 2010). In addition, Herkert, who analyzed the content of engineering ethics instruction, found that the research and teaching on this topic focus mainly on "micro ethics" (Kabo, 2010). These studies and others indicate a need to extend and modify the current engineering code of ethics to make it suitable for humanitarian engineering programs.

Humanitarian philosophy and professional ethics could be used as two pillars to formulate a philosophical and ethical framework for humanitarian engineering. Conventional humanitarian philosophy has been established to promote human welfare, particularly for marginalized peoples (Simoes, et al, 2007). The ethical framework for HE should address topics related to: humanitarian engineers' interventions in foreign countries, the discipline and ethics that humanitarian engineers should maintain during their work, rules of HE work humanitarian engineers' rights and responsibilities, plus critical ethical dilemmas. There should be a system to ensure that engineers, corporations and governments involved in HE projects understand and follow this framework. Developing a theoretical framework that addresses the issues mentioned in this section will guide humanitarian engineering practice, and enriching the engineering code of ethics will require the collective effort of a multidisciplinary professional team.

**Reforming Academic Engineering Program Content and Teaching Method**

The following four points are critical to the humanization of academic engineering programs based on the research findings:

- **Teaching ethics and professionalism:**

Teaching the modified engineering codes of ethics and professionalism concepts in engineering education would be an effective way to introduce HE concepts to engineering students, since professionalism and service are intimately coupled (Passino, 2009, Bixler, et al., 2014). Highlighting service and community development concepts in the codes could encourage students to do humanitarian work and improve their perception of the engineering profession. Engaging students in discussing engineering codes of ethics and comparing it with the codes of ethics from other professions is a great way to introduce humanitarian engineering concepts. It is also an excellent way to enhance critical thinking and broaden the students' perspective on their major.

- **Required or elective courses related to humanitarian engineering:**

Many engineering programs require their students to take courses in humanities and social sciences. However, this is not very effective, because it is difficult for engineers to learn about areas of social sciences and then integrate them with their engineering background (Bixler, et al., 2014). Integrating social science and engineering concepts in courses such as appropriate technology, sustainable development, technology and society, engineering and social justice, would be more effective. In addition, enabling engineering students to take business courses related to humanitarian engineering, such as social entrepreneurship, leadership, and humanitarian work management, would be very helpful to empower engineers to find solutions to global challenges. Moreover, teaching humanitarian engineers topics related to humanitarian philosophy, development theories, and the history and culture of the engineering profession is beneficial in providing a theoretical and ideological basis for their practice. Design courses, including designing engineering projects related to humanitarian needs, give students practical involvement with the humanitarian engineering concept. Some universities have succeeded in designing a minor or complete degree in humanitarian engineering. However, it is critical to make the courses related to HE accessible to students from various engineering and non-engineering majors without requiring the completion of a complete certificate or degree.

- **Modifying teaching methods:**

In addition to modifying engineering curriculum, changing teaching methods is also a critical step to prepare humanitarian engineers. Traditional engineering education questions are presented as well-structured problems with given parameters that are stated, and students are asked for the correct solution (Kabo, 2010,Vanderstee 2008). This method is no longer adequate to prepare young people for facing complex, real world problems. In HE, problems are not presented as well-structured but as ill-structured; they are not given with stated constraints or parameters, and they usually have multiple solutions and numerous ways to be solved (Amadei,Sandekian, 2009). With traditional problem-solving methods, students usually learn how to manipulate data to reach the correct numerical solution, but they rarely understand the underlying concepts (Kabo, 2010). Mainstream engineering education is characterized by what Freire called "banking education." In banking education, the relationship between teacher and student is clearly hierarchical, where knowledge is transmitted through a top-down approach. As a result, "the scope of action allowed to the students extends only as far as receiving, filing and storing the deposits." (Freire, 1970). This type of education creates a culture of silence that is obvious in engineering classrooms.

Instead of banking education, problem-posing education should be used to break the hierarchical relationship between students and teacher and develop critical consciousness. Freire described the situation in the problem-posing classroom as follows: "The teacher is no longer merely the-one-who-teaches, but one who is himself taught in dialog with the students, who in turn while being taught also teach. They become jointly responsible for a process in which all grow. In this process, arguments based on 'authority' are no longer valid." (Freire, 1970) Dialogue, which is a missing teaching method in engineering classrooms, is a critical part in the problem-posing classroom. HE educators need to integrate also new methods that enhance teamwork and emphasize different ways of thinking, such as Problem-Based Learning (PBL). In this method, problems are presented in real life scenarios, and the students are asked to work in a group to formulate solutions. In this format, students learn to

define the problem, analyze their own learning process and those of the other students in their group. Moreover, they learn organization, teamwork skills, communication and dialogue, and the hierarchical relationship in the learning process between the teacher and students is challenged. Another method suitable for humanitarian engineering is called Project Based Learning. There are three variations of this method: design project, case study, and service learning. Alternating between the three types is useful since each method has defining features, and they may overlap.

- **Special accreditation criteria for Humanitarian Engineering programs:**

Recently, ABET added to the general accreditation criteria terms of HE. For example, Criterion 3: "An ability to design a system, component, or process to meet desired needs within realistic constraints such as economic, environmental, social, political, ethical, health and safety, manufacturability, and sustainability" (Amadei,Sandekian, 2009). ABET has established detailed criteria for each engineering discipline; but HE does not yet have special ABET accreditation criteria, since it is an emerging field. In the case of HE, more criteria are needed in cultural understanding, critical thinking through a social justice lens, and an ability to engage with people from different cultures. Creating ABET criteria for HE could ensure the quality of humanitarian engineering programs. This will encourage more universities around the world to recognize this emerging field and establish HE programs.

**Enhancing Humanitarian Engineering Education and Practice Outside Traditional Classrooms**

In humanitarian engineering, there is no substitute for practical experience. Students cannot learn skills such as risk management, project management, communication, teamwork, etc. by only reading books and solving problems in exams. Therefore, hands-on experience through organizations and settings outside the classroom should be an essential part of HE programs. The survey respondents mentioned some capacity-building programs. This section briefly explains these programs and states some critical points related to informal learning in the HE organization.

- **Leadership and teamwork:**

Having excellent leadership in an HE organization plays a major role in the success of an informal learning experience. Leadership is not limited to assigning tasks to volunteers; it also includes exploring the talents of the volunteers, engaging every member of the organization, and offering inspiration. It is also beneficial to rotate role positions to give most members a chance to lead the group.

- **Professional and faculty mentorship**

Guidance from mentors elevates student performance and enhances the learning of various skills. This has often been highlighted in the survey results. It is useful to involve the mentors when evaluating students' performance and the organization's achievements. One respondent emphasized the importance of having rules and policies to ensure mentors' independence and impartiality. In some organizations, the students fund their mentors' field trips, which could influence their evaluation of the students' and organization's performance.

- **Comprehensive problem solving methodology:**

Many humanitarian engineering projects fail because they lack comprehensiveness in the project design (Parsons, n.d.). An example of a comprehensive problem-solving tool is the DMAIC methodology, which consists of four phases. In the first phase, "Define," the problem is defined, as well as the potential resources, the project goal, the customers and their needs. In the second phase, "Measure," data about the current state of the situation is collected. Then the collected data is interpreted during the "Analyze" phase, to know the cause-and-effect relationships. Next, solutions are developed during the "Improve" phase to target the root causes. Finally, during the "Control" phase, metrics are developed to monitor and assess project performance and to ensure that improvements and gains are sustained. This last step is usually missing in humanitarian engineering projects. (George, M. 2002).

- **Community development through collaboration:**

The goal of community development is to "create self-reliant and self-sustaining communities" (Passino, 2009). There are three main dimensions for community development: economic (e.g. jobs), physical (e.g. roads, parks, buildings), and social infrastructure (e.g. network of relationships, better inter-member interactions, and cooperative problem solving). Humanitarian engineers have to consider these three dimensions in their work to create a lasting system of development rather than a temporary service. Participation of the local people is a critical factor for success in any community development project. It is also important to teach them how to sustain the gains from the HE project in the future.

- **Project management skills:**

Project management is a very important skill in humanitarian engineering. Organizing various on-campus activities could be a useful way to give students a chance to learn how to develop a project plan, schedule and timeline, risk analysis, follow-up meetings, etc. However, HE projects require more than ordinary projects in terms of management skills due to various challenges in developing countries. Therefore, it is important to train humanitarian engineers how to manage humanitarian projects in unusual situations.

- **Communication:**

Communication is critical for the success of humanitarian engineering projects. Engineers should have direct communication with a local partner from the targeted community throughout the project and after completion to follow up on the results. Difficulties in communication with people in a developing country, due to potential time differences or lack of communication on-site, force engineers to find creative ways to communicate. Humanitarian engineers should be trained to use appropriate words when relating with people in need. For example, it is not appropriate to call them "poor," rather it is preferable to use words such as customer/client/stakeholder/partner.

- **Multidisciplinary**

Engaging students and faculty from various majors enhances the creativity in the team and produces comprehensive solutions. There could be a need for a specialized humanitarian engineering organization in certain engineering fields. However, it is very important to have multidisciplinary organizations that pool talents from various engineering and non-engineering disciplines and not limit the work of humanitarian engineering to infrastructure projects related only to civil and environmental engineering.

- **Considering cultural differences:**

Based on the survey, cultural differences are considered the most difficult challenge that humanitarian engineers face in their practices. There is usually a cultural and socio-economic gap between the engineers and the target community (Passiono, 2015). The priorities of the served community are usually different from those of the engineers. Therefore, engineers should first listen to local people and make sure that they understand their needs. Local people are experts when it comes to their community and the problems they face. Learning indigenous knowledge could be helpful in proposing suitable solutions.

- **Humanitarian dialogue and reflection:**

Continuous dialogue and reflection about the humanitarian side of engineering projects is a pedagogical method that is useful in fostering a spirit of volunteerism and empathy. Organization meetings should not only be about discussing technical problems and assigning tasks. Organizing social events is important for team building, encouraging humanitarian engineers to think about their motivations, and sharing humanitarian thoughts.

- **Integrating informal learning work with research and academic institutions:**

Many engineering research topics and creative solutions could emerge from HE practice. Establishing a link between academic engineering study and HE organizations would benefit schools, organizations and communities. This could happen through establishing a center for this mission at each university offering an HE program. The goal of such a center would be to establish HE educational courses, to coordinate between HE organizations on campus and off campus, to organize seminars and conferences on humanitarian engineering, etc. The office should work as a bridge between the engineering school and the HE organization work. It could organize international HE projects as study abroad or capstone courses. It should not only serve the students but also coordinate engineering faculty and alumni involvement in HE work and research (Passino, 2009). Alumni and professionals should be encouraged to participate in humanitarian engineering organizations.

**Humanizing Culture Within The Engineering Education Setting and Profession**

Reforming engineering education would help to humanize the culture within engineering, but it is not enough. The Institution of Engineers in Australia states, "The Review of Engineering Education is recommending no less than a culture change in engineering education." (Kabo, 2010). The following points give concepts and practices for reforming the culture within the engineering education and profession.

- **Teach critical theories and critical thinking skills:**

According to Vesilind, "The engineer is sophisticated in creating technology but unsophisticated in understanding its application. As a result engineers have historically been employed as hired guns, doing the bidding of both political rulers and wealthy corporations" (Downey, et al., n.d.). Many engineers have accepted neoliberalism and globalization without critical understanding or utilizing critical thinking skills. As a result,

they work within neoliberal constraints to respond to market forces without considering taking action to make structural change (Kabo, 2010).

Teaching critical theories will encourage students to ask "why" questions, instead of asking only "how" questions while ignoring the context and consequence of their actions. Also, teaching critical theories and critical thinking skills will enable the student to question dominant engineering culture and practice. Critical thinking is not merely thinking rationally or clearly but having the ability to see beyond what is considered "common sense" (Riley, 2008). According to Donna, "Critical theory poses questions that can help us reframe the problems that face engineering now and help us define new ones. Critical theory employed in an engineering classroom can deconstruct authoritative engineering texts, enable students to encounter problems that go beyond 'given: find,' and lead students to examine their education, including learning objectives, the course syllabus, and the textbook itself." (Riley, 2008).

- **Transform objectivism to subjectivity in engineering and science:**

Many engineers tend to see their work in positive terms. They take for granted that their work is objective (Kabo, 2010). They focus only on the technical side of problems. This mindset typically results from two other common perspectives in engineering: reductionism and technological determinism Reductionism suggests that a problem could be solved by breaking it down into smaller components. Then, analyzing the components can explain the whole system. This method is used in the problem-solving teaching methods of engineering. (Riley, 2008). Technological determinism emphasizes that technology on its own can further development and solve problems without considering the social, political or other contexts.

Teaching engineering as an objective field of knowledge is not a valid option. Technology and engineering are socially-constructed fields. "Our attitudes toward technology hinge, in a large part, on what we believe about the nature of the knowledge underlying it. Unlike scientists, engineers are working with a world of their own creation, and the act of creation cannot be understood in positivist terms." (Mcisaac, Morey, 1998). An emphasis on subjectivity will encourage engineers to question their belief in technological optimism and to think about cultural aspects and context when developing technological solutions.

- **Transformative Learning Theory ("TLT"):**

Engineers tend to do work without questioning their motives and perceptions, which are two significant aspects of HE work. This notion could be challenged through transformative learning. According to Mazirow, Transformative Learning Theory focuses on "how we learn to negotiate and act on our own purposes, values, feelings, and meanings rather than those we have uncritically assimilated from others—to gain greater control over our lives as socially responsible, clear-thinking decision makers." (Kabo, 2010). Transformative Learning Theory will enable humanitarian engineers to question their motivation, whether it is for helping people in need, getting connections, learning, or any other reason. In addition, it will enable volunteers to examine their point of view toward undeveloped communities. Do they view them as "less than us?" Ignorant? Lazy? Do they really need our help?

- **Holistic education to challenge market ideology and military mindsets within engineering:**

Neoliberal ideology and military mindsets are dominant in engineering education and professions. Pawley studied questions such as "who defines engineering problems, who benefits from the engineering problems, and who benefits from the engineering solutions." She also asked who is left out of engineering solutions. She found "engineers work overwhelmingly in private, profit-oriented organizations and on industrial, commercial, and military problems." Most engineering problems tend to be large-scale problems with small-scale problems exiled outside of the engineering profession. This military and market-based education influences how conventional engineers define problems and evaluate engineering solutions. (Riley, 2008)

The implications of these mindsets could in some ways contradict the objective of HE work. Thus, there is a need to provide a more holistic ideology that enhances spirit of service and humanitarian ethics in engineering education. Integrating holistic education theory in engineering courses could serve this need very well. The goal of holistic education theory is to challenge the dominant reductionist culture within the educational system. It relies on five main principles that relate directly to HE. First, holistic education theory puts human development as the primary purpose of education. It emphasizes deepening the relationship between self, family, local community, global community, the planet and the cosmos. Second, holistic education honors each learner (or person in need) as unique and inherently creative, with individual needs and abilities. Third, experimental learning is a core part of the educational process. Fourth, multidisciplinary curriculum is key in holistic education theory. Fifth¸ holistic education theory emphasizes that each individual is a global citizen. (Mahmoudi, et al.,2012)

- **Encourage diversity to challenge conservative views and white male dominance:**

For a variety of historical reasons, the engineering profession in the US is largely under white male dominance (Mcisaac, Morey, 1998).Sally Hacker, who observed engineering classrooms at various universities, states, "At the most and least prestigious institutions, the institute, and the community college agribusiness program, educators presented a conservative ideology." (Riley, 2008) A study done to identify the political identities of United States faculty members in various disciplines found that engineers have the highest percentage of conservative people. Only 20% of engineers in the study considered themselves left of center, and more than half considered themselves right of center(Riley, 2008). The lack of ethnic, gender and ideological diversity within the engineering profession does not give engineers the opportunity to develop cultural understanding skills, which are critical issues in HE. Engineering schools should design programs to increase diversity especially within humanitarian engineering programs. This could happen, for example, by giving scholarships and integrating global non-western thought in engineering subjects.

- **Service learning theory:**

Service learning theory could be used to enhance a spirit of service in engineering. Service learning is defined as "a course-based, credit-bearing, educational experience in which students (a) participate in an organized service activity that meets identified community needs and (b) reflect on the service activity in such a way as to gain further understanding of course content, a broader appreciation of the discipline, and an enhanced sense of civic responsibility" (Parsons, n.d.). There are four criteria for successful service learning in engineering education: reciprocity, relevance, respect, and reflection. Reciprocity means both student and community should benefit from the service. Relevance indicates that the service provided to the community should be related to engineering skills and knowledge. During the service, there should be mutual respect between the engineers and the community. Finally, reflection is an important step since the objectives of social service activities are usually unclear. (Oakes, 2012).

## CONCLUSION

This paper concludes that creating a comprehensive HE program requires a model with four phases. First, creating a philosophical framework for humanitarian engineering education and practice. Second, reforming contents and methods for engineering education in universities. Third, involving students in extracurricular humanitarian engineering work, and creating a loop to integrate the extracurricular work with research and education in the universities. Fourth, humanizing the culture of engineering education and practice.

The most important attitudes that the program should enable students to acquire include, but are not limited to: ethical behavior, especially empathy and compassion, plus spirit of service; flexibility and adaptability; patience and persistence; positive attitude and optimism; openness, and passion to work and learn. The most critical skills that the program should enhance, in addition to the engineering technical background, include: communication, cultural awareness, teamwork, leadership, resourcefulness, collaboration, system thinking, problem solving and understanding the local and global context. The best pedagogical practices to enable humanitarian engineers in acquiring the above skills and attitudes include (but are not limited to): international and local placement, organizing events, guidance from faculty advisors and mentors, taking courses related to HE, working on multidisciplinary teams, sharing lessons among humanitarian engineering organizations, and dialogue and reflection.

Traditional engineering curriculum and teaching methods are not adequate to equip students with these attitudes and skills. Therefore, new courses that integrate technical and non-technical subjects should be offered, using methods that enhance different ways of thinking. Moreover, the dominant mindset within engineering professions that oppose the humanitarian engineering objective should be challenged using social pedagogical theories and practices such as critical theories, holistic education theory, transformational learning, service learning and emphasizing subjectivity. The outcomes of this research could help in designing a comprehensive humanitarian engineering program. Further studies for existing HE educational programs and organization can highlight important points and enhance the research result.

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# THE PAST, PRESENT AND FUTURE OF THE EDUCATION OF RELIGION IN TURKEY

**Kamil ÇOŞTU**

**ABSTRACT:** Role of the religion in the education system of Turkey has been frequently discussed from the foundation of Turkish Republic. One of the important aspects of these discussions is the religious education in public schools. In this regard, Turkey has rich experience. *Different options from non-existence of religious education to compulsory onehave been tried in public schools.* Between 1930 and 1947 religious education was not taught in primary education. Theology Faculties which offer higher religious education had been closed in 1933 and then reopened in 1949. From 1950 till today, improvements in the field have been continued. These experiences will contribute new perspectives to the religious education policies in case of fair analysis. Hence, this paper will portray the past, present and future of religious education in Turkey and make suggestions about carrying out methods for the future.

**Key Words:** Turkey, religious education, methods for the future.

## INTRODUCTION

From the first man to present, the humankind has needed to believe in/attach to a being. The states have not been indifferent to meeting this need and have provided religious education and instruction in accordance with their own administrative mechanism. Integration of teaching religion and political system has been reflected in concepts: this has led to appearance of different discourses such as 'Education of Education', 'Religious Education' and 'Education from Religion'. The education of religion has been applied in secular countries; the religious education in countries governed by any religious sharia law; education from religion in secular states such as the U.S.A (in the way that the Bible is taught as a sort of literary book). Therefore, the type taught in Turkey is called the education of religion, because Turkey has been governed by a secular system from 1937 to present. However, as it is understood from the expressions "*Religious and moral education and instruction shall be conducted under state supervision and control. Instruction in religious culture and morals shall be one of the compulsory lessons in the curricula of primary and secondary schools. Other religious education and instruction shall be subject to the individual's own desire, and in the case of minors, to the request of their legal representatives.*" in the Article 24 of the Constitution of 1982, some part of the education of religion is left compulsory and some part of it is left elective.

It is not possible to infer from those expressions that the education of religion has continued in a certain progress from the foundation of the Republic of Turkey to present. In fact, this forms the main problem of the study. That is, the problem of this study is to give general information about the education of religion having been applied from the foundation of the Republic of Turkey to present, and to make some comments about the future of the education of religion in the light of this information. This study is a literal study, carried out as a result of the review of books and articles written about the subject. The subject has been limited to by dealing with it specific to the education of religion from the foundation of the Republic of Turkey to present. Another limit of this present study is that the subject is dealt with only in terms of formal education institutions.

### 1. The State of the Education of Religion at Primary-Secondary and High School from the Foundation of the Republic to Present

Considering the years between 1924 and 1949 in terms of religion lessons, it is seen that many various applications were performed in the curriculum of primary schools. In the first curriculum prepared for primary schools in 1924 after the proclamation of the Republic, this lesson was involved by the names 'The Quran' and 'Religion Lessons', and it was decided that it should be taught for two hours in the other four grades except the first grade. The curriculum was changed in 1926 and it was decided that the religion lessons should be taught for one hour in a week in the third grade and above.[1] These curricula were accepted valid for three-year village primary schools. However, it was decided that the duration of lessons at the village schools was not forty

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[1] İlk Mekteplerin Müfredat programları Hasan Cicioğlu'nun tablo olarak 1926 yılı ders programında yer verilmemiş. Bk: Hasan Cicioğlu, **Türkiye Cumhuriyetinde İlk ve Ortaöğretim,** Ankara: Ankara Üniversitesi Eğitim Bilimleri Yay., 1985.

minutes as at urban schools, but was half an hour; religion lesson was given to third grades in the afternoon on Thursdays.[2] Yet, when 1924 and 1926 curricula are compared in terms of aims, the content is seen to be more and more secular.[3]

That is, the religion lesson was excluded from the high school curriculum in 1924, from secondary school curriculum in 1927 and from primary school and teacher's training school curricula between the years 1929 and 1931. It could continue only at 3rd grades of village schools as an elective lesson for half an hour on Thursdays until 1939. As of this date, it was not included into the curriculum of village schools. As a result of all these developments, it is possible to say that there was not a formal education experience in which religion lessons were completely excluded between the years 1939-1948.

The subjects related to religious education and instruction, for the first time on 24.12.1946, started to be discussed in the Turkish Grand National Assembly with the speeches of Muhittin Baha Pars and Hamdullah Suphi Tanrıöver. Muhittin Baha Pars and Suphi Tanrıöver asked including of the religion lesson at schools in order to 'provide moral resistance to the risk of communism'.[4] Even though this proposal was interpreted by the Prime Minister of that period as 'opening door to religious propaganda',[5] it was accepted as the title 'Outlines of Private Instruction' in July of 1947;[6] developments after this were in favor of religious education and instruction and this lesson was included into the curriculum.[7]

The religion lesson that entered into the curriculum of primary schools late in 1940s was included into 9th and 10th grades of teacher's training schools in 1953 to be taught for 1 hour as compulsory lesson. The lesson of religious knowledge entered into 1st and 2nd grades of secondary schools in 1956, and into 1st and 2nd grades of high schools in 1967 "for the purpose of teaching it electively".

Starting from the 1974-1975 education year, it was circularized to the schools that morality lessons should be taught for one hour a week as 'compulsory lesson' in the 4th and 5th grades of primary schools, every grade (1st, 2nd and 3rd grades) of secondary schools and 1st and 2nd grades of high schools. Thus, in addition to electively taught lesson of religious knowledge, the morality lesson, which would be taught as compulsory lesson, also came into play.

As required by the Article 24 of the Constitution of the Republic of Turkey, having been prepared again after 12 September 1980 military action (revolution) and having entered into force in 1982, the lesson of Religious Knowledge taught electively at schools and the morality lessons taught compulsorily were combined. Starting from the 1982-1983 education year, it started to be taught compulsorily under the name of "Religious Culture and Moral Knowledge" from the 4th grades of primary schools to the last grades of high schools.

By the law no. 6287 adopted on 11 April 2012, some elective lessons were included into the curriculum. The ones with religious content are the lessons titled Quran, The Life of the Prophet Muhammad and the Basic Religious Knowledge.

## 2. The State of the Education of Religion at Religious Vocational High Schools (RVHS) from the Foundation of the Republic to Present

Religious vocational high schools were for the first time opened by the name *"Medresetü-l Eimmeti vel Hutaba"*, and later were named "*Medresetü-l İrşad*" after combined with "*Medresetü-l Vaazin*"; they were engaged in educational and instructional activity until the Law on Unification of Education dated 3 March 1924.

These schools projected in the law were opened in 29 centers in 1924 by the name '*Religious vocational high schools*'. The primary aim of opening of these schools opened at 4-year secondary education level was to educate intellectual religious officials/men. Most of lesson hours were science and foreign language lessons and

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[2] Muhammet Şevki Aydın, **Cumhuriyet Döneminde Din Eğitimi ve Öğretmeni Yetiştirme ve İstihdamı,** İBAV, 2000, s.34.

[3] Yahya Akyüz, **Başlangıçtan 2001'e Türk Eğitim Tarihi,** İstanbul: Alfa Yay., 2001, s.317.

[4] **TBMM Zabıt Ceridesi,** C.III, Dönem VIII, Toplantı I, Birleşim XXII, 22.12.1946, s.426-429.

[5] İştar B. Tarhanlı, **Müslüman Toplum "Lâik" Devlet: Türkiye'de Diyanet İşleri Başkanlığı,** İstanbul: Afa Yay., 1993, s.23; Ruşen Çakır - İrfan Bozan, **Sivil, Şeffaf ve Demokratik Bir Diyanet İşleri Başkanlığı Mümkün mü?,** İstanbul: TESEV Yay., 2005, s.57.

[6] Abdullah, Akın, **Cumhuriyet Dönemi Din Eğitimi (1920-1950),** İstanbul: Ensar Yay., 2011, s.210.

[7] Faik Muzaffer Amaç, **Layiklik İlkesi Sanık Sandalyesinde,** İstanbul: Barış Yay., 1966, s.22

the lessons related to the religion were of secondary importance.[8] The religious vocational high schools, most of which were closed in the years following 1924, were closed completely because of the absence of students in 1930.

The increasing desire and need of the community in religious field during the second half of 1940s contributed to the fact that the government made a new regulation and "the religious vocational courses" affiliated to the Ministry of Education were opened in 1949, and the application of educating religious officials was started.

The Democratic Party, having come into power following the elections in 1950, opened *Religious Vocational High Schools* which it promised before the election, and increased the number of these schools to seven during the 1951-1952 education year. It was started to take public (free) boarding students for the first time in the 1963-1964 education year, 72 religious vocational high schools rendered service in the 1970-1971 education year. With a regulation published on 22 May 1972, the Religious Vocational High Schools were transformed into a vocational school which provides 4-year education after the secondary school, the right to study at all of the departments of the higher education, accorded to the ones who completed the high school, was abolished.

The institutions referred to as the Religious Vocational Schools until 1973 were referred to as *the Religious Vocational High Schools* as of that year. Moreover, the graduates of this school were given the right to enter the Faculties of Arts at universities. During the period of the Republican People's Party-National Salvation Party government formed in 1974, the secondary school part of the religious vocational high schools were re-opened, the number of these schools increased to 101 with 29 new religious vocational high schools. As a result of legal struggle of a student's parent who wanted to have his/her daughter enrolled in the religious vocational high school in 1976, it was also started to accept, by the decision of the Council of State, the female students to the religious vocational high schools, to which only male students were accepted until that date.

230 new RVHSs were opened between the years 1975 and 1978, that is, during the period of governments to which the National Salvation Party was a party. No new RVHSs were opened from the 12 September 1980 military coup to 1985; with an amendment by the regime of 12 September on the Article 32 of the Basic Education Law, the graduates of RHVS were enabled to enter all the departments of the universities.

In 1985, Kartal Anatolian Religious High School, the first Anatolian Religious High School, (Former name: Beykoz Anatolian Religious High School) was opened; the departments affiliated to RVHSs at the end of 1980s were opened and the number of students were increased. In 1997, while the number of the Anatolian Religious High Schools was 7, the number of the departments affiliated to them reached 100; in short, the number of the Anatolian Religious High School in fact reached 107.

During the reaction-related talks in the National Security Council assembled on 28 February 1997, a period called 28 February started. Two practices affected negatively the Religious Vocational High Schools. One of them is that the secondary school parts of religious vocational high schools were closed as a result of the start of 8-year continuous education; another is that the graduates are prevented from entering the departments of universities except their own fields because of the coefficient application in university exams.

The law on eight-year continuous education no. 4306 enacted during the period of Mesut Yılmaz, the prime minister of that period, on 16 August 1997 led to the closing of the secondary school parts of RVHSs, and became a milestone for those schools. When the university entrance exam points were calculated in 1998, multiplication of the high school grade point average by the coefficient 0.2 instead of 0.5 prevented the graduates of both the technical and vocational high schools and the religious vocational high schools from entering the departments except their own fields.

The coefficient application was abolished in 2009; however, this decision was cancelled by the Council of State. The issue of coefficient applied in the university exams was solved on 1 December 2011; with *the Law on Making Amendments to the Primary Education and Training Law and Some Laws*, the secondary school parts of the religious vocational high schools were re-opened as of the 2012-2013 education year, and the students of 5th grades started to be enrolled in these schools.

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[8] Michael Winter, "*Atatürk ve Türkiye'nin Modernleşmesi*", **Kemalist Türkiye'de Eğitimin Modernleşmesi,** İstanbul: Sarmal, 1999, (s. 235-249), s. 242.

### 3. The State of Higher Education from the Foundation of the Republic to Present

The word 'Theology', which Said Pasha mentioned as the educational term for the first time,[9] is the name of the institution that was opened by the name 'Ulûm-i Âliye-i Dîniye' within Dârü'l-Fünûn-ı Şâhâne in 1900 and provided higher religious education.[10] Various rehabilitation works were done in order to make the educational and instructional activities of the institution more productive.[11]

In 1900, Ulûm-i Âliye-i Dîniye, by the name Ulûm-i Şer'iye after 1908, was in service as Medresetü'l Mütehassisîn which was separated from Dârü'lfünûn in 1914 and was attached to Shaykh al-Islam;[12] as of 1917, it continued the education and instruction by the name Suleymaniye Madrasah.[13] After being affected from the II. Constitutional Period declared in 1908 and getting its share from it,[14] the dysfunction of the department Ulûm-u Âliye-i Dîniye at Dârülfünûn (the Ottoman University) because of the foundation of Medresetü'l Mütehassisin is stated to have become influential in its passing the duty to that institution.[15] According to some researchers, education-teaching in its original form was to be continued, and with this experience the institution would not be closed in 1933.[16]

The idea of the presence of a theology department at Dârü'lfünûn was expressed in various assemblies before the proclamation of the republic as after the proclamation of it.[17] Based on the provision of law "The Board of education shall establish a faculty of theology at *Darülfünun* in order to educate high religious specialists" in the Article 4 of the Law on the Unification of Education no 430 dated 3 March 1924, the competent authorities asked the start of foundation works of the faculty at Dârü'lfünun.[18]

Many positive-negative opinions, comments about the foundation of the Faculty of Theology were published in the newspapers and magazines.[19] Who shall be enrolled in the Faculty of Theology was explained in the leaflet called The Students Guide.[20] The issue that the graduates of high schools should be enrolled in the faculty of theology in that period started to be applied to all the colleges by the resolution dated 1926.[21]

Total 13 instructors, 11 of whom were mudarris and 2 of them were teachers, worked at the Faculty of Theology during the 1925-1926 education year.[22] According to the information given in the Dârü'lfünun Budget Acts of 1926, 1928 and 1929, at the Faculty of Theology, 8 mudarris, 7 teachers, 1 assistant mudarris; this number

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[9] Said Paşa, **Said Paşa'nın Hatıratı,** İstanbul: Sabah Matbaası, 1328, s.204, 572.

[10] Yurdagül Mehmedoğlu, **Tanzimat Sonrasında Okullarda Din Eğitimi, (1838-1920),** İstanbul: İFAV, 2001, s.212.

[11] Akın, s.140; Hüseyin Atay, *"Türkiye'de Din Eğitimi Semineri Açış Konuşması",* **Atatürk'ün 100. Doğum Yılında Türkiye'de I. Din Eğitimi Semineri (23-25 Nisan 1981),** Ankara: Ankara İlahiyat Fakültesi Yay., ts., s.251-255; Halis Ayhan, **Türkiye'de Din Eğitimi (1920-1998),** İstanbul: İFAV Yay., 1999, s.39; Ulûm-u Şer'iye Şubesi olma tarihini Emre Dölen 1912 yılında Dârü'l-Fünûn'u düzenlemek üzere çıkarılan *"İstanbul Dârü'l-Fünûn'un Teşkilât-ı İlmiyesi"* ile değiştirildiğini savunmaktadır. Emre Dölen, **Türkiye Üniversite Tarihi 2 (Cumhuriyet Döneminde Osmanlı Darülfünunu 1922-1933,** İstanbul: İstanbul Bilgi Üniversitesi Yay., 2010, s.279.

[12] Ayhan, s.39; Ulûm-u Şer'iye Şubesi olma tarihini Emre Dölen 1912 yılında Dârü'l-Fünûn'u düzenlemek üzere çıkarılan *"İstanbul Dârü'l-Fünûn'un Teşkilât-ı İlmiyesi"* ile değiştirildiğini savunmaktadır. Dölen, s.279.Atay, s.290.

[13] Atay, s.290.

[14] Mehmedoğlu, s.212-213.

[15] Hilmi Ziya Ülken, *"İlâhiyat Fakültesi'nin Geçirdiği Safhalar",* **İlâhiyat Fakültesi Albümü (1949-1960),** Ankara: Türk Tarih Kurumu Basımevi, 1961, s.5; Akın, s.140.

[16] Akın, s.140.

[17] Mehmet Ali Aynî, **Darü'lfünûn Tarihi,** İstanbul: İstanbul Darü'l-fünunu, 1927, s.58; Bu parçayı alıntılayan Abdullah Akın metinde yer alan bazı kelimeleri atlamıştır. Akın, s.149-150.

[18] Ayhan, s.38; Akın, s.149.

[19] Yahya Afif, *"Vebali Müderris Beylerin Boynuna",* **Sebilürreşad,** C.XXIV, sy.602, 29 Mayıs 1340, s.55-57.

[20] T.C. İstanbul Dârü'lfünunu, **Talebe Rehberi 1930-1931,** İstanbul: Ekspres Matbaası, 1930, s.245; Ayrıca bk: Hamit Er, **İstanbul Darü'l-Fünun'u İlahiyat Fakültesi Mecmuası, Hoca ve Yazarları,** İstanbul: İslâm Medeniyeti Vakfı Yay., 1993, s.12-13.

[21] Faik Reşit (Unat), *"Dârü'lfünûn ve Mekatib-i Âliyeye Kabul Olunacak Talebe Hakkında Karar",* **Maârif Düsturu,** C.I, İstanbul: Millî Matbaa, 1927, s.270.

[22] Başvekâlet İstatistik Umum Müdürlüğü, **T.C. Maarif İstatistikleri 1923-1932,** İstanbul: Devlet Matbaası, İstanbul, 1933, s.91; Zeki Salih Zengin, **Medreseden Dârü'lfünuna Türkiye'de Yüksek Din Eğitimi,** İstanbul: Çamlıca Yayınları, 2011, s.132.

became 4 mudarris, 8 teachers and 1 assistant mudarris in 1931.[23] It can also be seen that the number of people who worked during the 1929-1930 education year rose to 16.[24] While there was lack of instructors at the other faculties, it can be seen that there were enough instructors in every field at that department.[25]

At school, the lessons of Interpretation, the History of Interpretation, Hadith, the History of Hadith, Fiqh History, Sociology, Morality, the Islamic Religion History, Arabic Literature, Religion Philosophy, Kalam/Remark History, Islamic Philosophers, Sufi History, History of Philosophy, Islamic Aesthetics, the Current Islamic Sects, the Ethnography of the Islamic Nations, the Turkish History of Religion, and the History of Religions were taught. While the Interpretation and Hadith among them were compulsory, it was a must to select six lessons on the condition that they were not less than total 24 hours.[26] Later, it is required to list them under the consultancy of a mudarris or teacher and have them signed by the teachers who shall teach them. Moreover, the students were obliged to get an out-of-five mark in two foreign languages- one is eastern (Arabic or Persian), the other is western-, in written and oral exams of the lessons and the final exams,[27] and they were held responsible for attending the lessons at a rate of 2/3.[28] Based on the Istanbul Dârü'lfünûn Regulation dated 21 April 1924, the requirement of becoming successful in Arabic and Persian courses at the faculty was laid down, this rule was lifted by the 'Decree' issued 19.12.1932.[29] When examining the curricula between the years 1900-1933, it is seen that no pedagogical formation oriented course was included;[30] in addition to this, positive steps were taken to provide currency/actuality with the lessons such as 'Psychology', 'the Current Islamic Sects' and 'the Christianity Religion' added in 1932.[31]

The Faculty of Theology, which entered into service with 284 students in 1924-1925, continued the education and instruction with 167 students in 1926-1927, with 53 students in 1927-1928, with 35 students in 1928-1929 and with 35 students in 1929-1930.[32] Considering the relevant statistical data, it is seen that there were total 20 registered students, 14 of whom received education at the first term, 2 of whom received education at the fifth term, 4 of whom received education at the sixth term.[33]

Following the foundation of the Faculty of Theology; *the Darü'lfünun Theology Journal* started to be published in 1925 and it was published 25 issues from Teşrîn-i Sâni (November) 1925 to February 1933. Considering in general, it is seen that the theology among the faculties within Dârü'lfünûn fulfilled the duty exactly that was expected from it.[34]

After the University Reform in 1933,[35] the Faculty of Theology was abolished and 'The Institute of Islamic Studies' affiliated to the Faculty of Arts was formed instead of that faculty.[36] Because of the appointment of the Professor-in-Ordinary M. Şerafettin Yaltkaya to the President of the Directorate of Religious Affairs and the absence of the students-teachers of the institute, the mentioned institution was closed on 6 January 1942.[37]

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[23] Talebe rehberlerine bakıldığında bu sayının az çok farklı olduğunu görmek mümkündür. Zengin, s.133-134.
[24] *T.C. Maarif İstatistikleri 1923-1932*, s.91.
[25] Osman Nuri Ergin, **Türk Maarif Tarihi,** C.V, İstanbul: Eser Yay., 1977, s.1220; Mustafa Usta, **Türkiye'de Yüksek Din Eğitiminin Kurumlaşma ve Ekolleşme Sorunları,** İstanbul: İFAV Yay., 2001, s.34.
[26] **Talebe Rehberi 1927-1928,** İstanbul: Türkiye Cumhuriyeti İstanbul Dârü'lfünunu, 1927 s.141; Talebe Rehberi 1930-1931, s.245.
[27] *Talebe Rehberi, 1927-1928,* s.143; Ayrıca bk: Dölen, s.282.
[28] *Talebe Rehberi 1927-1928,* s.141-145, Ayrıca bk: Zengin, s.152-153.
[29] **BCA,** Fon No:030.0.18.01.02, Kutu No:32, Dosya No:78, Sıra No:011. Ayrıca ilgili yorum için bk: Zengin, s.124-125.
[30] Muhammet Şevki Aydın, **Cumhuriyet Döneminde Din Eğitimi ve Öğretmeni Yetiştirme ve İstihdamı,** İBAV, 2000, s.18.
[31] Aydın, s.43.
[32] **TBMM Tutanak Dergisi,** C.XV, Dönem VIII, Birleşim XXVI, 03.01.1949, s.10; Maarif İstatistikleri (1923-1932), s.64.
[33] Zeki Salih Zengin, **Medreseden Dârü'lfünuna Türkiye'de Yüksek Din Eğitimi,** İstanbul: Çamlıca Yay., s.124-125; İsmet Parmaksızoğlu, **Türkiye'de Din Eğitimi,** Ankara: MEB, 1966, s.25.
[34] Dölen, s.283-284.
[35] Murat Belge, *"Türkiye'de Siyasi Düşüncenin Ana Çizgileri",* **Modern Türkiye'de Siyasî Düşünce, Dönemler ve Zihniyetler,** C.IX, İstanbul: İletişim Yay, 2009, s.52.
[36] Ali Baltacıoğlu, *"Dârü'l-fünûn Tasfiyesi",* **Toplumsal Tarih,** sy.167, Kasım 2007, s.39-42.
[37] Albert Malche, **İstanbul Üniversitesi Hakkında Rapor,** İstanbul: Maarif Vekilliği Devlet Basımevi, 1939, s.44; Ayrıca bk: Ayhan, s.48; Akın, s.160-162.

Van Representative İbrahim Arvas and his friends offered legislative proposal for the opening of the Faculty of Turkish-Islamic Theology on 14 January 1948, and Fatin Gökmen and his friends offered legislative proposal for the opening of the Faculty of Islamic Theology on 2 February 1948 separately; during the session no 101 of the TGNA on 04.06.1949, it was decided to establish a Faculty of Theology affiliated to Ankara University unanimously with 250 representatives who voted.[38]

The courses to have been taught in the first grade of the faculty in 1949-1950 were assigned as Arabic, French, Foreign Language (English, French, German), Sociology, Logic and Sciences Philosophy, Islamic Religion and Sects History, Islamic Art History, Comparative History of Religions.[39]

The Faculty of Theology, which opened in Ankara, was followed by the Istanbul High Islamic Institute, which entered service in Istanbul on 19.11.1959. These two were followed by Konya, Kayseri, İzmir and Erzurum respectively. In 1971 another religious higher education was established in Erzurum called Islamic Science Faculty. Different nomenclatures in religious higher education continued until 1982. After the 1982 constitution, all religious higher education institutions were called theology faculty. With the decision no 01395 of the Council of Higher Education, some universities have established two-year religious higher education faculties.

In 1998, Faculty of Theology established the Department of Primary Culture of Religion and Ethics Education and the faculty was divided into two parts. In 1999, the student intake for two years was stopped. In 2006, Primary Education Religion and Moral Education Department was attached to the education faculties of universities. However, in 2016-2017 the students who will give their last students will be taken from the education faculties in 2017 and will receive a diploma of the Faculty of Theology or Islamic Sciences again. The Faculty of Islamic Sciences, which started to reopen in 2011, is still doing education with this name.

### 4. The Future of Religious Education in the Republic of Turkey

When we look at the chronology of the day-to-day religious education from the foundation of the Republic, which we have summarized above, it is understood that different practices have been experienced. It is understood that this situation does not give priority to the fact that the course should be given effectively, but rather attaches importance to the political understanding of the period. Nevertheless, in order for religious education to be delivered effectively, an understanding should be developed that is kept away from daily political understanding / politics. It is also important to consider the following suggestions regarding the program and content:

Imam Hatip High Schools, which are institutions that provide religious education within the existing conditions in Turkey, should be restructured by the methods of determining the theology of theology. Faculty of Islamic Sciences and some of the Imam-Hatip High Schools should be attached to the Presidency of Religious Affairs. The course content should be modified and an equipped training should be provided.

Decisions on religious education should not be left to political will, but lessons should be learned from past experiences.

Students should be informed more about superstition and superstition, and modern life and religion relation should be established more healthily. In the course of the lesson, Israeli knowledge and interpretations that are against the essence of Islamic teachings should be avoided.

Religious education kindergartens for the 4th and 6th ages in which the Presidency of Religious Affairs initiated should be further programmed. People who are working and / or working here should be carefully selected.

The ethics / ethics course should be elective course, especially in the medical faculty, in the other four years. In the faculties where religious higher education is seen from the other side, the existence of Allahüteala and the unity of the students who are studying at the appointed schools should be provided by putting lessons such as physics-chemistry-biology and mathematics. In other words, the content of religious education should be supported by science.

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[38] **TBMM Tutanak Dergisi**, Dönem VIII, C.20, Toplantı 3, 04.06.1949, s.277-284.
[39] Millî Eğitim Bakanlığı, **Din İle İlgili Eğitim ve Öğretim Komitesi Raporu**, Millî Eğitim Basımevi, Ankara, 1961, s.18; Ayrıca bk: Ayhan, s.218; Usta, s.38, Suat Cebeci, *"Cumhuriyet Döneminde Yüksek Din Öğretimi",* **Ankara Üniversitesi İlahiyat Fakültesi Dergisi Özel Sayı,** Ankara: 1999, s.229.

The methods of social sciences and psychology and pedagogy should be exercised to the maximum extent possible.

The use of religion as a material interest, rent, and political promotion material should be explained both to the religious and to the Muslims.

## RESULTS

Although religion lessons have never been given in Turkey in some years influenced by the thought of political will, it has been highly regarded in the recent period. This demonstrates that the religious education policy has developed within the framework of thought of political will, not in line with the views of its experts. This has adversely affected the course to follow a certain course. For this reason, it is appropriate to receive opinions from the experts of this subject while discussing what needs to be done about the future of religious education. Similarly, course content, teaching-learning techniques and evaluation process will be used more effectively.

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# MEANINGFUL LEARNING AND THE INTEGRATION OF RESPONSIBLE MANAGEMENT EDUCATION IN THE BUSINESS SCHOOL COURSES

**Gyuzel GADELSHINA, Chandra VEMURY, Arif ATTAR**

**ABSTRACT:** In recent years there has been an increasing interest in responsible management education. Integration of the principles of responsible management education (PRME) within the core curricula of business schools and management education-related institutions calls for the creation of innovative pedagogies and educational approaches. Responding to the inherent challenges associated with the development and implementation of education for sustainability within existing business-related education, this paper seeks to discuss a teaching initiative of introducing Model United Nations (Model UN) as a classroom activity for undergraduate students.

The main purpose of research presented in this paper is to explore students' experience of engaging in Model UN debates around topics related to the sustainable development goals as defined in the UN 2030 Agenda for sustainable development (for example, youth unemployment, climate change, poverty, etc.). Model UN is traditionally known as an extra-curricular educational simulation of the United Nations where students play their roles as delegates from different countries and endeavour to solve real world issues using the policies and perspectives of their assigned country as well as policies and procedures of the United Nations. In this paper Model UN is proposed as a classroom engagement activity which assists undergraduate students in recognising the complexity of international negotiations and reflecting on challenges associated with the decision making process and how it affects the sustainability agenda on the individual and societal level.

This paper seeks to provide a useful insight into the practical value of Model UN simulation as a means to facilitate meaningful learning on the course. It is suggested that experience of introducing Model UN as a core curricular activity, rather than one that is extra-curricular, will be of particular interest for educators who are involved in delivering sustainability-related courses or wishing to teach sustainability-related topics in globally responsible business-related education programs for undergraduate students.

**Key words:** responsible management education, meaningful learning, sustainability

## INTRODUCTION

In the era of the post-2015 UN Sustainable Development Goals there has been an increased attention to the integration of the skills and concepts of sustainability in higher education curricula. Many universities and business schools worldwide are now exploring possibilities of incorporating principles of sustainability and responsible management into their teaching, research and enterprise activities. Towards the end of the 20th century, the global debate on mankind's role in causing irreversible changes within the atmosphere and various elements of the biosphere has gathered considerable momentum. The United Nations Framework Convention on Climate Change formally recognizes the unfavorable effect of human activity on the environment and stipulates its member states to work collaboratively in addressing this grave problem. Various intergovernmental panels and conventions have acknowledged the credibility of the body of scientific evidence that suggests a direct correlation between the industrialized way of life and the damages suffered by the ecosystems and the wider human society (Earth Council, 2000; Paris Agreement, 2015). The vision set out by the Brundtland Commission (1987) can only be realised if everyone across the board, from a lay individual through to global governmental systems truly understand the dynamic interdependence between the human and natural systems (Dale & Newman, 2005). As highlighted by Vemury et al. (2013, 2015), it is incumbent upon Higher Education (HE) and Further Education (FE) institutions to engender among their students as well as the wider community, an understanding of the dynamic nature of earth's ecosystems and a responsible way of engaging with them.

Nowadays, there are multiple perspectives on the way teaching professionals can promote and deliver sustainability teaching and learning. It has been recognised that creating learning environments in which students can meaningfully learn about sustainability and sustainable development presents significant challenges for higher education professionals. Students on business-related programmes at universities should be given the opportunity to learn about sustainability and sustainable development to a sufficient level of rigour so in the future they can then take informed decisions and actions driven not just by ambitions of increasing bottom-line profits and shareholder value, but by a sense of environmental consciousness and socio-economic equity throughout their professional career. It has been argued that delivering principles of sustainability requires dedicated HE

institutions to adopt pedagogic strategies that are cross-disciplinary and broad enough to show a good balance between the environmental and social equity issues (Jucker, 2001; Mulder et al., 2012).

This paper presents discussion and reflection on the importance of a teaching and learning concept called meaningful learning. The overarching aim of the study is to provide a useful insight into the practical value of Model United Nations activities in the classroom as a means to facilitate meaningful learning on business-related university courses. To illustrate pedagogical opportunities and challenges related to sustainability education informed by the UN Principles for Responsible Management Education (PRME), data drawn from first year undergraduate students at Newcastle Business School (Northumbria University, UK) has been analysed.

## RESPONSIBLE MANAGEMENT EDUCATION AND MEANINGFUL LEARNING

The United Nations' Principles for Responsible Management Education (PRME) is a global initiative which seeks to embed principles of sustainability and responsible management in business school teaching, research and enterprise activities. The PRME represents a set of voluntary standards to which business schools agree to adhere to and incorporate universal values into curricula and research. Acting as 'a catalyst and as a facilitator' for the development of a new generation of business leaders, the PRME calls for a more systemic understanding of the mission of management education in society (Alcaraz & Thiruvattal, 2010).

Since its official launch in 2007 more than 650 leading business schools from over 85 countries have become PRME signatories (UNPRME, 2016). Higher education institutions involved in the PRME are guided by the following six principles:

1. **Purpose**: Developing the capabilities of students to be future generators of sustainable value for business and society at large and to work for an inclusive and sustainable global economy.
2. **Values**: Incorporating into our academic activities and curricula the values of global social responsibility as portrayed in international initiatives such as the United Nations Global Compact.
3. **Method**: Creating educational frameworks, materials, processes and environments that enable effective learning experiences for responsible leadership.
4. **Research**: Engaging in conceptual and empirical research that advances our understanding about the role, dynamics, and impact of corporations in the creation of sustainable social, environmental and economic value.
5. **Partnership**: Interacting with managers of business corporations to extend our knowledge of their challenges in meeting social and environmental responsibilities and to explore jointly effective approaches to meeting these challenges.
6. **Dialogue**: Facilitating and supporting dialog and debate among educators, students, business, government, consumers, media, civil society organisations and other interested groups and stakeholders on critical issues related to global social responsibility and sustainability (UNPRME, 2016).

As discussed by Waddock et al. (2009), PRME presents a unique opportunity to business schools and educators to critically reflect upon and form their own perspectives of the numerous challenges faced by humanity and to help them develop pedagogic strategies that address these challenges. Muff et al. (2013) call upon educators to amend their instruments of imparting management education so they contain greater emphasis on inclusivity and environmental consciousness. Given the nature of their expertise, business educators may not have adequate level of initiative and understanding to deliver PRME without receiving additional training in sustainability matters (Cezarino, 2016). This calls for the leadership team of a business school to clearly set out its vision and plan for achieving PRME and seek the active support of its academic staff and students in this endeavour.

Model United Nations (Model UN) is known as an educational simulation in which students can learn about international relations and the United Nations role and responsibilities. Model UN is one of the world's most popular extra-curricular educational simulations where students play their roles as delegates from different countries and endeavour to solve real world issues using the policies and perspectives of their assigned country as well as policies and procedures of the United Nations (Levy, 2016).

Increasingly, research demonstrates a wide range of benefits which Model UN can bring to support students' learning journey in the university (Obendorf & Randerson, 2012). For example, Philips and Muldoon Jr (1996) argue that the students participating in Model UN are likely to develop an ability to view complex problems with a perspective which is broad and more global in its essence. This, in their opinion, prepares business students really well to function and succeed in the business environment which is characterised by the interdependence of various national and international governmental and non-governmental organisations. Despite the evidence of

the educational potential of Model UN, there has been little research on how Model UN simulations can support sustainability education in the university context. The study presented in this paper begins to address this research gap.

In this paper Model UN is proposed as a classroom engagement activity which assists undergraduate students in recognising the complexity of international negotiations. It also encourages reflection on the challenges associated with the decision making process and how it affects the sustainability agenda on the individual and societal level. Design of the "International Business Environment" module which is used as a case study in this paper has been informed by the principles for responsible management education. This module incorporates Model UN simulation as a core learning activity to facilitate meaningful learning.

**Meaningful Learning**

Meaningful learning is one of the educational topics which has been built upon the ideas of Ausubel (1963,1968, 2000) and which has been extensively discussed in academic literature  over the last fifty years. It is generally agreed that meaningful learning occurs when the learner interprets, relates, and incorporates new information with existing knowledge and applies the new information to solve novel problems (Cortright, Collins & DiCarlo, 2005). Some researchers link meaningful learning with the reflective practice of the learner, allowing for reconstruction of a person's view of him or herself. From this perspective meaningful learning can be defined as a realisation of a person's weaknesses, strengths, and potentials (Taniguchi, Freeman, & Richards, 2005).

According to Ausubel (1968), new information is meaningful to a learner to the extent that it can be related to what is already known. In this sense, there is a clear distinction between the idea of meaningful learning and rote learning or memorising. Considering that knowledge stored in our brain consists of networks and propositions, when meaningful learning takes place "new concept meanings are integrated into our cognitive structure to a greater or lesser extent, depending on how much effort we make to seek this integration, and on the quantity and quality of our existing, relevant cognitive structure" (Novak, 2002, p. 551). Being accompanied by the creation of multiple mental models, meaningful learning results in the acquisition of knowledge that is well integrated with everything else that the learner knows, as Michael (2001, p.147) explains.  In contrast to meaningful learning, if we learn by rote memorising "no integration of new concept meanings occurs, and existing cognitive structure is not elaborated or reconstructed" (Novak, 2002, p.551).

When it comes to factors that promote meaningful learning in the classroom experience, it is argued that one of the powerful ways to facilitate meaningful learning is to get students' to talk about subject matter by discussing it with one another, justifying and explaining their points of view as opposed to simply listening to the tutor's explanations (Michael, 2001). Therefore, for meaningful classroom experiences students should play an active role in exploring the interaction opportunities provided by learning activities.  In addition to student interactions, the relationship between the new content and students' prior knowledge can be enhanced by scaffolding students' learning and providing them with support when and where it is needed. As Michael (2001, p.155) puts it "meaningful learning… is possible, but students need our help to get there."  Furthermore, it has been suggested that facilitation of meaningful learning in the classroom requires teaching professionals to learn new ways of interacting with their students by clearly articulating meaningful teaching as a major objective of their course.

It is argued, that the integration of sustainability in higher education curricula requires critical thinking about re-orientation of existing didactical arrangements (Wals & Jickling, 2002). New didactical arrangements call for the exploration of new ways of teaching and learning. This will require moving from rote learning towards more creative and meaningful learning practices. However, to date there has been limited research exploring the relationship between sustainability education and meaningful learning. In what follows next, we will begin to address this gap by discussing opportunities and challenges associated with facilitation of meaningful learning in the classroom.

## DATA COLLECTION AND ANALYSIS

In this study, we have examined to what extent Model UN, as a pedagogical method, can be effective to promote meaningful learning through facilitating student participation in classroom discussion and increasing student interaction. In order to get students' feedback on the success of the chosen teaching approach, the leading author who is a module tutor of a core undergraduate module "International Business Environment", collected 302 questionnaires from the first-year undergraduate students studied on this module in 2015-2016 academic year. For the purpose of this paper we have analysed two open-ended questions from these questionnaires: To what

extent have the Model UN activities been beneficial to your learning on the module? What is the most important skill you have learned during the Model UN seminar sessions? To explore and understand the phenomenon of meaningful learning we utilised an inductive approach based on the principles of grounded theory which allowed us to interpret 'real' experiences of the students involved in Model UN simulations (Strauss and Corbin, 1998).

**Students' resistance**

Students' feedback provided in their questionnaires has been an eye-opening experience for a teaching team as it suggests that a lot of students have been challenged by the Model UN classroom activities. Most of the learning expectations of the first year undergraduate students are based on a mix of traditional rote learning activities, and students are experiencing difficulties when meaningful learning activities (such as Model UN) are introduced in the class. Our research has shown that it is not an easy task for the first-year students to move from the traditional approaches which emphasise rote learning to teaching and learning patterns where meaningful learning prevails. At times, for example, we were faced with students' dissatisfaction which have been highlighted in the comments such as "Model UN is irrelevant to my learning", it "did not spark my interest", "I wasn't interested, if I wanted to do Model UN discussions I would've opted for politics". Thus, implementation of the innovative teaching methods can cause some resistance from particular groups of students. Therefore, as teaching professionals, we have to learn how to identify possible areas of resistance and how to address them in order to support students' learning journey.

**Benefits of Model UN simulation**

On the other hand, many students consider that Model UN activities have been beneficial to their learning on the module. Positive comments of the students in relation to Model UN included their appreciation of "similarities and differences between countries" during the classroom discussions, as well as the possibility of "learning in depth about certain countries" they "had little previous knowledge on". Students' responses also highlighted their interest in the work of the UN which they consider as important knowledge for international business managers. In addition, students mentioned that Model UN discussion has been one of "the best and most interesting ways to learn" about international business. Model UN discussion has been recognised as an informative activity which has provided students with the opportunity of "consolidating" their own knowledge and thus contributed to the development of their course work. One of the students wrote "It was my first time experiencing something like that [Model UN activities] and it was very interesting to think of solutions to today's problems. It broadened my understanding and I've become more interested in similar issues and UN approach".

**Importance of critical reflection**

Our data suggests that some of the students expect to see relevance of the Model UN classroom activities to their assessment only, rather than to be challenged by in-depth discussions about global business issues in the class. Moreover, several comments were quite disappointing as they showed that students did not see any relevance of classroom discussion to their future, as one of the students mentioned "It was a good experience… however, I don't think it would benefit me in the future". We also observed that meaningful learning requires both the facilitators and the students to exercise sufficient levels of critical reflection throughout the learning period. As teaching professionals we should find new ways of active engagement with our students in order to get more in-depth insights in their learning experience on the course. Our active engagement with students can help us to consider what ignites their interest in subject matter and facilitate their meaningful learning by creating teaching materials and environment that support their objectives in personal and professional development.

**Role of tutor's guidance and tutor's support**

We have also collected interesting comments which allowed us to shed some light on the important role of tutors in guiding and supporting students' participation in Model UN simulation. Students were specific in their criticism of the Model UN terminology and procedures which they said they have found confusing. For example, one of the students mentioned being " a bit lost at the start", while others were much more explicit saying that they simply "did not understand all the UN activities". Several students pointed out that they foundthe Model UN related tasks "quite difficult" as "they never done anything like that before". Obviously, these comments suggest that innovative teaching approaches might hinder meaningful learning when students have a lack of clarity in new terminology and have difficulties in linking it to their previous learning experience. Thus, students need careful guidance and support from the teaching staff during their first exposure to Model UN simulation.

**Model UN simulation and students' skills development**

When asked "What is the most important skill you have learned during the Model UN seminar sessions? " 26 % of students highlighted that one of the most important skills they've learned during their Model UN experience is research skills. Team-working skills have been developed by 21% of respondents. Students highlighted their expectation of active engagement from their peers, at the same time our data suggests that this was not always the case. One of the students put this explicitly by observing that "not everyone participating in the debate were taking the task seriously, therefore at times it wasn't productive".  Similarly, another student mentioned "people did not give the activity their all, this led to only a few people contributing". Public speaking and academic writing have been recognised as important skills developed during Model UN discussions by 10% and 11% of the students respectively.   Students also mentioned the importance of other skills such as communication, leadership and presentation skills.

## CONCLUSION

There is a growing number of scholars emphasising the importance of the re-orientation of the existing business curricula towards sustainability teaching and learning. This paper helps to understand better how meaningful learning can help to facilitate and support sustainability education. This study provides a useful insight into the practical value of Model UN as a means to facilitate meaningful learning on business-related courses. It provides a useful analysis of the challenges and complexity related to the delivery of Model UN simulation as a classroom engagement activity.   It is important to acknowledge that the current study has been conducted in one British university and data has been collected from one cohort of undergraduate students. Considering the importance of meaningful learning on sustainability-related programmes, more research is required to explore a range of factors that may limit or facilitate meaningful learning in the classroom.

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# TEST THE EFFECT OF PERCEIVED SATISFACTION, MOTIVATION AND ANXIETY ON SECOND LIFE ENVIRONMENT IN DISTANCE LEARNING MODEL: STRUCTURAL EQUATION MODELING

**El-Nour. OMAR, Azhari DREWSH, Abdomalik AHMED**

**ABSTRACT:** The main purpose of the present study is to predict the relationship between motivation , anxiety, perceived satisfaction and Second Life within asynchronous learning environment specifically in EFL course. Data of the present study were collected from undergraduate students - Sudan University of Technology and Science *(SUST)* in Sudan. The Questionnaire was conducted manually. Structural Equation Modelling *(SEM)* Version 16 and SPSS Version 11.5 were used. A hypothesized model was tested for model fit in the present study. The convergent validity and discriminant validity were conducted. The exogenous variables showed that Motivation was positively and significantly related to anxiety statistically level was 0.29 and Motivation was positively and significantly related to second life statistically level was 0.32 , anxiety positively and significantly related to Second Life statistically level was 0,25 whereas, perceived satisfaction was excluded in this study because did not satisfy statistical requirement. Therefore, the study was conducted in asynchronous learning environment, particularly in EFL course which is offered to undergraduate students at Deanship of Distance Education - Sudan University of Technology and Science *(SUST)* - Sudan .

**Keywords:** Motivation, Perceived satisfaction, anxiety , Second Life, Asynchronous learning .

## INTRODUCTION

Nowadays. the use of Virtual worlds for educational purposes increasing dramatically. The users in the second life enable to interact as an authentic world and communicate with each other through avatar. Furthermore, second life developed by Linden Lab in 2003 as free program .In fact, second life offers on line virtual houses either the participants reside or rent in them. Second life is environment designed by 3D animation that appear in a real life world .The role of participants can more freely and share ideas as well as real life and chat and send messages. Baleikanli (2012), postulates that second life a play ground people can augment their interaction via constructive play /work, equally, scientists and researchers examine and proof effectiveness of second life environment in teaching and learning . SL has provides various merits learners active constructors of knowledge who bring their own needs ,strategies and skills ,beside that they constructs a perfect context to meet all such learners needs .moreover, learning environment that provides opportunities for learners to collaborate ,to discuss new information.

### Distance Education in the Sudan

There is no doubt that the 21st century is the age of innovation of the World Wide Web (WWW). Instant Information and Communication Technologies (ICTs), which are used in many Fields of knowledge such as science, medicine and education, is no exception. It has been acknowledged that the Internet in educational arena has changed the role of the teachers from transmitter of information to the learners, as well as shifting the role of the learners from information and memorizing it to effective participants. Therefore, the internet has increased instructors engagement with students specifically in the online interaction course also it has enhanced self - directed learning among students. According to Rosenberg (2001), e-learning provides three benefits namely: Networks which facilitate instant update, storage, retrieval and sharing of information and it is delivered via computer using standard internet technology.. Azhari (2009) postulates that in the earlier of 1960s the national T.V had attempted to disseminate educational learning English language program throughout the capital city – Khartoum the program had functioned for a limit period approximately two years. Furthermore, during that time University of Khartoum endeavors to offer distance education program in 1963 for vocational discipline as well as technicians in order to improve their responds and motivation to the societal needs. In fact , in the earlier of 1990s Sudan took series steps toward distance education and established Open university of Sudan as well as some higher institutions which began to adopt the philosophy of distance education. Currently there are some strategies have been adopted to implement electronic learning across Sudanese universities

**Anxiety**

Anxiety can be defined into three ways : State, trial ,situation – specific. The people experience moment in reaction to certain situation as an individual personality .Thus, anxiety is central motivation as potential factor ,Spielberger (1983)defines anxiety as subjective feeling of tension ,apprehension ,nervousness and worry associated with aroused of the auto – nomic nervous system .

**Motivation**

Motivation is the direct reason to cause, inspired system some sort of human behavior and people can be divided into three categories achievement , social and impression. Motivation is a word that can be used to label or identify the relationship between how someone performs and what is expected of him, and the degree to which environmental events affect his behavior as expected (Solane & Jackson, 1974, p.5). Motivation study deals with the processes that give behavior its energy and direction (Reeve, 1992, p.7). Reeve (1992) explained that motivation can be self-regulated or environmentally regulated. A motivational study needs to control both of these variables in order to be effective (p. 13).

**Perceived satisfaction**

Satisfaction has been addressed to be a very important component for the successful completion of the learning courses in different environments. Perceived satisfaction is known to be of great value in understanding students' perceptions and evaluations , repeatedly showing itself to be an important indicator of future students' behavior.

**Problem statement**

English language in distance education program seems to be problematic specifically at Deanship of distance education - Sudan University of Technology and Science*(SUST)* due to lack of oral communication, a conducive environment and social interaction among the learners during consultations hours. Furthermore, learners may increase their English language oral communication by many means such as animation interactive environment and mitigate their anxiety towards oral communication .They will to increase their motivation. Moreover, there is a serious lack of research on the utilized Second Life as English Foreign Language learning environment . Aydin (2013)

**Figure 1: Conceptual framework adopted from Christopoulos, A (2013)**



**Research Question**

The major research question of this study is as follows :
1. Is there statistically positive relationship between perceived satisfaction, anxiety and motivation in second life (S L) environment?

**Objective of the Study**
1. To explore the relationship between perceived satisfaction, anxiety and motivation in second life (S L) environment.

**Hypotheses of the Study**
The following hypotheses of the present study are :
**H1:** Student anxiety will be positively related to Second Life .
**H2:** Student motivation will be positively related to Second Life .
**H3:** Perseverance satisfaction will be positively related to Second Life .
**H4:** Student motivation will be positively related to Second Life via perseverance satisfaction .
**H5:** Student anxiety will be positively related to Second Life via perseverance satisfaction .

## METHOD AND RESEARCH DESGIN

This study was used the quantitative survey research approach Rence (2004), a survey approach is appropriate technique to ask people about self-report, beliefs or behaviours and for statistical analysis the Structural Equation Modelling (SEM) with AMOS software were used in order to develop a model that reflects the relationships among the variables of the present study, namely: Perceived satisfaction ,motivation and anxiety. The data of this study were collected through the questionnaires which were second life dimension was adapted from Christopoulos, A (2013), motivation anxiety and perceived satisfaction adapted from Yousef (2011) .

## LITERATURE REVIEW

Past studies have been conducted on the relationship between perceived satisfaction and Second Life . They verified that ability to motivation , anxiety , and perceived satisfaction related to Second Life. Wehner, et al (2011) virtual worlds could be valuable resource to lower student anxiety and increase their motivation to learn a foreign language.Wang et al (2012) the study showed that the result showed that SL served appropriately both as a language learning and a motivation factor . The scholars Wang et al (2009) conducted a study and the result showed that the audience integrated SL into an EFL program ..Balcikanli (2012) the result showed that SL served as a good bridge for cultural competence .SL contributes to authentic interaction with native language Petuson (2012) SL appeared to enhance discourse engagement and provides social interaction and language practice . Wang, et al (2012) the SL in EFL language program had a positive impact on students' EFL learning. Li et al (2012), the result shows motivation has effects on the learning outcomes in second life , in addition, Kruk (2013) the result shows students have high level of motivation to learn English in second life and a lower level of anxiety .in summary , motivation and can be used in learning languages in order to increase lowers motivation and lower anxiety of languages fields .

### Research participant and Data collection

The data were collected via traditional questionnaire. In this study the respondents were selected by utilizing stratified technique random sampling. The Structural Equation Modelling (SEM) was used to address the objectives of the present study. Descriptive research method involves data in order to reflect the attitudes, opinions towards a specific social event, also investigates the relationships numerically.

**Table 1: Demographic information of the participants (N=331)**

| Variable | Scale | Frequencies (%) |
|----------|-------|-----------------|
| Gender | Male | 45.6 |
| | Female | 54.4 |
| Age | 20 -24 years | 15.7 |
| | 25- 29 years | 32.0 |
| | 30 -34years | 29.0 |
| | 35- 39 years | 11.2 |
| | Over 40years | 12.1 |

### Instrumentation

A questionnaire employing the 5-point Likert scale with 1 = Strongly Disagree) and 5 = Strongly Agree was used .The questionnaire comprised 51 items which measured four major constructs. The questionnaire was adapted from Christopoulos, A (2013) and Yousef .M. (2011). A pilot study was conducted in 2015 at deanship of distance education Sudan University of Science and Technology *(SUST)* to establish the reliability of the questionnaire . The Cronbach alpha index obtained as $\alpha = 0.90$ overall, with Motivation, Anxiety, and Second life reporting $\alpha = 0.90$, $\alpha = 0.90$, and $\alpha = 0.90$ respectively. The questionnaire was attached to 331 respondents who interact in face to face program . To avoid the ambiguity of the items. The questionnaire was emerged fully fledge after many abortive test , in reality, every aspect of a survey has to be tried at beforehand to make sure that it works as intended (Oppenheim (1992, P.47 ).Some scholars agree that when a researcher conduct pilot test to assess internal consistency and they believed that the value of Cronbach Alpha is greater than $0.60 - 0.70$ in exploratory studies, in other words, the range of Cronbach Alpha between 0.00 to 1.00 and close to 1.00 is perfect or is higher reliability, whereas, a score of Cronbach Alpha 0.90 is acceptable .Kline (2005), Gray (2004) Hair et al (2010 ).

## DATA ANALYSIS

Structural Equation Modeling *(SEM)* was used in order to estimate the hypotheses. Version 16 of AMOS was employed, two ways were conducted firstly: Test measurement model via Confirmatory Factor Analysis (FCA) to obtain reliability and validity of the items in other words, to test the relationship between observed variables and latent variables. Secondly: Structural model employed to test the relationship among latent variables.

**Convergent Validity**

The convergent validity (CV) of the questionnaires of present study was carried out based on Fornell and Larcker (1981), CV loading > 0.7, CR > 0.7 and AVE should be > 0.5. These requirements are presented in the table (2) as illustrated below.

**Table 2: Summary of Discriminant Validity for Second Life**

| Construct | 1 | 2 | 3 | 4 |
|---|---|---|---|---|
| Second Life | 0.779 | | | |
| SL2 | 1.784 | | | |
| SL3 | 1.115 | 1.585 | | |
| SL4 | 0.943 | 1.011 | 1.462 | |
| SL5 | 0.885 | 0.949 | 0.803 | 1.478 |

*Note: Diagonals represents the average variance extracted, whereas the other matrix entries represent the square correlations.*

**Discriminant Validity**

The discriminant validity of this model evaluated based on Fornell and Larcker (1981) criteria, square root of the (AVE) values were carried out for each dimension separately. In addition, Teo (2009) proposed that to assess discriminant validity for factor should compare the square roots of average variance extracted (AVE) to teach factor with connections between that construct and all other constructs.

**Table 3: Summary of Discriminant Validity for Anxiety**

| Construct | 1 | 2 |
|---|---|---|
| Anxiety | 0.732 | |
| An2 | 1.564 | |
| An3 | 0.718 | 1.413 |

*Note: Diagonals represents the average variance extracted, whereas the other matrix entries represent the square correlations.*

**Table 4: Summary of Discriminant Validity of motivation**

| Construct | 1 | 2 | 3 |
|---|---|---|---|
| Motivation | 0.707 | | |
| Mot1 | 1.788 | | |
| Mot 2 | 0.705 | 1.686 | |
| Mot 3 | 1.453 | 1.453 | 1.453 |

*Note: Diagonals represents the average variance extracted, whereas the other matrix entries represent the square correlations.*

**Table 5: Summary of Discriminant Validity for factors of Anxiety, Motivation and Second Life**

| Construct | Indicators | Factor Loading | CR | AVE |
|---|---|---|---|---|
| Anxiety | An2 | 0.763 | 0.828 | 0.536 |
| | An3 | 0.700 | | |
| Motivation | Mot1 | 0.700 | 0.742 | 0.500 |

| | Mot 2 | 0.700 | | |
| | Mot3 | 0.700 | | |
| | SL2 | 0.763 | 0.846 | 0.607 |
| Second Life | SL3 | 0.868 | | |
| | SL4 | 0.765 | | |
| | SL5 | 0.714 | | |

## RESUSLTS AND FINDINGS

The present study was  used Analysis of Moment Structure  (AMOS) version 16 to estimate model fit by using Maximum Likelihood (ML). According to Davy & Savla (2010), Byrne (2010), Hair, et al (2010)  emphasized that to measure model fit  indices through  three types of models : Incremental model which includes these fit indices TLI > .90 close to 1, CFI and NFI > .90 AGFI close to zero, while absolute model measures separately and   fit indices chi square value < 3, GFI zero to 1.0 and great value is accepted, RMSEA < 0.05 to 1.0 is acceptable fit .The structural model of the this study was estimated to determine the factors of present study motivation , perceived satisfaction, anxiety  significantly influence second life, whereas perceived satisfaction was excluded because shown weak statistical significant .The result in general was yielded that a poor fit of the model which motivated  the researchers to revise the model until figure out the fit model . In addition the model was revised by excluded some items for instance perceived satisfaction in order to gain fit model and the fit indices had shown Chi/df  1.876, TLI = 0.887, GFI= 0.893, CFI = 0.905 and RMSEA = 0.052 (Figure 3).The second estimation had done and explained good model fit  in terms of fit indices for instance Chi/df  2.230,  TLI = 0.947,  GFI= 0.957,  CFI = 0.962 and RMSEA = 0.061 (Figure 4).

## DISCUSSION

The present study attempts to participate in the body of knowledge in terms of  perceived satisfaction, motivation, anxiety  and second life in synchronous learning environment. First, this study found out that hypothesis **H1** Student anxiety will be positively related to Second Life online learning . This result indicate**s** that students in asynchronous  learning environment**,** whenever they  interact they will be able to  lower  their anxiety  within any academic course and EFL is not an exception . Furthermore,  this finding of the present study is supported by previous research studies such as,  Wehner, et al (2011), which tested the relationship between motivation , anxiety and virtual worlds could be valuable resource to lower student anxiety and increase their motivation to learn a foreign language . in addition, *Wehner (2014) tested the relationship between motivation, anxiety and virtual worlds in Spanish language learners* , the findings found out that there was statically significant relationship between avatar presence affected their anxiety and motivation for learning Spanish . While, Li,  et al (2012)**,** conducted a survey study on  flow and motivation in second life and the result showed that immersion experience and motivation have effects on learning outcomes  in second life .  But, Kruk (2013), found out that the relationship between  level of motivation and anxiety . The result shows students have high level of motivation to learn English in second life and a lower level of anxiety. Moreover, Gazza & Huntor (2014), the findings indicated that students anxiety  in second life environment  . The relationship between students anxiety and second life environment are  related  at *(SUST)* . Lower  student  anxiety in second life environment  might lead students to be  effective and interactive with the virtual life   and  develop their English language . SUST can mitigate and eliminate students anxiety  to be retain  and continue in pursuing their academic disciplines specifically in EFL courses. H2- Student motivation will be positively related to Second Life . Also the present study attempts to test direct relationship between Student motivation will be positively related to Second Life  . This hypothesis  did not support directly with previous research studies Gump (2015), tested relationship between motivation and second life with a second language acquisition in Spanish  classroom the result showed  positive perceptions of virtual world  leads to less anxiety when learners interact with the target language . In the present study, motivation  is a good predicator in second life environment .while Kruk (2016 ) focuses on the relationship between motivation , anxiety  and boredom in learning English language in second life  . The result showed  students declared a quite high level of motivation to English language in second life environment and a low anxiety .Moreover, Kamali (2012) the result found out that the second life experience provided students to gain motivation  and overcome their anxiety related to speaking English .Therefore,  the previous research studies verified that motivation can  enhance students learning English language  . In contrast, the present study confirms that motivation and anxiety are positively related in second life environment  . To retain students in second life   environments and increase their knowledge in EFL , there is a need for a collaborative staff, conducive online environment, interactive forums with the students, and low their anxiety  in order  students can  advanced EFL skills, via blackboard system, retrieve and navigate information. . The result interpreted from students motivation  items,  anxiety items are showed  students willing to interact with second life  in online learning and develop their English language skills until gain the degree. Thus, the findings of the

present study provided various implications of online interaction learning and motivation and anxiety  in second life . The major result was that students motivation   and student anxiety are   good predictor of students interaction in second life   at (SUST); means that high level of interaction, feedback and conducive environment within second life  environment might lead students to  be motivated and gain advanced English skills.



| CMIN/DF | 2.264 |
| TLI | .930 |
| GFI | .956 |
| CFI | .950 |
| P | .000 |
| RMSEA | .062 |
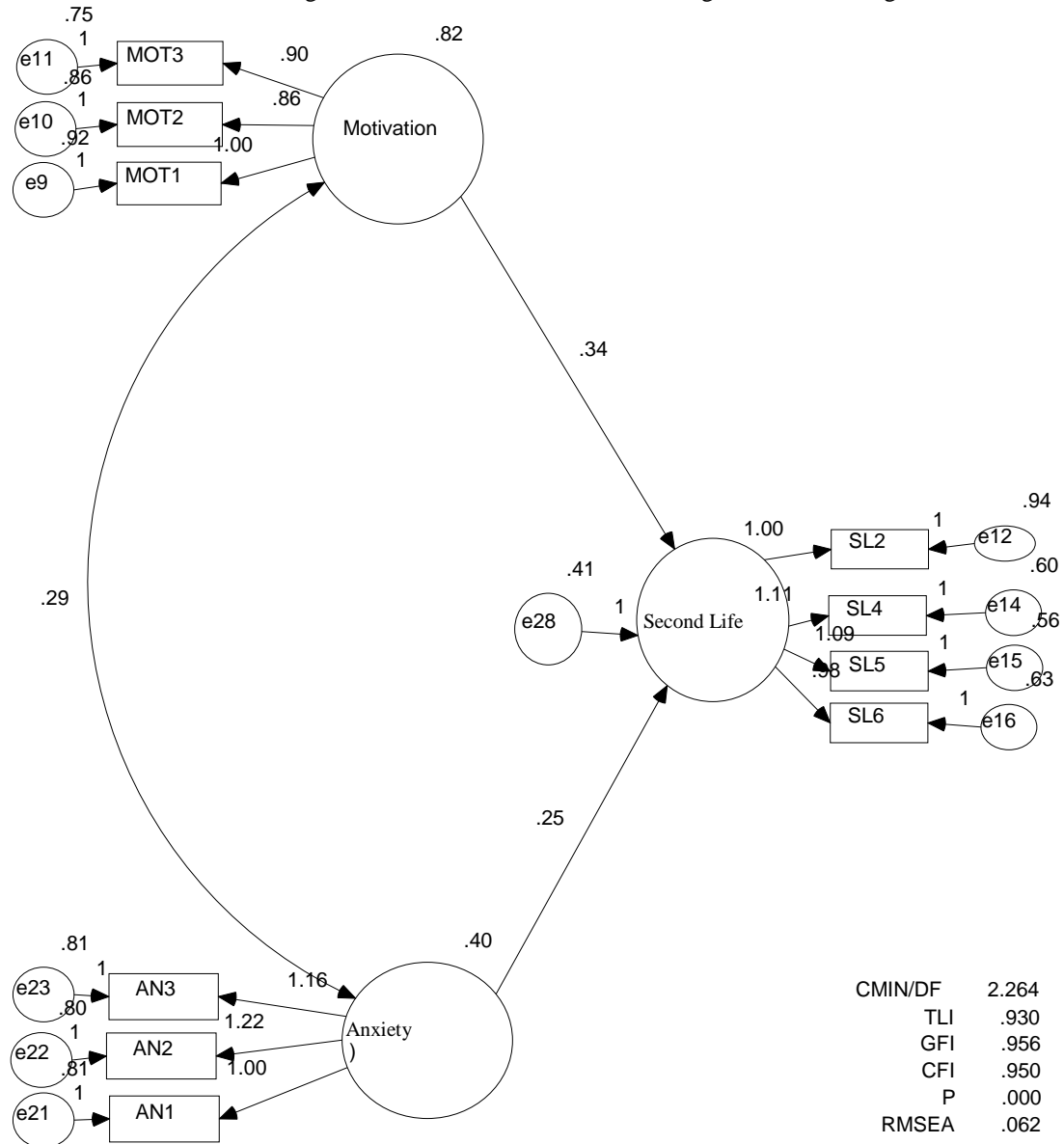
## LIMITATIONS AND RECOMONDATIONS

The present study was conducted among the undergraduate students at  deanship of distance education – Sudan university for science and technology  *(SUST)* in the Sudan  in 2015- 2 016  academic session, the limitations of the study were: The respondents were only asynchronous learning students, and  the study was  focused only on face to face  course, which was English language  course EFL . In addition, this study was tested only two exogenous factors of  students anxiety and students motivation , whereas the mediator factor which was perceived satisfaction was excluded because showed poor  statistical  loading according to fit model . Therefore, the findings might not be generalized to asynchronous learning or face  to face interaction courses; for instance English Foreign language course. Further research studies should test in the future why students at (*SUST*) did not satisfy with   second life  and did not   prefer content interaction via second life environment, and why perceived satisfaction showed  very low statistical significant  between perceived satisfaction and second life . Instructors at *(SUST)* should be concerned with positive feedback throughout their delivered courses, and also take into account that  variety of learning resources such as   online forums to boost students motivation toward

English language and lower their anxiety .also the instructors should invigorate their students during study English foreign language via online learning interactions.

**CONCLUSION**

Motivation and anxiety are widely used in asynchronous learning courses, particularly relevant to student academic achievement and second life environment Motivation and anxiety are. carried out from quantitative research approach. This study tested the relationship between motivation , anxiety and second life environment within asynchronous learning environment. Two exogenous variables were presented**:** Motivation and anxiety **,** while endogenous variable second life environment was tested within the original theoretical framework which was adapted from Christopoulos, A (2013) study.

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# THE EFFECTS OF JUDICAL BODIES' INTERPRETATION FORMS OF LEGAL RULES IN TURKEY ON THE EDUCATION FREEDOM IN UNIVERSITIES

## Yavuz GÜLOĞLU

**ABSTRACT**: The freedom of conscience and belief can be defined as the freedom of people in what they wish to believe without the compulsion of political power and other people by means of laws and other means. The belief of religion that can be accepted as the natural extension of the freedom of conscience and belief is to be free in doing the requirements of the religion that the people believe in with its rituals. While it is not possible and effective to make restrictions in freedom of belief, today, there are some restrictions in some judical systems in freedom of worship. With the principle of secularism which is settled among the principles that the alteration of which are not even be proposed, there have been some different decisions about the administrative acts that cause the violation of belief and worship freedom in the implementation of the right of education which is secured with Constitutional Law in Turkish Constitution. In this study, the effects of the incompatible decisions of administrative jurisdiction about the implementations of the administration related to the education right of students at universities, which is secured by the Fundemental Law, on the freedom of education, especially for the last ten years, will be examined.

**Key words:** Freedom of belief, freedom of worship, secularism, decisions of administrative jurisdiction

## INTRODUCTION

After founded in 1920, Turkish Grand National Assembly adopted some legal arrangements in public and private law mostly by way of borrowing them from western states. Many reforms were introduced in various fields after the proclamation of the Republic. As for clothing, western civilization was adopted.

In 1928, the provision declaring that the "Religion of the State is Islam" was removed from Turkish Constitution, which was followed by adding the expression "secularism" to the Constitution in 1937. Being considered by subsequent constitutions as one of the unchangeable features of the State, this principle has existed to date.

There are some discrepancies in interpretation of Constitutional provisions which are the fundamental norms in the applicable law system in Turkey. After 1995, interpreting and applying the secularism principle in different ways led to segregation throughout the country. Misunderstanding the mentioned principle and sometimes some artificial factors resulted in breach of the right to religion and conscience of the students, public officials and even the citizens on the street. The problem was exacerbated, let alone solved, after applications made for legal remedy of such breaches due to unilateral point of view of the courts. Starting from 2007, interventions to the clothing preferences of the university students came to an end as the heads of some public institutions were changed. Thanks to the actual reconciliation adopted in Turkish Grand National Assembly in 2013, the issue was off the national agenda without any amendment to the Constitution.

In this study, the consequences of judicial decisions on students and educators will be examined, especially in the last 20 years in Turkey, with reference to the court rulings on the understanding and implementation of the secularism principle concerning the clothing preferences of the individuals.

## EDUCATION-RELATED NORMS IN THE CONSTITUTION AND THEIR LIMITS

Education can be defined as the process the individual improves his knowledge and skills, from birth to death, by means of schools, courses, universities and other means.

According to the UNESCO Recommendation concerning Education for International Understanding, Co-operation and Peace, the word `education' implies the entire process of social life by means of which individuals and social groups learn to develop consciously within, and for the benefit of, the national and international communities, the whole of theirs personal capacities, attitudes, aptitudes and knowledge (UNESCO, 1974).

Right to education is considered one of the fundamental human rights, which is also a social right that makes the positive contribution of the state compulsory. It also has some dimensions whose negative deed requirement overrides, which must be respected by the state (Algan & Algan, 2013). Right to education is one of the most

fundamental rights which serve to the individuals to reach the living standards that are compatible with human dignity and maintain and improve their material and spiritual existence (Göze, 1976).

Right to education can also be considered as a classical right to freedom which obliges the state to avoid any interference in the individuals' education-related preferences due to their religious or philosophical beliefs (Çelik, 2015).

There are many constitutional arrangements related to freedom of education, either directly or indirectly. Although right to and duty of education is governed in article 42 of the Constitution, freedom of science and art, principle of secularism, principle of state of law, equality, freedom of religion and faith can be listed among the norms shaping the content and limits of such principle. Right to education, in essence, stipulates that; any individual cannot be deprived of his right to education, and education, training, research and examining activities cannot be hindered by any means in education institutions, every individual has the right to learn and teach, explain and disseminate science and art and make research in this field, but the right to disseminate cannot be exercised with the purpose of making amendment to the articles 1, 2 and 3 of the Constitution, education is performed in line with the reforms and principles of Ataturk and the contemporary science and education principles under the supervision and inspection of the State. While arranging the education, the legislator, execution and judicial bodies of the State must be bound by the rules of law and ensure the legal security of its citizens (Günday, 2002).

Secularism which is considered as the reference while setting the boundaries of the right to education is not defined in any legal arrangement. The content of the secularism is rather shaped by the case law. However, secularism has basically two sides: freedom of religion and separation of state affairs and religion. Secular state is a regime where freedom of faith and worship is secured, state affairs and religious affairs are separated, state has no official religion, the state keeps impartial against all religions, the state keeps the same distance from but has a protective stance on any kind of religion, nobody is subject to any discrimination because of his faith, religion institutions and public institutions are separated, i.e. religion is not affected from any public arrangements, nor is the state from religious arrangements (Özbudun, 2004). It is likely that the rules of law are affected from religious rules, and it cannot be argued that this is in conflict with secularism. In Turkey, even though the government is not affiliated to a religion, religious activities are completely affiliated to central government (Gözler, 2009). With the constitutional amendment of 2001, the requirements of secular republic were put under the boundaries of limiting the rights.

In article 24 of the Constitution, it is stated that everyone has the freedom of conscience, religious belief and conviction, acts of worship, religious rites and ceremonies shall be conducted freely, as long as they do not violate the provisions of Article 14. No one shall be compelled to worship, or to participate in religious rites and ceremonies, or to reveal religious beliefs and convictions, or be blamed or accused because of his religious beliefs and convictions. The Constitution displays its sceptical attitude towards freedoms most notably on religion freedoms. Freedom of religion and conscience is granted as a limited right which can be exercised as long as it not does not violate article 14, and it is stated that this right cannot be exercised with the aim of overthrowing the secular republic.

Such fundamental rights and freedoms governed in the Constitution are limited, which should be done by the legislative in a law. Such limiting should not be in conflict with the requirements of democratic society, nor should it touch the essence of fundamental rights and freedoms.

## CONSTITUTIONAL COURT'S STANCE ON THE LIMITS OF RIGHT TO EDUCATION

As for the lawsuit filed with the argument that the Law no. 3511 which states, "covering neck and hair with a cover or turban because of religious beliefs is allowed in higher education institution" is in conflict with the Constitution, in its Ruling of 07.03.1989 no. E. 1989/1, K. 1989/12, K., Constitutional Court briefly stated that, "In the secular state, the sacred religious sentiments can never be confused with the legal arrangements. Whilst arranging the clothing of women in higher education institutions counted as public institutions, whatever their appropriateness to religious necessity, they are valid because of their religious beliefs in the use of headscarves and contradict the principle of secularism by basing an arrangement in the field of public law on religious principles. Any rule that is set according to the religious rules has no legal characteristic. Legal order is a state which excludes religious order and builds and maintains its existence on law. The laws cannot be based on or bound by the religion." In this ruling, secularism was defined as an ideology and it was underlined that principle of rule of law in a law state take its strength from secularism, and Turkish revolution makes sense with secularism.

With regard to the provision which reads, "Clothing is free in higher education institutions, as long as it is not in breach of the applicable laws" that is inserted to the Law on Higher Education Board by Law no. 3670, in its ruling of 09/04/1991 and no. E. 1990/36, K. 1991/8, K, the court underlined that "it is not contrary to freedom and autonomy that the state sets rules of order, just as it is not related to freedom and autonomy to join the classes with the clothes and covers that are not compatible with contemporary appearance, and that State affairs and politics cannot be interfered with religious sentiments as required by secularism principle" and ruled that the statement "as long as it is not in breach of the applicable laws" must be construed as, as long as it is not in breach of the Constitution which is the most powerful law, and the law amendment text was not in conflict with the Constitution by referring to its former decision of 1989. Mentioned Constitutional Court decision was defined as "dismissal with a comment" (Limoncuoğlu, 2008).

The secular nature of the state requires that it does not prevent enjoying religious freedoms, but on the contrary, it helps facilitate religious freedoms by laying the ground for their fulfilment. Nevertheless, in its reasoned ruling of 7.3.1989 and no. E: 1989/1, K:1989/12, Constitutional Court interpreted secularism principle in the opposite direction where it stated that "It is unthinkable that the state power makes special contribution to religious belief in education.". It is argued that in Western democracies, partial support to religions is not contrary to impartiality, provided that the state does not distinguish between different religions and sects (Erdoğan, 2004).

In the decisions of Constitutional Court, secularism has been described as a contemporary organizer of social breakthrough, political, social and cultural life, far beyond being a legal principle. High court used the reform laws concerning the founding philosophy of the Republic as supporting benchmark norms, and some of its decisions made the impression that it considers them superior the Constitutional rules (Özkul, 2014).

Constitutional Court acknowledges limitless freedom of religion and conscience and states that any worship which go beyond the spiritual life of an individual and affect social life can be restricted (Özbudun, 2004). It is necessary that those who participate in religious rituals and ceremonies have not intended to overthrow the secular republic so that this freedom can be regarded as a fundamental right. It abolishes the opportunity to use of any civil or political right supporting, either individually or collectively, any political program which is inspired by religion or includes religious concepts, and it provides no ground for referring to any religious values and symbols during political activities (Erdoğan, 2004).

Clothing is not just a formal look, it is a way of reflecting personality. The Constitutional Court admits that the issue of clothing is limited to the principles of the Turkish Revolution and Atatürk, and thus is not related to freedom of conscience. It recognizes that it is not possible to argue that wearing a turban, which is contrary to the secularism principle and secular educational rules of the Constitution, is a "democratic right" (Limoncuoğlu, 2008).

## STANCE OF EUROPEAN COURT OF HUMAN RIGHTS

The European Convention on Human Rights (ECHR), to which Turkey is a party, states that no one can be deprived of his right to education, everyone has freedom of thought, conscience and religion. This right also includes freedom to express one's religion or faith by way of worship, teaching, practice and rites, either alone or together, along with the freedom of changing religion or faith. There is a provision which reads, "freedom to express one's religion or faith can only be restricted, in a democratic society, by law and compulsory measures with the aim of ensuring public order, public health or ethics or others' rights and freedoms."

European Court of Human Rights (ECtHR) found that banning turban in universities to be in conformity with ECHR. Leyla Şahin, a student of the Istanbul University Cerrahpaşa Medical School, was not able to take part in lectures and exams, nor be enrolled in the university due to wearing a turban, and her lawsuits against these acts turned no result in domestic law. The student took the issue to ECtHR and argued that such practice was in conflict with some rights governed in ECHR, namely protection of private life and family life, freedom of thought, conscience and religion, freedom of expression, prohibition of discrimination and right to education. During its examination, ECtHR acknowledged that the intervention had legitimate aims for the protection of the rights and freedoms of others and public order, pointing to the existence of a legally prescribed interference in a right protected at the ECHR, and stated that the ban was necessary in a democratic society. The rationale of the decision which reads, "In democratic societies where a considerable number of religions coexist in one and the same population, it may be necessary to limit the freedom of the individuals to show their religion or belief, in order to reconcile the interests of various groups and ensure that everybody's believes are respected" is interesting. ECtHR underlined the rightfulness of such restriction in a democratic society in its following

evaluation: "There are extremist political movements in Turkey trying to impose their religious symbols and a society concept based on religious dogmas on the whole society, and the parties may take attitudes based on historical experience against such political movements in accordance with the contractual provisions…" and it concluded that such practice was not in conflict with ECHR.

## ADMINISTRATIVE JUDICIARY'S STANCE

As for making decisions on clothing, it may be said that administrative judiciary refer to the decisions made by Constitutional Court, and the decisions of administrative judiciary are, in essence, in the same direction as those of Constitutional Court. The decisions made by administrative judiciary may be divided into two in terms of the public officials benefiting or wishing to benefit from education service and those working in the education services.

### Stance of the Administrative Judiciary on Students Regarding Their Clothing

Article 4 of Higher Education Law no 2547 which governs higher education in Turkey states that the purpose of higher education is to raise the students in line with the Ataturk's Reforms and Principles, as citizens of Ataturk Nationalism. In Article 5 of the mentioned law, furnishing the students with the awareness to serve Ataturk nationalism in line with the said principles is listed among "main principles" of higher education.

In her lawsuit petition, the plaintiff who is even not yet sure whether or not she will be a graduate student but wants to become a student and who has graduated from the faculty of theology and thus entering the Postgraduate Education Entrance Examination argued that she abided by the rules taught to them throughout her education and wore a headscarf, entering the exam would not change her legal status, and prohibiting wearing a headscarf was illegal. 8th Chamber of Council of State stated in its decision of 27.09.2005 no. 2004/867 E., 2005/3796 K., "In the preamble of 1982 Constitution, commitment to Ataturk's Principles and Reforms and secularism is adopted as a principle; in article 2, it is stated that Republic of Turkey is a democratic, secular and social state of law built on the fundamental values stated in the preamble. In article 42 of the Constitution, it is set as a rule that such principles are also valid for education, and it is stated that freedom of education will not relieve the duty of loyalty to the Constitution.

In parallel to those provisions which are included in the Constitution and which reflect general will of the Republic of Turkey, it is stated in article 4 of Higher Education Law no 2547 that; the purpose of higher education is to educate the students as citizens of Ataturk nationalism in line with Atatürk's Reforms and Principles. In Article 5 of the mentioned law, furnishing the students with the awareness to serve Ataturk nationalism in line with the said principles is listed among "main principles" of higher education. The statement in the Guide for Postgraduate Education Entrance Examination prepared in the framework of such arrangements which reads, "The candidate will not be allowed to take the exam unless she is bareheaded and her/his clothing is in line with the applicable legislation. The exam of the candidates wearing headscarves will be considered invalid even if they have taken the exam" is clearly not unlawful. The court ruled dismissal of the case by stating, "Besides, it is obvious that the provision in the guideline is required by a legal obligation in that the candidate can easily be recognized and the parallelism with the identity to be arranged in the future can be achieved."

### In terms of Public Officials Working in Education Services

When the public official who was appointed as the Kindergarten manager of another school when she was working as a primary school teacher went to see the school he was just appointed to and to take the office, she was not allowed to the school since she had a photo on her id wearing headscarf, and she was not allowed to take the office as manager. Moreover, an inquiry has been filed and a disciplinary penalty was imposed following the report prepared as a result of the investigation. In addition, she lost the manager position and was appointed as a teacher to another place in the province. In her statements taken during the inquiry launched against her, the plaintiff teacher expressed that she was not wearing headscarf in the school where she works, but the witnesses stated that she covered her head from time to time when she was coming to and leaving the school.

In its decision of 26.10.2005 no. 2004/4051 E., 2005/3366 K., 2nd Chamber of Council of State stated that; according to article 176 of the Constitution, the Preamble which includes fundamental views and principles that the Constitution is based on falls under the scope of the Constitution, and the said preamble is a source which sets out the purpose and direction of the Constitutional articles as it includes fundamental views and principles that the Constitution is based on. In the preamble of the Constitution, it is stated that, in line with the reforms and

principles introduced by Ataturk; no thought or idea shall be protected against Ataturk's reforms and principles as well as civilizationism, and that sacred religious feelings shall absolutely not be involved in state affairs and politics, as required by the principle of secularism; every Turkish citizen has an innate right and power, to lead an honorable life and to improve his/her material and spiritual wellbeing in a civilized order and the rule of law, the letter and spirit of the Constitution must also be respected in this respect and it must be interpreted and implemented with an absolute loyalty.

An order which is based on "contemporary education principles" stipulated in article 130 of the Constitution cannot be an environment where principle of secularism is ignored. It is unthinkable that this article, which prohibits any act against existence and independence of the State, integrity and indivisibility of the country, to exclude secularism considering its contribution to nationalism, independence and national integrity. The individuals who will participate in any scientific study steered by logic and observation should be raised by ensuring that they are not faced with any factor other than scientific requirements. An education shaped by scientific requests is only possible by keeping it away from dogmas and any effect in conflict with science. It is unquestionable that education will be performed in line with the reforms and principles of Ataturk and the contemporary science and education principles under the supervision and inspection of the State, and no education institution in conflict with the mentioned principles can be opened.

On the other hand, article 2 of National Education Law no 1739 sets out the overall objective of Turkish National Education as to ensure that all individuals of Turkish Nation are the citizens who are committed to the reforms and principles of Ataturk as well as Ataturk's nationalism as referred to in the Constitution and who assume and fulfil their duties and responsibilities towards the Republic of Turkey, a democratic, secular and social state of law based on human rights and the fundamental principles referred to in preamble of the Constitution.

It is obvious that during providing education service the public officials working in a education-related field must avoid any act and behavior which may be in conflict with these fundamental principles included in the legal arrangements referred to and explained above, since the educators influence the students not only with their knowledge and manners and behaviors but also with their look.

Accordingly, although it is stated that the plaintiff is not wearing headscarf while she was at school, it is also stated that she sometimes wears headscarf at, coming to or leaving school, and considering that the plaintiff was already imposed two disciplinary punishments for similar behaviors before (otherwise this offence would fall under the scope of remission of disciplinary punishment) and that the students of the school where she was appointed as the manager are too young to make a rational evaluation and inference; the plaintiff who should be setting a good example both in education environment and outside of it which education is reflected on somehow violated these fundamental principles included in the legal arrangements referred to and explained above, even though only when coming to and leaving the school. Therefore, the court has ruled that the transaction which orders her appointment as manager to be annulled and to remove her from her older school at city center and appointing her as child development teacher in a village school is not illegal, nor is it in conflict with public benefit and the requirements of public service.

In its decision of 2.5.2005 no. 2004/4552 E., 2005/1547 K., 2nd Chamber of Council of State stated, with regard to a lawsuit filed by a teacher working in an Imam-preacher high school, that; the plaintiff teacher not assisting the school management in ensuring that the By-law on Clothing of the Officials and Students at the Schools Affiliated to Ministry of National Education and Other Ministries is respected, the public official working in an educated-related field not providing due assistance to the change occurred in mixed education regarding their clothing, i.e. the female students in Imam-preacher high school removing their headscarves, their any attitude which may violate secularism principle would result in administrative and forensic liability.

## CURRENT SITUATION

In Turkey, general regulatory transactions on the clothing of the students and the women working in education-related fields and in other public institutions and organizations are governed in by-laws. According to article 5 of 'the By-law on Clothing of the Personnel Working in Public Institutions and Organizations' set by the National Security Council following the coup in 1980, the women working in public sector is obliged to be bareheaded at all times.

Starting from 2007, interventions to the clothing preferences of the university students came to an end at different times at different universities, as the heads of some public institutions were changed. However, radical

change started in 2013. Thanks to the actual reconciliation adopted in Turkish Grand National Assembly in 2013, the by-laws with no power of law which restrict fundamental rights and freedoms regarding freedom of faith and worship were amended, without any amendment to the Constitution. Therefore, the issue was off the country's agenda.

By-law on Clothing of the Personnel Working in Public Institutions and Organizations of 25.10.1982 was amended in 2013, and the public officials, except for those working in security services, judges, prosecutors, Turkish Armed Forces, and those working in education institutions were allowed to wear headscarves because of their religious believes. On the other hand, the By-law on Clothing of the Officials and Students at the Schools Affiliated to Ministry of National Education and Other Ministries which was effected by the Decision of Council of Ministers of 22/7/1981 no. 8/3349, which governs the clothing of students was abolished. In addition, Council of Higher Education abolished any arrangement which restricts the persons covering their heads because of their religious believes. Thus, it may be argued that it was not until 2013 when the principle of secularism referred to in Constitution is implemented with its true meaning, except for some exceptional duties. However, the Constitution was not amended despite these changes. Therefore, there is no guarantee that this issue will not come up in the future. In brief, 5 years ago, disciplinary procedure was initiated against the student joining the classes wearing headscarf or the professors allowing them were subject to disciplinary sanctions, today disciplinary and criminal procedures are launched and punishments are imposed against the professors who are not willing to allow the students wearing headscarves to their classes. What is contradictory is the limitations on the restrictions on the fundamental rights and freedoms in Constitution is only possible by law, whereas the restrictions on the freedom of faith and worship is made by the regulatory transaction of the executive body having the power of by-law and the transactions of the administration implementing such restrictions are considered legal by the judicial bodies.

## CONCLUSION

In Turkey, official interpretation of secularism does not provide any assurance in favour of the individuals, especially those made by the Constitutional Court, and an ideological meaning, rather than a legal meaning, is attributed to the term secular republic. In other words, secularism which should secure human rights constitutes the mainstay of the hierarchical understanding built on human rights. In Turkey, secularism has been interpreted as an ideology which legitimizes government control over religious life by means of judicial bodies. Enjoying fundamental rights has been considered as a potential threatening government authority. Turkish Constitutional system is clearly different from western constitutional democracies which are based on universal principles of human rights in such that it prefers State over free individual. Hence, Constitution of 1982 envisages a limited democracy which is based on the principles set out in the Constitution.

In its decisions, Constitutional Court interprets any arrangement offering freedom in clothing as allowing wearing headscarf for religious reasons and regards an arrangement in the field of public law as a violation of secularism principle based on religious principles. Whereas legal order is a state which also respects religious rules, not a state that excludes religious order.

ECtHR is mistaken to believe that the women of a country 99% of whose population is Muslim wear headscarves to show their religious faith, not because they listen to the voice of their conscience. Moreover, the Court recognizes the likely indeterminate oppression on other elements of religious diversity over the preferences of the persons covering their head.

The comment by the Council of State, where it is stated that the reason for the individuals covering their heads in universities to prefer such clothing is because they are under the influence of the traditions, should be considered a compulsion and discrimination to read people's minds.

There is no arrangement in any article of the Constitution which allows restriction of right to education due to wearing headscarf. By-laws restricting religious freedoms are also in conflict with the Constitutional provision which stipulates that fundamental rights and freedoms can only by restricted by law.

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# THE EFFECT OF EDUCATION ON THE PRESERVATION OF HISTORICAL URBAN ENVIRONMENT: THE SAMPLE OF KASTAMONU URBAN PROTECTED AREA

**Nur BELKAYALI, Yavuz GÜLOĞLU**

**ABSTRACT**: Urban historical environments are one of the most prominent and effective ones of some components to whom citizens can consubstantiate themselves to cities, and give identity to them and time perspective to living spaces of the cities. These areas are not only the histories of a society but also its memory, culture and even future. Therefore, the conservation of urban protected areas is not just a responsibility for local people living in these areas also a responsibility for all society. Conserving and ensuring sustainability of these areas is just possible with a process on which area participants involve.

In order for the area shareholders to play an effective role in this process, they should be aware of the benefit of the area for them. It is continuously emphasized in the studies that education is important in providing this awareness. In the scope of this study, it is tried to be identified how the education levels of people who live in and around Kastamonu Protected area, who visit and administrate Kastamonu affects the perspective of the protection of this area. It is identified that the view that the protection of the area negatively affects the life of the shareholders is inversely related to the education level by evaluating 376 questionnaire studies with regression analysis. It is considered that the perception that the increase in education level positively affect the life conditions of protected areas, and protecting these kinds of areas gain favor to all shareholders and become easier and more sustainable.

**Key words:** Perception, Urban historical environment, Education, Stakeholder

## INTRODUCTION

Historical texture of the cities are places arranged at human scale which reflect social, cultural and economic structure as well as life style, philosophy and aesthetic concerns of the past (Arabacıoğlu and Aydemir, 2007; Koçan, 2012). Historical cities, a significant part of our cultural heritage, should be addressed through sustainable protection policies with the aim of protecting them and ensuring their survival, since they reflect period-specific life style, social relations and design features and are still being used as living spaces (Büyükoksal, 2012; Çöteli, 2012).

Historical texture of the cities inevitably changes over time. If the change in historical texture of the cities is caused by unconscious interference and extensions built with the intention of providing contemporary comfortable conditions, wrong restorations, lack of financial power to cover the cost of protection, lack of a protection plan or a protection plan prepared or being implemented unconsciously, reluctance and indifference of local administrations, low level of significance attached to the issue, a society with no historical environmental consciousness, inadequacy of protection education, or by backlashes resulting from the compulsory effect of the laws and restrictive decisions; historical texture of the cities will inevitably disappear and/or be damaged (Arabacıoğlu and Aydemir, 2007; Ömeroğlu, 2006). In this context; within the restrictions introduced by the purpose of urban protection, the objectives that should be focused on are ensuring liveability of the historical city centres, connecting them to the modern city centres and improving such connection, in other words, ensuring the balance of protection and use (Büyükoksal, 2012).

While protecting the resource values of the area, the relation of the stakeholders using such area with the areas should not be cut off. This is the most important issue in the management of protected areas. Otherwise, this would result in negative perception of the users of the area towards the protected areas and consequently their negative reaction against such areas. In order that the individuals have a positive attitude towards the city and its protection and they assume responsibility for the whole city, they should understand well the place and importance of the city they live in within the historical process, and they should see that the decisions taken with the aim of protecting the area do not negatively affect their life quality (Özcan 2009).

Previous studies showed that perceptions of local people toward protected areas management influenced local residents' attitudes strongly toward conservation studies (Ramakrishnan 2007; Vodouhé et al. 2010). Studies have shown that the local residents' perceptions are influenced by several factors like the level of education, level of income, participation of local residents in management process and the level of knowledge on the

protected area (Mehta & Heinen 2001; Vodouhé et al. 2010). The understanding of all these factors is important both to improve the relationship between participants and protected areas and to improve people's awareness of resource conservation in these areas (Vodouhé et al. 2010).

Education could be an important way to motivate people to develop or reinforce positive perception about conservation (Vodouhé et al. 2010; Snyman 2012, Guloglu et.al. 2015). The environmental education should be built on positive perceptions that people already hold, and should work on mitigating negative perceptions, where possible. This could be achieved through informal educational methods (sensitization, organized activity, etc.). The studies carried out come up with some other significant and effective factors such as demographics, local residents' proximity to the area and their knowledge level about these areas (Petrosillo et al. 2007; Suckall et al. 2009; Jones et al. 2011; Szell & Hallett 2013, Belkayalı et.al. 2015).

Given that the laws per se are not enough to protect historical and cultural assets, the protection in its full meaning can only be ensured in the event of a full unity lead by inclusion of the society in the process by raising the information and awareness level of the society, along with the laws (Alkış and Oğuzoğlu, 2005:353). Following the rise in social awareness on the protection of historical and cultural assets, the works underway will be made widespread, and sustainability of the historical and cultural assets will also be ensured when active participation of the society and feasibility of the work are ensured (Belkayali, 2015). Educating and raising awareness of the society are the most fundamental principles of sustainability and area management approach. Educating particularly the children, relevant technical staff and general public with this purpose is an essential factor for effective protection of the heritage (Ünver, 2006). A good protection policy, utilization of resources and transferring history and culture knowledge and educating particularly the younger generation to this end are defined among the most fundamental tools ensuring social awareness on the issue (Kerber, 1994).

This study aims to ascertain how the education affects the perception and attitude of the area stakeholders on the protected areas. Kastamonu is one of the richest settlements in terms of "Historical Monuments" of Anatolia. That is why Kastamonu Urban Archaeological Site was chosen as study field. The study tried to find out how the education level of the locals, visitors and area managers influence their perception of and attitude towards protection of such important urban historical environment.

## METHODS

Hosting many civilizations, Kastamonu urban archaeological site is quite rich in terms of historical and cultural values. As historical texture is addressed within the framework of protection-use balance today and it is recently listed among the model cities, Kastamonu Urban Archaeological Site has been chosen as study field. The study field is located within the provincial borders of Kastamonu and lies on 126 hectares of land.

Within the scope of the study, written, drawn, visual data related to the area as well as survey data were used as study material. The perception of the research area stakeholders (locals, visitors and managers) towards urban archaeological site and the protection works at the site was tried to be found out through 375 surveys conducted in person. Number of the surveys were determined as based on urban population of Kastamonu (98.456 persons (data of 2014)) at 95% reliability level and according to 0.05 margin of error (Yazıcıoğlu and Erdoğan, 2004). Likert scale was used in survey questions posed with the aim of ascertaining the attitude and behaviours of the stakeholders. The participants were asked to rate their answers as 1: Absolutely not, 2: Not agree, 3: Undecided, 4: Agree, 5: Absolutely agree. This way, the perception and attitude of the participants towards historical environment were tried to be determined more clearly. While analyzing the data obtained from the research, SPSS (Statistical Package for Social Sciences Program, Version 19.0) package software was used. The answers taken according to Likert scale were based on the mean value and the evaluations were made accordingly.

## KASTAMONU URBAN HISTORICAL AREA

The province of Kastamonu is located in the northern part of Turkey, within Western Black Sea Region. It neighbours Sinop in the east, Bartın and Karabük in the west, Çankırı in the south and Çorum in the southeast. Black Sea lies to the north of Kastamonu. The city centre's elevation from the sea level is 775 meters (Bakırcı 2005). Kastamonu city centre is a very old settlement lying on Karaçomak valley. Due to its topographic structure, the city has developed to its north and south. (Şekil 1).
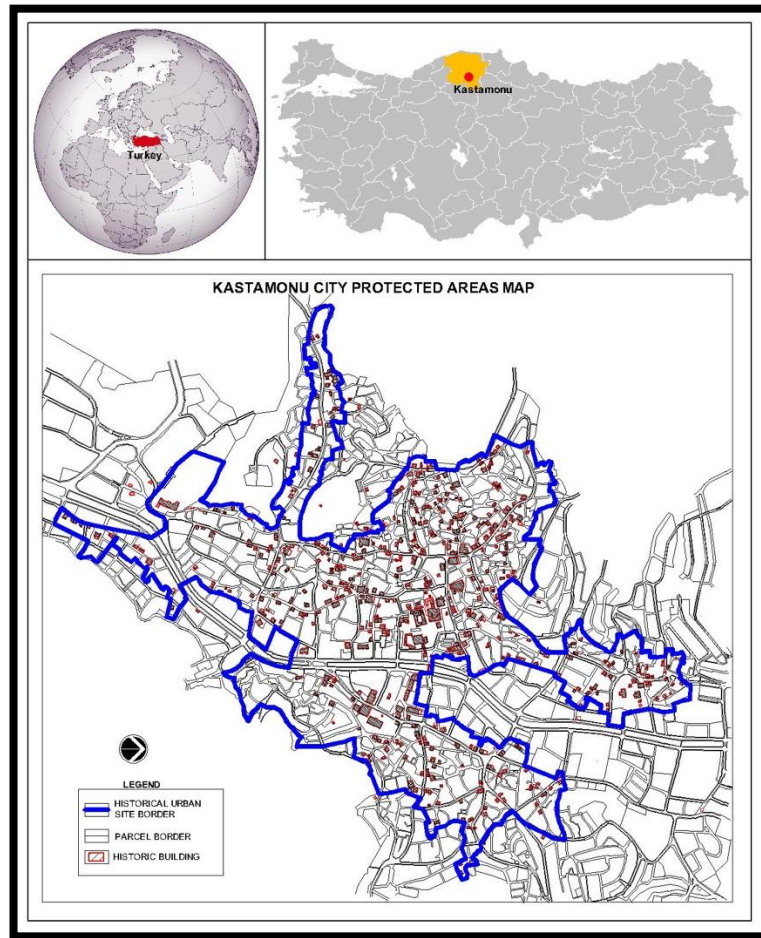
**Figure 1: Location Map of Study Area**

Its known history dates back to approximately 4000 years ago. Starting from Hittites, Kastamonu was controlled by Phrygians, Lydians, Persians, Romans, Byzantines, Seljuks, Danishmends, Candars and in 1460 by Ottomans, which remained one of the important Ottoman cities until Republic period. Kastamonu province, which included Bolu, Çankırı and Sinop during the Ottoman Empire period, reached its present situation with the departure of Bolu in 1907 and Çankırı and Sinop in 1918 (Bakırcı 2005). Kastamonu has always been an important center of science and culture, and raised many scientists. There are many cultural values which add value to the spatial features of the city. Due to its rich historical background, city center is full of many historical artefacts, most of which have been protected, with no considerable change. In the Ottoman period, with the effect of being a city where sultans' sons were trained, especially important construction activities took place and became a cultural center. Among the examples of traditional civil architecture based on the wood-mud brick mixed construction technique are mansions, stone huts, old Turkish hospitals, Turkish baths, complexes, mosques, as well as bridges and castles are urban icons in Kastamonu province (Anonymous, 2008). With the decision of 28.05.1990 no.1226, the borders of Kastamonu Urban Archaeological Site were determined, considering its rich historical background. There are 585 registered buildings in Kastamonu city center (Anonymous, 2008).

## RESULTS AND FINDINGS

A survey was conducted within the Kastamonu urban archeological site with a view to determining how the perception and attitude of the educated stakeholders towards protected areas are affected. 220 locals, 114 tourists and 42 area managers participated in the survey (Table 1).

**Table 1 Distribution of Stakeholders Participating Survey**

| Stakeholders | Frequency | Percent |
|---|---|---|
| Local people | 220 | 58,5 |
| Tourist | 114 | 30,3 |
| Manager | 42 | 11,2 |
| Total | 376 | 100,0 |

Considering the education level of the area stakeholders; 0.9% of the locals were illiterate, 16.4% of them were primary school graduates. 74.6% of tourists and 73.8% of the managers were university graduates. Considering all the stakeholders as a whole, education level of the tourists and managers were higher than the locals (Table 2).

**Table 2 Educational Status of Stakeholders**

| Stakeholder | Educational Status | | | |
|---|---|---|---|---|
| | No formal education | Primary education | Secondary education | University |
| Local people | 0,9% | 16,4% | 32,7% | 50,0% |
| Tourist | 0,0% | 3,5% | 21,9% | 74,6% |
| Manager | 0,0% | 4,8% | 21,4% | 73,8% |
| Total | 0,5% | 11,2% | 28,2% | 60,1% |

When asked about the historical and cultural characteristics of the area stakeholders in Kastamonu urban archeological site which they think should be protected, 28.7% of university graduates stated that all the characteristics in the area should be protected. 0.5% of the illiterate stakeholders stated that the mosques should be protected, but they also stated that there was no need to protect other characteristics. It is determined that the characteristics of the area, which should be protected in particular, were historical houses, castles and mosques (Table 3).

**Table 3 The Relationship Between Preferences of Protected Areas and Education**

| Preferences | Educational Status | | | | Total |
|---|---|---|---|---|---|
| | No formal education | Primary education | Secondary education | University | |
| Historical houses | 0.0% | 6.6% | 11.2% | 27.7% | 45.5% |
| Castle | 0.0% | 3.2% | 8.5% | 23.9% | 35.6% |
| Historical school buildings | 0.0% | 1.1% | 2.1% | 5.1% | 8.2% |
| Local clothing | 0.0% | 1.6% | 2.4% | 6.9% | 10.9% |
| Local food | 0.0% | 1.1% | 2.9% | 9.0% | 13.0% |
| Historical mosques | 0.5% | 3.5% | 8.0% | 21.8% | 33.8% |
| Historical public buildings | 0.0% | .5% | .8% | 4.3% | 5.6% |
| Monument tree | 0.0% | 1.3% | 3.2% | 14.9% | 19.4% |
| All of them | 0.0% | 4.8% | 14.1% | 28.7% | 47.6% |

When the relation of the stakeholders' education with their environmental attitudes is examined; it is determined that 34.8% of those expressing that the characteristics of the area should be protected and valued are university graduates, 24.7% of those expressing that the area should be protected now and in the future, are high school graduates and 55.3% of those expressing that the area should be protected now and in the future are university graduates (Table 4).

**Table 4 The Relationship Between Environmental Attitudes and Education**

| Attitude | Scale | Educational Status | | | | Total |
|---|---|---|---|---|---|---|
| | | No formal education | Primary education | Secondary education | University | |
| Features of this area must be protected and valued | Certainly do not agree | .3% | .3% | .3% | 1.3% | 2.1% |
| | Do not agree | 0.0% | .5% | .8% | .8% | 2.1% |
| | Undecided | 0.0% | 1.6% | 3.2% | 3.5% | 8.2% |
| | Agree | .3% | 4.5% | 10.1% | 19.7% | 34.6% |
| | Absolutely agree | 0.0% | 4.3% | 13.8% | 34.8% | 52.9% |
| This area must be protected now and in the future | Certainly do not agree | 0.0% | .5% | .3% | 1.6% | 2.4% |
| | Do not agree | .3% | .3% | .8% | 1.3% | 2.7% |
| | Undecided | 0.0% | .5% | 2.4% | 1.9% | 4.8% |
| | Agree | .3% | 4.3% | 9.3% | 20.2% | 34.0% |
| | Absolutely agree | 0.0% | 5.6% | 15.4% | 35.1% | 56.1% |

It was tried to be found out whether the environmental perception of the area stakeholders' changes depending on their education level. The perception that protecting the area will benefit future generation increases, as the education level increases. The perception that protection measures in the area reduce job opportunities and their ability to build their houses the way they want increases, as the education level decreases. Regardless of their

education level, 41.2% of the participants stated their satisfaction with living or being in Kastamonu urban archaeological site (Table 5).

**Table 5 The Relationship Between Perception and Education**

| Perception | Scale | Educational Status | | | | Total |
|---|---|---|---|---|---|---|
| | | No formal education | Primary education | Secondary education | University | |
| The protection of this area will benefit future generations | Certainly do not agree | 0.0% | .3% | .5% | 1.3% | 2.1% |
| | Do not agree | 0.0% | .8% | .5% | 1.6% | 2.9% |
| | Undecided | .3% | 1.3% | 3.2% | 3.7% | 8.5% |
| | Agree | .3% | 3.7% | 10.9% | 18.9% | 33.8% |
| | Absolutely agree | 0.0% | 5.1% | 13.0% | 34.6% | 52.7% |
| Fewer job opportunities because of the protection in this area. | Certainly do not agree | 0.0% | 1.9% | 5.1% | 18.4% | 25.3% |
| | Do not agree | 0.0% | .8% | 8.2% | 20.5% | 29.5% |
| | Undecided | 0.0% | 4.3% | 6.9% | 11.7% | 22.9% |
| | Agree | .5% | 4.0% | 5.3% | 5.9% | 15.7% |
| | Absolutely agree | 0.0% | .3% | 2.7% | 3.7% | 6.6% |
| I can not do the house the way I want because of the protection measures in this area | Certainly do not agree | 0.0% | 2.1% | 4.0% | 13.8% | 19.9% |
| | Do not agree | 0.0% | 2.9% | 6.9% | 19.1% | 29.0% |
| | Undecided | 0.0% | 2.4% | 9.6% | 14.9% | 26.9% |
| | Agree | .3% | 3.5% | 5.3% | 9.6% | 18.6% |
| | Absolutely agree | .3% | .3% | 2.4% | 2.7% | 5.6% |
| Happy to live in this area | Certainly do not agree | 0.0% | .5% | 1.6% | 2.9% | 5.1% |
| | Do not agree | 0.0% | 1.3% | 1.3% | 2.4% | 5.1% |
| | Undecided | .3% | 2.4% | 6.9% | 10.4% | 19.9% |
| | Agree | 0.0% | 3.2% | 12.5% | 25.5% | 41.2% |
| | Absolutely agree | .3% | 3.7% | 5.9% | 18.9% | 28.7% |

According to the regression analysis on the relation between the education level and the perception that the protection work in Kastamonu urban archaeological site negatively affects the living conditions, it is determined that the importance of education level variable is 0.01. Education level explains 3% of the perception that protecting the area negatively affects the living conditions. As a result of test F conducted for the whole significance of the model, the model has been found 12% wholly statistically significant (Table 6).

**Table 6 Model Summary**

| Model | R | R Square | Adjusted R Square | Std. Error of the Estimate | F | Sig. |
|---|---|---|---|---|---|---|
| 1 | ,173[a] | ,030 | ,027 | 1,206 | 11,548 | ,001[b] |

a. Predictors: (Constant), Educational status

Negative (-) β value of education level variable points out the inverse relation between the education level and the perception that protection of the area negatively affects the living conditions. In other words, the perception that the living conditions are negatively affected decreases, as the education level increases (Table 7).

**Table 7 Coefficients[a]**

| Model | Unstandardized Coefficients | | Standardized Coefficients | t | Sig. |
|---|---|---|---|---|---|
| | B | Std. Error | Beta | | |
| (Constant) | 3,165 | ,311 | | 10,185 | ,000 |
| Educational status | -,297 | ,088 | -,173 | -3,398 | ,001 |

a. Dependent Variable: Protecting this area negatively affects living conditions

## CONCLUSION

The role of the area stakeholders in ensuring survival and transfer to the future generation of historical and cultural values cannot be ignored. It is essential for sustainability that area stakeholders play active role in protection and management. At this point, the characteristics of the area stakeholders are also important. It is inevitable, especially for those who are closely related with the area and who are connected to the history of the

area, to have an active role in the process. However, it should not be ignored that the education level, knowledge and awareness regarding the area are also important to play an active role in the protection and management process.

Education level of the area stakeholders affects their perception and attitude towards the area which they are a part of, which is also confirmed by the results of the study. Therefore, it is necessary to ensure that the stakeholders of the area have absolutely information on the characteristics of the area, why it needs to be protected and how it needs to be protected. It is important that this educational process, which will particularly start in the family, continues throughout the education life of the persons. Making necessary arrangements in education institutions to increase awareness and knowledge regarding protection of historical environments will also contribute to the protection of our historical and cultural assets which will shape our future. Consequently, even though all necessary scientific studies and practices are carried out to protect historical environments, it will not be possible for the process to proceed successfully unless the educated area stakeholders are involved in the process.

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# EDUCATION AND TRAINING OF KALAM (MODE OF ARTICULATION) IN OTTOMAN AS A PART OF RELIGIOUS EDUCATION AND TRAINING

**Mustafa ÖZDEN**

**ABSTRACT:** In this presentation we will examine the training and teaching of ʿIlm al-Kalām in the Ottoman Madrasa. We will try to identify the methods of education of ʿIlm al-Kalām in the whole education system. By the expression of the Ottoman Madrasa, we mean the Madaris in Anatolia and especially in Istanbul. We will keep the education of ʿIlm al-Kalām in Arab countries out of our work even if they were within the boundaries of Ottoman Empire.

In this study, we will try to make a general evaluation about the course books which were taught in the Ottoman Madaris and the educational programs via these books. Therefore, it can be said the following works are generally emphasized in the Ottoman Madaris: Akaidi Nesefiyye, Haşiye-i Tecrid, Akaid al-Adudiyye, Tavali al-Enwar, Al-Mevakıf, al Makasıt and Commentaries

We would like to give a brief introduction to these books and authors and put forth the material which was the basis of this education. Although the Ottomans normally belong to the Hanefi-Maturidi school, we will analyze the reasons why Maturidi scholars are not taught in Madrasa education and the reasons why choosing the works of Ash'ari scholars. There will be an approach to take a picture of methodological mistakes made in the education system in general after inquiring the reasons of the failure of ʿIlm al-Kalām education in private.

**Keywords:** Kalam, İstanbul, Education, Ottoman

## INTRODUCTION

Madrasah (Muslim theological school) which is the basic institution of Islamic education system in the Ottoman period showed significant improvements with its physical conditions, architectural features, program, the methodology followed and mentality represented by it during the Ottoman period. In this period, Madrasah had the characteristics of an educational institution which corresponds to the education of secondary school, high school, college and university after Sibyan School (ottoman elementary-primary school) where only Muslims maintained the education-training in it because of the Islamic identity of Madrasah.[40] In other words, Madrasah expresses a special meaning given to the specific spaces which are allocated for education-training activities and that's why necessary elements are provided. The education-training perception of Madrasah of Nizamiye (where Government and Religious officials are trained) in the period of Seljukian has been posted (transmitted) to Ottoman Madrasahs and the tradition, style, method of Madrasah continued also in Ottoman Madrasahs without any rupturing. However, the academic environment of Ottomans which were Hanafi-maturidi surrounding (class/section) were the supporters of ashabu-r-rey (School of Rey), that's why the Science of kalam has been included in Madrasahs commonly. As a result of this perception, the most intensive education and training of Kalam has been performed in Sahn-ı Seman (with eight rooms and courtyard) Madrasahs in the period of Fatih the conqueror.

On the grounds that Akaid (A branch of Islamic theology) was one of the compulsory sciences children had to learn before coming to the Madrasah, the texts of akaid(s) in madrasahs have only been instructed with their explanations (şerh). Even in the madrasahs were at the lowest grades, the kalam books were instructed instead of akaid leaflets (risale). For the first time in the history of Islamic education-training, Fatih (the conqueror) has legalized the kalam books which would be instructed in madrasahs and therefore kalam has become one of the major courses of the Ottoman Madrasahs. Also, as the kalam books which would be instructed in Madrasahs, the sizable and predominantly philosophical kalam books of recent Eş'ari (the school of Ebu Hasan Eş'ar) writers have been preferred.[41] Here, we'll mention of the hierarchical structure of mahrasahs because the books instructed in Madrasahs have already been referred in detail afterward.

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[40] The Islamic Encyclopedia, v.28, p.327, The Publication of Turkish Religious Foundation, Ankara, 2003.

[41] See. Gelibolulu Mustafa Ali, Künhül-Ahbar (haz. Hüdayi Şentürk) Ankara, TTK. 2003, c. II, s. 72-73; Atay, Hüseyin, Higher Religious Education in Ottomans, Istanbul, 1983, s. 80, I. Hakkı Uzunçarşılı, The Organization of Ilmiye(class of Ulama) in Ottoman Empire, p. 39-40.

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**I- Hierarchical Structure of Madrasahs in Ottoman**

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It is known three different methods which seem different from each other, but in fact, interrelated have been used for showing the hierarchical structure, system, grades of Madrasahs in the education-training system of Ottomans. These are; grading have been done according to the names of the books as  Haşiye-i Tecrid (The first part of Ottoman Madrasahs), Haşiye-i Miftah (The second part of Ottoman Madrasahs), Haşie-i Telvih (The third part of Ottoman Madrasahs) ;  and the daily wages paid to the mudarrises as twenty, thirty, forty, fifty, sixty and finally according to the status of madrasahs as excluded, included, backyard, sixty, Süleymaniye darülhadis (the old madrasah where the prophet Muhammad's sayings/deeds are instructed).[42] The hierarchy of the madrasahs has been rearranged with sahn-ı seman (with eight rooms and courtyard) founded by Fatih Sultan Mehmet. Madrasahs generally have a steadily rising organization excluding Enderun School (special school in the ottoman palace /the school training the government officials). According to this, there were madrasahs of Tecrid at the lowest level where the book named Haşiye-Tecrid about the area of kalam is instructed. Madrasahs of Miftah took the second rank as a result of the fact the work (book) named Miftah about belagat (the ability of wax eloquent) is instructed in these schools. The forty Madrasahs took the third rank. Haric 50 (fifty) Madrasahs occupied over the 40 (forty) Madrasahs. Haric Madrasahs are the madrasahs which were generally built by Muslim emperors, their sons, daughters or government officials before Ottomans. The madrasahs built by government men in Ottomans have also been included in this category. Dahil 50 madrasahs were right over the Haric 50 madrasahs. These madrasahs have been built by sultans, sultans' sons, queen mothers, sultanas and sultan's girls. Many of the madrasahs built by high state officials were also been enhanced to the status of Dahil following the 16th Century. There was a nominal difference between both of madrasahs. Then, lecturing in madrasahs built by the emperors was a privilege and indicator of reputation before the ulamas. Moreover, these madrasahs were determining the end of education way in the history of ilmiye (class of Ulama). The gradation was being executed from these madrasahs to some bureaucratic tasks as Kadi etc.[43] Madrasahs which had the highest status in Fatih külliye (Islamic-ottoman social complex) were the madrasahs of Sahn-ı Seman. This madrasah hierarchy has changed on a large scale and enlarged as a result of construction of Süleymaniye madrasahs in the second half of 16th Century. Kanuni Sultan Süleyman (Suleyman the magnificent) (1520-1566) has found a medical madrasah for meeting the needs of physician, surgeon, and engineer of the army, four madrasahs about arithmetic/mathematics education and darulhadis (madrasah where the science of the Prophet Muhammad's sayings/deeds are taught). The education has been divided into two branches after dahil status madrasahs with this regulation made during the period of Kanuni. The first was the education performed in Sahn-ı Seman madrasahs in the disciplines of law, the theology, and literature and the second one was the education performed in the disciplines of arithmetic/mathematics and medicine in madrasahs of Süleymaniye. The education of darulhadis (madrasah where the science of the Prophet Muhammad's sayings/deeds are taught) was onr these mentioned ones. [44]

After figuring the structural grades of madrasahs, now, the information about the kalam books instructed in these madrasahs and their writers will be given.

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**II-The Instruction of kalam in Ottoman**

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In this section, we will touch the subject of instruction of Kalam in Ottoman Madrasahs. As is also understood from the title of the subject, we will dwell on kalam instruction in Ottoman Madrasahs as a certain period of kalam history. We will try to determine the weight, position, method of Science of Kalam in general education and to do the evaluation of this. We mean the instruction of Kalam performed in madrasahs in Istanbul for handling the issue in a more specific framework for the expression of 'Ottoman Mahrasahs'. We leave the other madrasahs within the borders of the Ottoman Empire aside. It is generally acknowledged a new era has begun with Fatih Sultan Mehmet (1451-1481) while talking about the madrasahs of Ottoman. Some regulations have been made in madrasahs and programs which were reorganized under the name of 'Sahn-ı Seman'. Fatih Sultan Mehmet got involved the newly opened madrasah programs personally and determined the lessons and books to be instructed in vakfiye (foundation certificate-charter). Although the madrasahs were subjected to a new regulation and structural change in the period of Fatih the conqueror, it is quite difficult which books are instructed in which classes. It is not possible to make a true deduction from the information in documents as the kanunname (lawbooks) and vakfiye (foundation certificate-charter) related to the issue. The books and courses instructed in Ottoman madrasahs in 15th and 16th  Centuries were not composed of the ones which are mentioned

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[42] See. Ahmet Cevdet Paşa, History, I, Istanbul 1309, p. 108-117.

[43] Unan, Fahri, 'Osmanlılarda Medrese Eğitimi'(Madrasah education in Ottomans) , Yeni Türkiye(New Turkey), v. 5, s. 150-151, Yeni Türkiye yayınları(New Turkey publications), Ankara, 1999.

[44] Ahmed Cevdet Paşa, History, I, Istanbul, 1309, p. 111.

in the regulations named 'Kanun Name-i Talebe-i Ulum' or 'Kanun-i Örfi Osmaniye' that are asserted to have been prepared in the period of Fatih the conqueror. Moreover, there were many works instructed by mudarrises (professors). The expression as" Şüyüh-ı müderrisin kütüb-i mu'teberatdan... İhtiyar ettikleri kitapları ayıdalar" (Sheikhs of mudarrises from the valid books...chosen books) in law book also shows the books instructed in madrasahs do not have any certain foundation, the preference of mudarris plays a significant role in the selection of books, the other course books were also instructed along with certain lessons and works in order to understand these lessons easily. It was not possible to proceed to another course before completing the determined books and their determined parts should be read in a certain time. The system of passing the course or book has been applied in madrasahs instead of going through the class. The lessons would have been performed with the method of takrir (expression) on one or more books determined for each course and called with the names of these books.[45] The fact what kind of courses will be instructed in which grade of madrasah is stated in such kinds of law books prepared in the period of Fatih the conqueror. Cahit Baltacı determined the courses and books instructed in different madrasah levels in lists in 15th and 16th Centuries with reference to law books and mudarris biographies.[46]

According to the knowledge we obtained, it is possible to say, the following books have been generally instructed in Ottoman madrasahs for the education of Kalam mainly :
1. Akaid-i Nesefiyye (Foundations of Islamic Belief): ('Sehr-i Akaid-i Nesefiyye' (Science of Kalam and foundations of Islamic Belief ) which was mentioned by Taftazani and Hayali Ahmed Efendi individually)
2. Haşiye-i Tecrid (The first part of Ottoman Madrasahs)
3. Akaid el-Adudiyye ( Branches of foundations of Islamic Belief)
4. Tavali' el-Envar (Lasting illuminations)
5. El-Mavakıf and şerh(s) (El-Mavakıf (locations to stop) and its "şerhs" ( explanations) )

el-mekasıd and şerh(s) (el-mekasıd (the purposes) and its "şerhs" ( explanations) )

We think it is even beneficial to examine the books shortly which are the basis of regarding education of Kalam by giving the rundown for these books in madrasahs for the education of kalam and their writers:

**A. Akaid-İ Nesefiyye (Foundations of Islamic Belief):** Ebu Hafs Ömer Necmeddin en-Nesefi who is the writer of this Akaid risale (foundations of leaflet) was born in the city of Nesef in the area of ma wara'un-nahr in C. 1068. Nesefi who we do not have much information about his life and works is renowned for Akaid-i Nesefiyye (Foundations of Islamic Belief) we mentioned already. It has been instructed in madrasahs for centuries together with these little leaflet explanations ranging from five (5) to six (6) pages according to edition and copying place. It has not been instructed only in Ottoman-Turkish madrasahs, it has also been instructed in el-Ezher University until quite recently. Nearly 20 explanations (şerh) of it has been created in different times from IX. Century until 8th Century by different people and this shows us how significant this leaflet is. This shows the effect/ influence of this small volume Akaid (A branch of Islamic theology) leaflet (risale) translated to Turkish today still goes on. This akaid leaflet is brief and to the point as well as the author of it is connected with the school of Maturidi and that's why this Akaid leaflet is discoursed much.[47]

When we view the content of this leaflet, we see the leaflet firstly begins with the method we may call "knowledge theory-philosophy ". It explains how and with which way we recognize the objects. It is possible to say that beginning the leaflets/books with such information is a feature of this period. We see the same style/method also in Fahreddin Razi (d.1209). The first two parts of the book of Razi named 'muhsul' are about the subjects regarding knowledge theory-philosophy.[48]

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[45] Unat, F, Reşit, Türkiye Eğitim Sisteminin Gelişmesine Tarihi Bir Bakış (A Historical Overview on Development of Turkish Education System) , Ankara, 1964, p. 35.

[46] Cahit Baltacı, XV-XVI. Asırlar Osmanlı Medreseleri (Centuries Ottoman Madrasahs) , Istanbul, 1976, p. 43; I. Hakkı Uzunçarşılı, Osmanlı Devletinde İlmiye Teşkilatı (The organization of Ilmiye(class of Ulama) in Ottoman Empire, Ankara, 1965, s.25. )

[47] See. Ahmed Emin, Zuhru'l-İslam (Emerging of Islam), Beirut, 1969, v. IV, p. 95.

[48] Montgomery Watt, Islamic Surveys I, Translator. S. Ateş, Ankara, 1968, s. 116; Also See. Fahreddin Razi, el-Muhassal, Translator. Hüseyin Atay, Kelama giriş (Introduction to Kalam), Ankara, 1978.

Taking a look at the contents of this little Akaid leaflet for seeing the context up close can give us at least an idea about the importance of leaflet. It is seen Nefesi mentions of nearly all subjects of kalam in this leaflet. Of these subjects:

The attributes of Allah (God):
- Kalam of Allah,
- Creation/ genesis (tekvin),
- The creation of the Qur'an,

The relationship between Allah-Human:
- Emerging of Allah (rü'yetullah)
- Acts of Human (ef'al el-ibad),
- Power of action of Man (istiaa),
- Problem of livelihood,

The subjects about after-death life (Haşr):
- The issue of ending,
- Torment of grave,
- The concepts of Sual (requirement, question), vezn (weighing, mensuration), havz (pool-of the heaven-), sırat (the true path), cennet (heaven), cehennem (hell)
- Great and small sins,
- Şefeat (The mediation between the human and Allah)

The Issue of Iman (faith):
- The signs of iman (faith)  and  küfür (swear ),

The issue of prophethood (Nübüvvet):
- Angels,
- The books of Allah (God),
- The Miraç (miraj) of prophets,
- The oracle of saint ,
- The best of people,

The issue of Imamet (imamate):
- The musts of imamate,
- The duties of imam,
- Discharging of imam,

Nesefi approaches all these subjects in his leaflet about only five (5) or six (6) pages. "It is a very short leaflet, that's why it has been expounded many times" said by some people.

**B. Haşiye El-Tecrid:** Haşiye-i Tecrid has been written by a Shia scholar named Nasıreddin Tusi (d. 1273) with the names of 'Tecrid el-İ'tikad' or 'Tecrid el-Kelam'. The explanation (footnote) made by Seyyid Şerif Cürcani (d. 1413) for this work gained a reputation with the name of 'Haşiye el-Tecrid'. Haşiye-i Tecrid has a great effect on Ottoman madrasahs. In so much that, we expressed there are some madrasahs have the same name while mentioning of the hierarchical structure of the above madrasahs. In fact, the book was instructed in these madrasahs which bear the name of the book.

Instruction of a book of a Shia scholar in Ottoman madrasahs could be regarded as strange. However, in fact, the book which has been instructed in madrasahs was not the book written by Tusi, it was the şerh (explanation) and haşiye (footnote) written by Isfahani (d. 1345) and Seyyid Şerif Cürcani. These two Sunni scholars made refutations for the ideas of Tusi that are against the Sunni ideas in their şerh (explanation) and haşiye (footnote). They drew the attention by reflecting the Sunni ideas. However, it is a conspicuous factor for us that a work (book) free from Shia ideas by şerhs (explanation) and haşiyes (footnote) is instructed in Ottoman madrasahs which were connected with Sunni doctrine-in a more specific (narrower) manner connected with the school of Hanefi-Maturidi- .

We know Tecrid has many şerhs (explanation). The first one annotated the Tecrid by el-Hilli (d. 1325) who was the student of Tusi. It has been expounded (şerh) by Sunni Isfahani (d. 1345) and the attention has been drawn to Shia opinions with this explanation (şerh) and necessary refutation (reddiye) has been performed accordingly. Regarding explanation (şerh) is a well-known one and it has been instructed with the name as 'Şerh el-Kadim' in madrasahs.[49]

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[49] Katip Çelebi, Keşf ez-Zunû, İstanbul, 1972, v. I, p. 347-348.

Katip Çelebi says Tecrid has some explanations (şerh) more than 30 that most of them have been created by Turkish scholars. The haşiye (footnote) of Hafiz ed-Din Muhammed b. Ahmed (b. 1550) is the most attractive one among these ones. Muhammed b. Ahmed has gathered all discussions/debates about Tecrid in this haşiye (footnote) of him.[50] The Tecrid of Tusi consists of six sections. We can express these six sections as follows in order to get the information about the content of it:

1. General Problems
2. Cevher(s)( It means the material of something)  And Their Araz (s)  (It is a feature that arises in connection with the existence of that substance)
3. Verification of the Existence of the Creator  and Attributes of Creator
4. Prophethood
5. Imamate
6. The opinions about Haşr (Gathering of all people together after doomsday) And Mead (afterlife and resurrection after death)[51]

**C. Akaid El- Adudiyye (Branches of foundations of Islamic Belief):** This book which has been written by Adud ed-Din el-İci (d. 1335) includes brief information about Islamic belief system.[52] İci who is one of the great theologians of 14th Century had a big reputation. All his works have been expounded (şerh). Akaidi Adudiyye has been expounded by Celaleddin Ed-Devvani (d. 1502). Akaidi'l-Adudiyye that is known as Molla Celal or only 'Celal' of Celaleddin Ed-Devvani has been the most known and mostly instructed study in Ottoman madrasahs

The book of Molla Celal has been the dearest kalam book also in the improvement period of madrasahs, it has been included either in the curriculum programs of madrasahs or schools together with Şerhu'l-Akaid of Teftazani and many ratifications have been given through these two books.[53]

The works we mentioned include the following issues:

1. Allah(God) And Allah's Attributes ,
2. The issues about Mead (afterlife and resurrection after death )
3. The issue of  Prophethood (Nübüvvet) ,
4. The issue of  imamate
5. The book ends by numbering the signs of swear.

**D. Tavali El-Envar:** This book has been written by Abdullah b. Ömer el-Beyzavi (d. 1286). This study is one of the most important books of the kalam of Sunni. The şerh (explanation) made by el-Isfahani for this book has been instructed in madrasahs of el-Tevali for many years and it has been accepted as the best şerh (explanation) of him.[54] The most famous şerh (explanation) was the one made by Cürcani.[55]  Tavali has been expounded by many Turkish scholars.[56] We would like to give you the headings in order to have general information about the content of the book. The book consists of three parts where one of them is the introduction part:

Introduction, Nazar and principles,

1. **1-Part** Possible existences:
   a) General problems,
   b) Araz (s) (It is a feature that arises in connection with the existence of that substance)
   c) Cevher (s) (It means the material of something)
2. **2-Part Theology**
   d) a) Theology,
   e) b) Attributes,
   f) c) Acts
3. **3-Part The book ends with prophethood and problems about it.**

**E. El-mevakıf:** Mevakıf was accepted as the highest kalam book instructed in Ottoman madrasahs has been written by Adud Ed-Din el-İci. The book consists of six sections (Mevkıf) and that's why it is called as 'el-

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[50] Katip Çelebi, Age. , I, 351.

[51] Katip Çelebi, Age. , I, 346.

[52] See. Muhammed Abduh, Risaletu't-Tevhid, Paris, 1965, p.25.

[53]  See.Tasköprülüzade, İsamüddin Ahmed, eş-şakaik-i Numaniye fi Ulemai'd-Devleti'l-Osmaniye, (diffuse.A .Subhi Fuat), Publications of the Faculty of Literature , Istanbul University) ,İstanbul, 1985, p.472; Hüseyin Atay, Higher Religious Education in Ottomans, İstanbul, 1983, 118.

[54] Taşköprüzade, Miftah es-Saade, II, 178.

[55] Katip Çelebi, Keşf el-Zunun, v. II,p. 1116.

[56] See. Mehmet Tahir, Osmanlı Müellifleri (Ottoman authors), Istanbul, 1971, ss. 340,352,358,374,387,455,464.

Mevakıfʿ. There have been made many explanations (şerh) of Mevakıf as for the other kalam books. Katip Çelebi said nearly 40 explanations (şerh) of this book have been made.57 The best one of these explanations (şerh) was 'Şerh el-Mevafik' of Seyyid Şerif Cürcani (b. 1413). The book that is mentioned in Madrasah programs also as course book is this explanation (şerh). Mevafık and its explanation (şerh) have been instructed in the upper classes of madrasahs. It is stated in sources that Fatih Sultan Mehmed ordered the mevafık to be instructed in madrasahs.58

**F. El-mekasıd:** It is also a kalam book as Mevakıf instructed in the upper classes of madrasahs. This book has been written by Saad-ed-Din Taftazani (d. 1390). There have been made many explanations (şerh) for Mekasıd and Şerh-i Mekasıd which has been made by Taftazani individually was the most known explanations (şerh) and mostly instructed explanations (şerh) in madrasahs.59 The plans of both studies mentioned above and the content of their parts are the same, thus, we'll evaluate both studies together.

Both books consist of 6 (six) chapters (parts), The titles of the books can be summarized as follows:
1. **Part,** some information as the introduction is given under the name of Mukaddemat. In this part, extensive information is given about tasavvur (envision), tasdik (confirmation) and nazar (consideration) as well as the description, theme, benefit, grade, issues, and kinds etc. of science (knowledge).
2. **Part Umur'ul Amme** Some general concepts are discussed. In this part, some concepts as mahiyet (nature), vücud-adem, vücub-imkan, vahdet-kesret and illet-ma'lul.
3. **Part Araz(s)** (It is a feature that arises in connection with the existence of that substance) in this part, the description, circumstances of araz (s) and many objectives about araz(s) are discussed.
4. **Part** Cevher(s) (It means the material of something) are discussed and the evaluations are made about the description and classification of Cevher(s) and objects, souls of human (nefs) (feleki (destiny) nefs and insani (humanistic) nefs) and mind in this part.
5. **Part** The following articles are included under the title of Theology
   a) Zad (emergence, nativity)
   b) Being perfect of Allahu Teala (God) (Allah is not an object etc. the selbi attributives which God does not –never-have)
   c) Tevhid (oneness of Allah)
   d) Vucudi attributives (The attributives about the existence of Allah)
   e) The ones (things) which are free for Allahu Teala (God)
   f) Acts of Allah
   g) Names of Allah
6. **Part** Sem'iyyat (السمعيات) Following subjects are discussed in this part:
   a) Nübüvvet (prophethood)
   b) The issues about Mead (afterlife and resurrection after death)
   c) Names (The subjects about faith and related articles))
   d) The institute of imamate and related articles

It is clearly seen the philosophical issues concentrated on in both works. As it is seen, the issues about kalam have been approached in 5th and 6th parts. The fact should not be regarded as strange that the philosophical issues were focused on intensely because they have been written in the periods when philosophy and kalam intertwined.

The education and training of Kalam in Ottoman-Turkish madrasahs have been generally made based on the books we mentioned above. It is known Ottomans were generally connected to the school of Hanefi-Maturidi. However, it cannot be said mentioned books reflect the opinions of Maturidi. While the certificates (icazetname) taken at the end of the madrasah education are examined, it is seen the documents of the Science of kalam reach İmam Eşari instead of Maturidi and Ebu Hanife.60 The issue of neglecting Maturidi and keeping him out of the range of Science of kalam is an object which should be overemphasized. Moreover, this subject also should be emphasized; the works of great scholars as İbn Hazm, İbn Teymiye and Gazzali have not been included in academic programs as well as the studies of Maturidi scholars were not included in madrasahs.

### III- Possible Causes of instructing of Kalam of Eş'ari in Ottoman Madrasahs

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57 Katip Çelebi, Keşf ez-Zunun, II, pages. 1890-1894.

58 Hüseyin Atay, Osmanlılarda Yüksek Din Eğitimi(Higher Religious Education in Ottomans),ps.85; Uzunçarşılı, Osmanlılarda İlmiye Teşkilatı (The Organization of Ilmiye(class of Ulama) in Ottoman Empire), p.25.

59 Katip çelebi, Keşf es-Zunun, II, pages. 1780, 1781.

60 Atay, Age. , p.118.

While it is evaluated generally, it is seen Eş'arilik (One of the sects of Islamic faith) spread over a larger area than the school of Matüridi and has more fans than Maturilik (One of the sects of Islamic faith). The devotion to the school of Maturidi about the subjects of Akaid (A branch of Islamic theology) remained unfulfilled even in Ottoman Turks. We see there is not any Maturidi work in kalam courses and programs instructed in Ottoman madrasahs. On the other hand, it is also a reality generally the books of Eş'ari(s) have been included (in madrasahs).[61] Thus, there have been mooted different ideas on the reasons for this situation. Nizamiye (where Government and Religious officials are trained).

In our opinion, Seljukian madrasah tradition has continued also in the Ottoman madrasahs without a serious break as a result of instructing the education and training perception of Nizamiye (where Government and Religious officials are trained) madrasahs of Seljukians as a cultural heritage. Generally, the perception of Eş'ari was dominant in the madrasahs of Seljukians. Thus, Eş'arilik (One of the sects of Islamic faith) has been effective in the education and training of kalam because Ottoman madrasahs have been under the influence of this perception.[62]

We guess, one of the most important reasons for including the Eş'ar works in Ottoman madrasahs is the usage of a semantic method in the books of Maturidi school. Also, such an impact has not been the case for the Maturidi school because the scholars of the school of Maturidi have been located in a region far from this environment, although Eş'ari grew under the influence of a science environment which affected by the cultures of Mutazile and Greek. Generally, the philosophical trend of Meşşai was dominant in Islamic World, that's why the school of Eş'ari held on further and spread to a wider area. Some philosophers also had the envision that it was a fondness for hiding the strong effect of Maturidi over the Science of kalam of Ehl-i sünnet as a result for the ilmihal (catechism) of Maturidi and they have also thought that this situation of hiding has been triggered by the desire of showing his contemporary colleague Ebul Hasan El-Eşari'yi Sunni as a senior Islamic scholar who fell to protect the Akide (religious faith) and to fight with the overflow sides (parties) against Ehli Sünnet (followers of Sunnah).[63] As a result, the books identified with the school of Maturidi have not been published, read, instructed and ignored and this situation was a misfortune for the sect of Maturidi, unluckiness for the Science and pitifulness for the history of thought.[64]

### Iv- The Place of Science of Kalam inside the General Education

From the second half of 16th Century on and especially in 17th and 18th Centuries, falling into disfavor of philosophical sciences created a negative situation also for the instruction of kalam. According to Kâtip Çelebi, one of the most important reasons for the discontinuance of the sciences in Ottomans was this implementation.[65] 'Tecrid' and 'Şerh el-Mevakıf' have been taken out of the curriculum of madrasahs after the period of Fatih the conqueror. The situations that these books were based on the philosophy and the philosophy was also dangerous for the education of other religious sciences that have been asserted as the reasons.[66]

We observe that the reaction against the sciences of philosophy in 17th Century increased its intensity further and came to the higher dimensions. So much so that, the famous expounding of Kuran by Kadi Beydavi has been censured as a result of its adscriptions to the opinions of philosophers.[67]

It is obvious by itself that the education of kalam cannot be performed in an environment where such a perception prevails. The science of kalam became of secondary importance and lost its importance in madrasahs which maintain the education and training under these circumstances. The sciences of philosophy and kalam have already taken very little parts in the programs of madrasahs excluding the period of Fatih the conqueror, however, some sciences as interpretation, hadith, and fiqh (Islamic law) were always given the highest level of importance. Becoming of the secondary importance has been a negative factor for the science of kalam decidedly and this situation constituted an impediment for growing the great scholars of kalam. As a result of this negative

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[61] Süleyman Uludağ, Kelam İlmi ve İslam Akaid (The Science of kalam and Islam Akaid (A branch of Islamic theology)) ( The foreword written by Taftazani for the translation of Şerhu-l-Akaid), p. 76-77

[62] Bkz. Uzunçarşılı, Osmanlıda İlmiye Teşkilatı (The organization of Ilmiye (class of Ulama)in Otomans) p. 76-77.

[63] Bkz. Muhammed b. Tavit et-Tunci, İslam Düşünce Üzerine Makaleler(Articles on Islamic Thought), (Editor:Sönmez Kutlu) Turkish Religious Foundation Publications, Ankara, 2011, 355-356.

[64] Süleyman Uludağ, Age, p. 33.

[65] Katip Çelebi, Keşf ez-Zünün,v. 1, p. 670.

[66] Bkz. Uzunçarşılı, Age, p.243

[67] Katip Çelebi, Mizanü'l Hakk fi İhtiyari'l-Ehakk, Haz. Şaik Gökyay, İstanbul, 1972, p. 111

approach emerged against the science of kalam also in the following centuries, Turkish idea and thought life widely damaged.

## V-The Reasons of Downfalls of Madrasahs

Some scientists take the corruption of education and training of madrasahs until the period of Fatih Sultan Mehmet. The education and training have been arrayed by the foundation of madrasahs of Sahn-ı Seman, however, the necessary improvements and regulations have not been made in madrasahs and that's why the ebb madrasahs could not have been stopped. The education in madrasahs started to collapse and fail majority towards the ends of 16th Century. Slowly starting student events decreased the level of education and training in madrasahs. The possible reasons of ebb in madrasahs may be summarized as follows.

a) Six-year-old children would have been placed with the degree of müderris (professor, doctor) and put on the payroll. Marine Engineering school has been opened in 1774 out of madrasah because the scholarships of science, philosophy, and kalam have been taken out of the programs of madrasahs. In fact, madrasah should have opened this school in its own body. Because, madrasah was the only education institution… The number of schools where new sciences are instructed excluding madrasahs increased in 19.Century. The education in madrasahs regressed gradually. Although madrasah tried to regenerate itself in 1914, it was too late. It could not have caught the kervan and has been locked[68]

b) A strong centralism has been dominant in Ottoman madrasah system. The central administration could not have always found the obviations for problems and could not have taken measures for each event and disorders.

c) Insurrections of students: The student upheavals gained intensity towards the ends of 16th Century have broken the order and education in madrasahs. Students going out in groups got into the events of plunder and threatened the established system/order.[69] It should be specified that there has not been any ideological reason for insurrections and events of students.[70]

d) Some attitudes and behaviors as favoritism, placing the inefficient teachers as mudarris (professor) which I can describe as advocacy could be accepted as the factors have been effective about collapsing the educational system in madrasahs. It is generally accepted this situation of advocacy has started in the period of Sultan II.Beyazıt (1481-1512).[71]

e) Also, one of the most important reasons of corruption of education and training in madrasahs. The medium of instruction in madrasahs was Arabic. However, it is not possible to say that teaching of Arabic has not been on the same level of today. Although there have been exceptional people who could write and give lessons in Arabic, there could not have been reached to the desired level in language teaching. The science, civilization and the thought could not have been constructed with a language that the people had properly a good/brilliant command of it. Because, thinking easily, freely and without any difficulty can only be possible with the vernacular language. The education of Arabic in madrasahs could never have been on ideal/desired level, thus, the desired level about the area of Islamic sciences based on Arabic could never have been reached.

No doubt, taking the akli (mental) sciences out of the academic program had a significant effect in the collapse of madrasahs. However, why this situation was the only necessary thing? It has also been very effective that Mudarrisses (professors) watched for an opportunity to be in bureaucratic works and they wanted to stay in madrasahs accordingly. The Mudarrisses (professors) did not lecture in the same madrasah for long years and they have changed their madrasahs in short periods and this situation made the specialization and development difficult in madrasahs. So much so that, even the Mudarrisses (professors) worked in the madrasah of Sahn-ı Seman which was the most distinguished and famous madrasah of Ottoman have continued their education and training activities for some years because of economic reasons. Making the desire of being on the administrative staff as a life purpose by Mudarrisses (professors) pulled them in the political events quickly, caused factions commonly, caused bedlams created by Mudarrisses (professors) in cooperation with yeniçeri (janizaries) soldiers and shortly, retained them to be engaged in sciences and scientific activities have fallen rapidly and the sciences preoccupied on remained limited because of combination of a certain number of reasons as social, political, cultural, financial and even military which Ottoman Empire included accordingly and only some

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[68] Hüseyin Atay, Kur'an'a Göre Araştırmalar (Researches according to the Qur'an): V, Ankara, 1995, p. 31-32.
[69] Mustafa Akdağ, Türk Halkının Dirlik ve Düzenlik Kavgası (Fight of Turkish nation for peace and harmony), Ankara, 1975, p. 156.
[70] Hüseyin Atay, Osmanlıda Yüksek Din Eğitimi(Higher Religious Education in Ottoman), p. 141.
[71] See. Uzunçarşılı, İlmiye Teşkilatı (The organization of Ilmiye(class of Ulama)) p. 68; Atay, A.g.e., . 154.

sciences as fiqh (Islamic law) which was benefited from and which and the execution area have been focused on.[72]

## CONCLUSION

The Ottoman Madrasahs are a follow-up of the tradition of Seljukian Nizamiye Madrasahs in terms of teaching and learning methodology, the courses followed and the books and the peak has been reached in the period of Sultan Fatih in terms of the education of kalam, although there has not been performed a radical change and transformation about the philosophy of knowledge. The madrasahs of Ottoman have witnessed the significant breakings after the period of Suleyman the magnificent (Kanuni Sultan Süleyman). There has been the education of kalam at a significant level in 15th Century and the beginning of 16th Century; however, the instruction of kalam declined by the time because of some reasons and many of kalam books have been taken out of the curriculum and this caused deterioration in the hierarchical order of the madrasah. The mentioned decline and deterioration in madrasahs was not only about the instruction of kalam and the other akli (mental) and nakli (religious) sciences have also been affected by this in a pretty manner. If we give a sample related to the mentioned periods; the works as tecrid and Şerh el- mevakıf have been taken out of education showing the reason they are based on philosophy[73] and Beyzavi has even been censured and criticized as a result of his adscription to the opinions of philosophers in the expounding of Kuran.[74] Such a scholastic perception caused the education of madrasahs to decline.[75]

After all, Intellectual, spiritual, scientific depth was lost and education and training could not have reached the desired level accordingly as a result of the fact the books and courses instructed in the madrasahs have been repeated by the time and the education started to go around the explanation (şerh) of these repeated ones.

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Unan, Fahri, Osmanlılarda Medrese Eğitimi, Yeni Türkiye yayınları, Ankara, 1999.

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[72] See. Fahri Unan, Medrese-Yönetim İlişkileri ve Osmanlı Medreselerinin İlim Performansı Meselesi The issue of Madrasah-Management Relations and science performance of Ottoman madrasahs p.21-22;H. Atay, Medreselerin Gerilemes (The decline of madrasahs) , A. U. İlahiyat Fakültesi Dergisi (The Journal of Theology Faculty of Ankara university) c.xxıv, s.15-56.

[73] See. Uzunçarşılı, Osmanlıda İlmiye Teşkilatı (The organization of Ilmiye(class of Ulama) in Ottomans)  p. 243.

[74] Katip Çelebi, Mizanü'l Hakk fi İhtiyari'l-Ehakk, Haz. Şaik Gökyay, İstanbul, 1972, p. 111.

[75] See. Uzunçarşılı, Osmanlıda İlmiye Teşkilatı (The organization of Ilmiye(class of Ulama) in Ottomans)    p. 243; Süheyl Ünver'in Fatih Külliyesi ve Zamanı İlim Hayatı p. 309. (The Science life of Süheyl Ünver  in the period of Fatih Külliye (islamic-ottoman social complex)  )

# PRESERVICE MATHEMATICS TEACHERS' PERFORMANCES IN TEACHING ACTIVITIES

**Mustafa DOĞAN, Ahmet Şükrü ÖZDEMİR, Muhammet ŞAHAL**

**ABSTRACT:** In this study, it was tried to determine teaching activities that elementary preservice mathematics teachers exhibited in a micro teaching session. Preservice teachers are required to prepare and later present a sample micro teaching session. First of all, they were advised to freely select a topic (or an attainment) of their own intention within 5-8 middle school mathematics subjects. Then, every one of them planned their own special session. While they were planning the sessions, they were advised to take into account of all perspectives and practices of the theoretical subjects covered via the course of Special Teaching Methods 1 and the experiences that they gained during the other courses of the mathematics teacher education program. After that, each one performed tasks in the classroom environment related to their own planning. No intervention was made to the preservice mathematics teachers by the lecturer during the sessions. After each session, the remaining candidates and the lecturer made critique about the candidate's performance. The study was conducted with 50 preservice teachers who take Special Teaching Methods II course. A systematic observation form has been prepared and used for data collection. Descriptive analysis and content analysis based on observations were used as mixed methods in the study. Findings show that preservice mathematics teachers have some misconceptions regarding the lectured subject, besides the deficiencies and mistakes in the course planning and performance.

**Keywords:** Teacher education, instruction activities, preservice mathematics teachers, mathematics education.

## INTRODUCTION

There have been rapid developments in the world in many areas such as science, technology, economy, social, et al., and these developments continuously transform the qualities of the individuals needed by societies. This certainly requires innovation and changes in mathematics education. In our age, mathematics is considered crucial, as it has provided nearly all of the science with resource and has played an important role in the development of societies (Aksu, 2008). Also in Turkey, many changes have been experienced and teaching programs have been conducted in the field of mathematics education. In the year 2005, the mathematics education program has been established with a new approach. Changing only the teaching program, however, is not sufficient to improve the quality of the activities on teaching and education (Çanakçı, 2008). For, besides the reforms that are made, it is required that the individuals who will be the operators of those reforms have positive beliefs, and show no resistance to innovation and change (Battista, 1994). It is important thus, that teachers, the operators of the reforms on teaching and education, refresh themselves and keep up with the changing conditions. The quality of the education given in the institutions that train the teachers who play a key role in the actualization of the reforms play a crucial role (Battista, 1994; Rogers and Steele, 2016). Faculties of education aim to train the teachers as individuals having knowledge on the field, the knowledge on teaching of the field, and general culture (Baki, 2010). The pedagogic knowledge on the field, suggested by Shulman (1986), is tried to be given in the period of teaching education, before entering professional life. In this context, The Council of Higher Education (CoHE) in Turkey has brought together the teacher candidate and the student, around the subject to be taught, and extended the period of preservice practices, to combine the theory with the practice, in the year 1998 (Baki, 2010). The research, however, show that the preservice practices exercised in schools were not sufficient for the teachers to gain competence (Büyükgöze Kavas and Bugay, 2009; Arslan and Özpınar, 2008; Eraslan, 2008; Köroğlu, Başer and Yavuz, 2000). It was expressed that the preservice activites had not reached their goal, due to reasons such as the operating teacher not having sufficient time for attending to individual preservice mathematics teachers, preservice mathematics teachers not having active involvement in in-class activities, and the faculty members having problems on auditing (Eraslan, 2008). It has thus been suggested by the researches that it was necessary to concentrate on applied courses, for the teachers to respond the needs regarding field education (Eraslan, 2009; Toluk Uçar, 2011; Köroğlu, Başer and Yavuz, 2000).

In the faculties of education, preservice mathematics teachers are taught the courses of special teaching methods I-II, in the scope of pedagogical field knowledge to improve their professional knowledge and abilities. In the scope of the course, they have to be able to learn the students' knowledge of syllabus, their areas and subareas of learning, how they comprehend, the special teaching methods on the subject, to design materials and learning activities particular for that subject, and the skill to evaluate the students (Baki, 2010). Earlier research appears to have been made on the structural changes on faculties of education, student opinions, and the content of those (Arslan and Özpınar, 2008; Baki, 2010; Devecioğlu and Akdeniz, 2016; Umay, 2001; Eraslan, 2008; Eraslan,

2009). How the preservice mathematics teachers, as teachers of the future, apply their knowledge on the field and of teaching of the field have been points of interests for this study. In this context, the question of "What are the teaching activities of preservice mathematics teachers, in a micro teaching session?" has been tried to be addressed.

**Purpose**

The purpose of this study is to determine the teaching activities, exhibited by elementary preservice mathematics teachers in a micro teaching session.

## METHODS

This study had been carried out in 2015-2016 academic year, in the course of special teaching methods II of the faculty of education of a public university. The course was divided in two parts as theory and application. In the theoretical part, the first researcher provided the participants with general information on field teaching. In the latter, application part of the course, it was requested from participants that they compose and present a course plan regarding an attainment of their preferance. During this teaching activity, they were asked to consider themselves as teachers of the respective classes, and the remaining participants were asked to act like students of the class for which the attainment was for, and thus the creation of a simulation environment was tried. The students were asked to exhibit in class, the attitude they expected from middle school students. The classroom environment which is tried to be produced was observed by the first and the third author of this study through participatory observation. The study, in this sense, was designed as mixed method, and the data obtained via systematic observation forms was tried to be evaluated both quantitatively and qualitatively.

**The Sample**

Focus group of the study consists of 50 participants that take the course. The focus group was formed by the method of purposive sampling. Purposive sampling is the kind of sampling in which the researcher selects the focus group most appropriate to the purpose of the study, with his/her own judgement (Balcı, 2006). Accordingly, the participants were the students who had taken the course of Special Teaching Methods I.

**Data Collection**

In the study, observation forms were composed for the purpose of detecting the behaviours of elementary preservice mathematics teachers in micro teaching sessions. The form consists of the activities a teacher theoretically can exhibit during the session. Behaviours not included in the observation form but emerged during the lecture were also appended to the form. The possible activities were considered in 4 situations: 3: Very good 2: Good 1:Insufficient 0: The behaviour was not exhibited. Additionally, the researchers took notes during the lectures of the participants, and tried to determine showing up misconceptions about the lectured topic.

**Analysis of the Data**

In the study in which descriptive analysis was used, the observation form was analyzed with rubric evaluation, and the data obtained from observation notes were subjected to content analysis by the researchers.

## RESULTS AND FINDINGS

**Table 1: Teaching Activities Exhibited by Teacher Candidates**

| Exhibited Behaviour | *f* | *%* |
|---|---|---|
| Informing of pre-attainments | 50 | 100 |
| Informing of atteinments and abilities | 50 | 100 |
| Compliance with the treatment steps | 50 | 100 |
| Illustration of concepts | 50 | 100 |
| Regarding to the duration | 50 | 100 |
| Relating with the field of learning | 49 | 98 |
| Emphasizing important points | 49 | 98 |
| Employing the examples and activities in the textbook | 49 | 98 |
| Giving feedback | 49 | 98 |
| Making reminders | 48 | 96 |

| | | |
|---|---|---|
| Attention on involvement in the lecture | 48 | 96 |
| Employing alternative activities and examples | 48 | 96 |
| Utilizing proper methods | 48 | 96 |
| Association | 48 | 96 |
| Introduction to lecture and greeting | 47 | 94 |
| Paying attention to the use of the symbols | 47 | 94 |
| Evaluating properly | 46 | 92 |
| Emphasis on the textbook | 45 | 90 |
| The use of tools and instruments | 45 | 90 |
| Closing and greeting | 39 | 78 |
| Giving and controling assignments | 36 | 72 |
| Utilization of technology | 20 | 40 |
| Constructing problems | 0 | 0 |
| Paying attention to the steps to solving problems | 0 | 0 |

According to the data obtained from the studies, the behaviours of utitization of technology, closing and greeting, and giving and controling assignments were the ones least exhibited by elementary preservice mathematics teachers. It has been determined that the preservice teachers never exhibited the beahviours of constructing problems, solving problems and complying with problem solution steps. The beahviours of informing of attainments and abilities, compliance with the treatment steps, making reminders about the subject, designing and practicing activities about the subject, introduction to lecture and greeting, informing of pre-attainments, and illustration of concepts were their most exhibited teaching activities. Additionally, it was seen that all of the preservice teachers informed of pre-attainments, attainments and abilities, and complied with the treatment steps. All of the teacher candidates were observed in lecturing to generally utilize powerpoint presentations, to not experience problem in class management, to lecture with more of a teacher oriented approach, and to design a cooperative learning environment. It has also been revealed that the preservice teachers, regarding the field knowledge, had some misconceptions regarding the relations between quadrilaterals and between prisms, the concepts of unknown and variable, and modeling of operations with fractions.

## CONCLUSION

In the study, it was aimed that in-class teaching activities of elementary preservice mathematics teachers were determined. It has been concluded that the preservice teachers had exhibited behaviours of informing of attainments and abilities, compliance with treatment steps of the subject, making reminders about the subject, designing and executing relevant activities, introduction to lecture and greeting, informing of pre-attainments, and illustrating concepts, at the most. The least exhibited behaviours were determined to be utilizing technology, greeting in closure, giving assingnments and controling them. In addition, it was seen that the preservice teachers never exhibited the behaviours of constructing problems, solving problems, and complying with solution steps. Therefore, it is not possible to say that the preservice teachers are professionally sufficient in exhibiting expected behaviours in class. It was also seen that they were self-confident in utilization of new technology, yet they did not have the opportunities to practice it, in actual classroom environment. This result supports the conclusion of Arslan and Özpınar (2008). In their study, it is stated that the teacher candidates did not have the opportunity to utilize technology. As reasons of these obtained results, it is possible to suggest the education system that they came from, and that they were not in an actual classroom environment.

## RECOMMENDATIONS

Increasing the number of applied courses in faculties of education has been suggested by many researchers (Erarslan, 2008; Erarslan, 2009; Köroğlu, Başer and Yavuz, 2000; Toluk Uçar, 2011). In the light of this study's results, it can be suggested the practices which provide teachers to think reflectively to be more concentrated on, and the practices that combine pedagogical field knowledge with innovations on technology to be included, in faculties of education. In addition, if it is considered that the most crucial abilities that are aimed to be obtained via curriculum include the ability to solve problems, the courses that involve production of problems, the application of problem solving steps into actual life, and original problems, may be added in elementary mathematics education programs.

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# MEASURING VALUES IN MODERN SCHOOL SYSTEM

**Amla SALLEH, Zuria MAHMUD, Toktam Namayandeh JOORABCHI, Salleh AMAT, Isa HAMZAH**

**ABSTRACT**: Teaching values in modern schools is a new phenomenon. Malaysian national curriculum at both primary and secondary school levels ensures that students develop desirable attitudes and behaviours based on human, religious, and spiritual values. The inculcation of the values is made possible through various subjects and non-academic subjects and students' activities. However, knowledge about values education remains limited because there is no measurement device to assess the extent of values teaching in school. To fill this gap, the present study was designed to develop and examine the psychometric properties of an instrument measuring values teaching schools.  Using data from 400 high school students, the study developed and validated a measure called Malaysia School Values Scale (MSVS) tailored to high school students in Malaysia. A robust analysis of Confirmatory Factor Analysis (CFA) in Structural Equation Modeling (SEM) provides a rigorous analysis of the model power in relation to construct and content validity, confirming the dimension and analyzing the fitness of the data collected in the hypothesized model. This paper provides insight construct and  content analysis using the CFA approach to consider the 15 school values constructs. To achieve the intended research objective, the 15 school values were explored. The results provide evidence that the MSVS achieved sound psychometric properties. The overall reliability value of Cronbach's Alpha was acceptable. The CFA results showed that the goodness-of-fit indices for the hypothesized model were as follows: $x2$ (182) = 627.269, p = 0.00, $x2/DF$ = 3.409, GFI = 0.852; AGFI = 0.814, CFI = 0.92; IFI = 0.921, RMSEA = 0.077. Each of the indices was above the threshold value. Results imply that MSVS is a valid measure to describe the school values among high school students. However, more studies are recommended to further validate the scale.

**Keywords:** School  Value, Practice, Belief, Convergent Validity, Discriminant Validity, structural model of school value model, Malaysia

## INTRODUCTION

Teaching values in modern or western oriented school is a rather recent phenomenon, as values were regarded as exclusively the domain of families and religious institutions; schools, consequently, assumed a values-neutral role. Internationally, values instruction began in the 1990s and early 2000s. The move to teach values in school initially sparked debate about whose values and what values should be taught (Lovat & Toomey, 2009). The debate in the international arena subsided as policymakers finally decided to introduce a set of universal values to be taught in public school; The Character Education Partnership, Inc., 1996; The Council for Global Education, 1997 (Lovat & Toomey, 2009).  After this development, later studies focused on the impacts of value education in schools.

### Values Education
Valuing, in brief, is a process in which the student identifies with and accepts the standards or norms of the important individuals and institutions within his or her society.

Values education is an explicit attempt to teach about values and/or valuing in school settings. Some educators view values education from the perspective of inculcation, seeing values as socially- or culturally-accepted standards or rules of behavior. Values education is known by a number of names, including moral education (Malaysia & Auatralia), character education, and ethics education (Singapore) and  Islamic education (Malaysia & Australia). Each variant has a slightly different meaning, pointing to its own distinctive emphasis. Overriding these differences, however, is a common theme born of a growing belief that teachers and schools have an increasingly important role to play in entering the world of personal and societal values.

In deciding which values will be taught in schools, each country deploys different strategies, including research and discussion with multi-religious consultative bodies. In the United States, the Josephson Institute of Ethics developed the following list of values: respect, responsibility, honesty, worthiness, caring, justice and fairness, and civic virtue and citizenship (1996). For its part, the Council for Global Education (1997) asserts the following set of values: compassion, courtesy, critical inquiry, due process, equality of opportunity, freedom of thought and action, human worth and dignity, integrity, justice, knowledge, loyalty, objectivity, order, patriotism, rational consent, reasoned argument, respect for others' rights, responsibility, responsible citizenship, rule of law, tolerance, and truth. In Australia, a report has suggested nine School values for Australian schools (Lovat & Toomey, 2009).

Values education draws on religious values prescribed by the scriptures as well as human values proposed by a number of social psychologists. Among the well-researched values are those proposed by Rockeah and Schwartz. Rokeach (1973) conceptualizes what individuals and societies want to achieve (Rokeach, 1973; Schwartz, 2007). The importance of value is to serve as guiding principle in people's lives in various situation (Schwartz, 2007) and Malaysian school curriculum stated that the goal of values education is to develop a balanced and harmonious human being with high moral standards (Amla , Sharifah & Mahzan, 2014).

**Values**

Rokeach (1973) proposed that human values are comprised of two categories, terminal values and instrumental values. The first set, terminal values, refers to desirable end-states of existence, the goals that a person would like to achieve during his or her lifetime. Some of the terminal values proposed by Rokeach include true friendship, mature love, self-respect, happiness, inner harmony, equality, freedom, pleasure, social recognition, wisdom, salvation, family security, national security, and a sense of accomplishment. These values vary among different groups of people with multiple cultural backgrounds. The second set, instrumental values, refer to preferable modes of behavior for achieving the terminal values. Instrumental values include cheerfulness, ambition, love, cleanliness, self-control, capability, courage, politeness, honesty, independence, intellect, broad-mindedness, logic, obedience, helpfulness, responsibility, and forgiveness (Rokeach, (1973). Later, Schwartz, (2005) proposed ten basic values: self-direction, stimulation, hedonism, achievement, power, security, conformity, tradition, benevolence, and universalism. These values were shaped by three universal requirements of the human condition: the needs of individuals as biological organisms, the requisites of coordinated social interaction, and the survival and welfare needs of groups.

As for religious values, belief in God as the Creator and the Sustainer of all his creations is the foundation of the value system. In Islam the goal of human existence is to worship Allah (Sh. Salleh al-Fozan, 1997). Value prescribed by the Holy book, the alQuran as in the case of Islam, serve as a guiding principle in one's relationship with God and in his relationship with his fellow human being as well as the environment including animals. Some of the value components of moral character stress on the following values; harmony, love, respect, cooperate, gratefulness, responsible, honest, just and tolerance.

**Measuring Human Values Constructs**

Studies on measuring value constructs gained global attention when Rokeach's classified value system was instrumentalised into the Rokeach Value Survey (RVS). The RVS has been translated and validated in many different countries using various samples (Johnston, 1995; Debats, & Bartelds, 1996; Feather, 1986). These studies have examined several aspects of the survey's psychometric properties, including its constructs, structure, and items.

In their review of studies on RVS, Debats and Bartelds (1996) found that studies on RVS employed either the total of the RVS terminal and instrumental sub-scales, the sub-scales discriminated by Rokeach as operationalizing personal/social/competency/moral values domains, or the single RVS items (Debats and Bartelds, 1996). They added another dimension of RVS study by examining the structure of the 36 values. To achieve this objective, they used a principal components factor analysis followed by an orthogonal rotation varimax.

The ten human values suggested by Schwartz and colleagues (2001) also drew attention from researchers who examined the constructs across cultures using Schwartz's Portrait Value Questionnaire. For instance, researchers measured Schwartz's 10 value constructs (1990) using the Portrait Values Questionnaire (PVQ) on samples in South Africa (n = 3,210) and Italy (n = 5,867). They considered samples of 13- to 14-year-old Ugandan girls (n = 840), yielding structures of relations among values similar to the theoretical prototype (Schwartz, Melech, Lehmann, Burgess, Harris, & Owens, 2001. Cieciuch, Davidov, Vecchione and colleagues (2014) tested a new instrument (PVQ-5X) measuring Schwartz's refined value theory in order to measure 19 more narrowly-defined values. The study tested the measurement invariance of this instrument across eight countries. Configural and metric invariance were established for all values across almost all countries. Scalar invariance was supported across nearly all countries for 10 values. The analyses revealed that the cross-country invariance properties of the values measured with the PVQ-5X were substantially better than those measured with the earlier version of the PVQ (PVQ-21).

Azimi, Krauss, Noah, and colleagues (2007) have developed and tested a Muslim Religiosity Personality Inventory (MRPI) measuring Islamic practice among youth in Malaysia. The inventory has two subscales:

Islamic worldview with 51 items (reduced from 74 items) and religious personality with 100 items (reduced from 141 items). These subscales were examined using factor analysis  and supported by arbiter analysis. The study found that those who were more religious in the sense that they were more knowledgeable and observe more of religious values and practices were associated with more healthy life style compared to those in rehabilitation center for drug abuse and other minor crimes.  Applying the same methodology of factor analysis (PCA) Abdullah Sahin (2013) measured attitude towards Islam and Islamic identity development  among Muslim youth in Britain and Kuwait using 26 items instrument – You and Your Faith Questionnaire to compliment  his qualitative method.  As  in Hamzah et al's study Sahin's study  found that youth's attitude towards Islam varies according several factors such as age, exposure to Islamic knowledge, formal/informal Islamic education which include parental guidance. Five factors of faith orientation were identified. They are strong faith orientation, inspirational faith orientation, self-focus faith orientation, socially-aware faith orientation, self-conscious Faith orientation. Both studies focus on general practice and attitude toward Islam without referring to specific   values

Most studies assessing values constructs and structure used factor analysis with the principle component and varimax rotation. Schwartz (2007) used discriminant and convergent validity in his study to examine the relationship among constructs. The present study used a more robust structural equation modeling (SEM). The SEM is a multivariate statistical approach to test the causal relationships among variables (Gall, Gall, & Borg, 2005). One of the primary advantages of SEM, compared to other applications of the general linear model, is that it can be used to study the relationships among latent constructs that are indicated by multiple measures. It is also applicable to both experimental and non-experimental data as well as cross-sectional and longitudinal data. SEM takes a confirmatory (hypothesis testing) approach to the multivariate analysis of a structural theory, one that stipulates causal relations among multiple variables (Lei & Wu, 2007).

In the current study, to verify individual item reliability, a confirmatory factor analysis (CFA) was performed on independent and dependent variables of the theoretical research model. A single iteration of the CFA was necessary, given that all loadings of the variables were superior to 0.50, and no item was withdrawn or transferred into another variable in which the loading would have been higher. In general, items had high loadings, which suppose a high level of internal consistency of their corresponding variables. In addition, loadings of each variable were superior to cross-loadings with other variables of the model.

**Background of the Study**

In Malaysia, public education always has played a key role in promoting values, particularly national unity, progressive and disciplined citizenship, and religious and moral values (Balakrishnan, 2009). Therefore, values have been the essence of the school curriculum. Two education reports (Razak Report, 1956; Rahman Talib Report, 1960) recommended values education to promote national unity and to develop progressive and disciplined Malaysian citizens.

In 1982, various groups within and outside the Ministry of Education embarked on planning a national philosophy of education that would provide the foundation of the educational system in Malaysia (Langgulung, 1993). This effort aimed to produce knowledgeable and competent Malaysian citizens who possess high moral standards and who are responsible and capable of achieving a high level of personal wellbeing while contributing to the betterment of society and the nation at large (Ministry of Education Malaysia, 1989).

The values education policy was translated into three stand-alone subjects: Islamic education (Islamic conduct), moral education (for non-Muslim students), and local studies. To carry out this mission, the strategy involved making Islamic education and moral education the school  subjects in school. Islamic education is compulsory for Muslim students, while moral education is compulsory for non-Muslim students. The National Framework articulates the process for schools to engage in the whole school values education programs. It also presents a vision for common values in Malaysian schools, identifying 16 universal values:

1. Belief in God;
2. Honesty: Be honest, sincere, and seek the truth;
3. Self-respect, identity, and self-esteem;
4. Responsibility: Be accountable for one's own actions, resolve differences in constructive,  non-violent and peaceful ways, contribute to society and to civic life, take care of the environment;
5. Wisdom/politeness: Be civilised and polite;
6. Tolerance: The willingness to compromise, be patient, and exercise self-control for harmonised living;
7. Independence: Not having to rely on others;

8.  Industriousness: Diligence and hard work in acheiveing one's goals;
9.  Love: Showing positive feelings towards others and environment and country;
10. Justice: Pursuing and protecting the common good where all people are treated fairly for a just society;
11. Rationality: Developing critical thinking;
12. Moderation: Not being arrogant;
13. Cleanliness: Hygeine, living in clean environment, and consuming clean food;
14. Health: Taking care of one's health;
15. Safety/security: Awareness of the importance of one' safety and others' safety; and
16. Sincerity

**The Purpose of the Study**

As there is no measurement to assess the extend of value teaching in school both in formal classroom setting and informal setting outside the classroom, therefore knowledge in this area is very limited. To fill the gap, the present study was designed to develop and examine the psychometric property of an instrument measuring values taeching in Malaysian schools which is called *MalaysianSchool Value Scale (MSVS)*. This study is a part of a larger study that measures the impact of value education in school. The purpose of the present study is to identify the convergent and discriminant validity of the MSVS and to investigate the reliability of these scales in secondary schools in Malaysia.

**METHODS**

**Participants**

The questionnaire was distributed among 400 year-four respondents from four high schools in Selangor state in Malaysia. One of the schools was a national Chinese school where the student population was Chinese. Another institution was an Islamic religious school where the student population was Malay and Muslim; the other two were national schools where the population was a mixture of Malay, Chinese, and Indian. Data was collected from students of three major races: Malay (247 [60.5%]), Chinese (102 [25%]), and Indian (51 [12.5%]), with (6 [2%]) other. The participants were current or active students in secondary schools (boys 190 [46.6%]), girls (218 [53.4%]). Participants were selected from secondary schools using a stratified random sampling method in order to represents various types of schools in the state of Selangor in Malaysia. A total of 400 participants were selected using Krejcie and Morgan's (1970) sampling size table

**Instrument – Malaysian School Value Scale (MSVS)**

*The Development of the MSVS*

An initial 45 items was developed to measure 15 values (honesty and sincerity were collapse into one) inculcated in school as prescribed by School curriculum. In addition, the assessment added 19 items measuring students' beliefs and 28 items measuring students' values practices. The belief and practice scales were developed to measure the extent of students' positive behaviors aligned to the 15 School values taught in school. An expert panel discussed these items in terms of content validity and construct coherence. This panel consisted of two professional counselors, two school curriculum experts, an educational media expert, and a technical vocational education expert. After one round of discussion and one rephrasing session requiring a minimum of three items per construct, the final 92-item questionnaire was accepted for piloting. Items are comprised of statements with which respondents are asked to express agreement or disagreement by selecting one of five labeled choices (strongly disagree, disagree, neutral/undecided, agree, strongly agree).

The final school Value scale measure students' value using three major constructs i) School Inculcated School values, ii) Beliefs, and iii)Practice . There were a total of 92 items (45 for School inculcated values, 19 for belief, 28 for practice and). The school inculcated values has 15 dimensions, namely belief in God, honesty, self-esteem, responsibility, politeness, tolerance, independence, diligence, love, justice, rationality, moderation, hygiene, health, and safety. In addition, Belief had three dimensions: religion, self, and social. while, Practice was divided into five dimensions: self, family, environment, citizenship duty, and community. A pilot test of MSVS was conducted on 40 respondents to test the validity and reliability of the instrument. The reliability was higher than 0.7.

The study followed standard regulations in obtaining consent by obtaining permission from the Ministry of Education and individual school principals. As the questionnaire was distributed during class hours, the students were advised to inform their parents. Students also were assured of the confidentiality of their responses.

**Data Analysis**

Data was analyzed using descriptive statistics and Structural Equation Modeling (SEM) for determining the relationship among variables (Pui-Wa & Wu, 2007). SEM is an extension of the General Linear Model (GLM) and is used more as a confirmatory technique than an exploratory technique; to confirm models rather than to discover new ones (Garson, 2012). SEM is used to test 'complex' relationships between observed (measured) and unobserved (latent) variables and relationships between two or more latent variables. In this study, SEM is used in the measurement model for the 15 dimensions of School values, practices, and beliefs.

## RESULTS AND FINDINGS

**Descriptive Analysis**

This study examines the Malaysian School Value Scale with three sub-scales: School Inculcated value scale, belief scale, and practice scale, with a total of 92 items. All dimensions have a minimum of three items. As described earlier, school inculcated values are measured through 45 items comprised of 15 dimensions: belief in God, honesty, self-esteem, responsibility, politeness, tolerance, independence, diligence, love, justice, rationality, moderation, hygiene, health, and safety. Each of the School value dimensions was measured with three items in 5-point Likert scale measurement ranging from 1 = "Strongly disagree" to 5 = "Strongly agree". The following discussion present the descriptive findings of the three subscales:

**School Inculcated Values**

Using 45 item measuring 15 school values, the analysis indicated that the most important dimension, according to students, was love with an overall mean of 13.34. The next most important was honesty with 13.32, followed by belief in God with an overall mean of 13.15. Health and hygiene held the least importance with overall means of 10.7 and 10.38, respectively.

**Students' Beliefs**

To measure the beliefs of the secondary school students, 19 items were applied based on a five-point Likert scale (ranging from 1 = "extremely unimportant" to 5= "extremely important"). Belief had three dimensions: the religion dimension had five items, the social dimension had three items, and the self dimension had 11 items. The most important dimension was religion, with a 4.68 overall mean; followed by social, with 4.57; and self, with 4.54.

Within religion, the most important item was "belief in the existence of God as the creator" (M = 4.71, SD = 0.67) followed by "adhere to religion" (M = 4.70, SD = 0.60). In the social dimension, the most important item was "care for personal safety" with (M = 4.70, SD = 0.60). The least important in the social dimension was "When I help, I do not expect a reward" (M = 4.37, SD = 0.77). The least important dimension was the self dimension. Within this dimension, the most important statement was "self-esteem: honor and protect dignity in life" (M = 4.72, SD = 0.54) followed by "take care of health and well-being" (M = 4.69, S.D = 0.59)

**Students' Values Practice**

Students' values practice was measured with 28 items within five dimensions: self, family, environment, citizen duty, and community. Each item was measured using a five-point Likert scale (ranging from 1 = "Strongly Disagree" to 5 = "Strongly Agree"). The family dimension had four items; community had six items; self and citizen duty had seven items each; and environment had four items. As illustrated in Table 3 the most important dimension was family with 4.43, followed by community with 4.21. The students noted the environment as the least important, with a 3.43 overall mean, a finding that indicates that students feel more strongly about their families and communities.

**Discriminant Validity**

Discriminant (also referred to as divergent) validity is evidence that a measure is not unduly related to other similar, yet distinct, constructs (Messick, 1989). In other words, it is the extent to which a construct is really

different from other constructs with respect to theoretical content. Discriminant validity is demonstrated when the Average Variance Extracted (AVE) of any constructs is greater than the squared correlation between the two constructs. Fornell and Larcker (1981) assert that a researcher can compare the AVE of each construct with the shared variance between constructs in order to assess the discriminant validity of two or more factors. If the AVE for each construct is greater than its shared variance with any other construct, discriminant validity is supported. Based on this criterion, which has been used in many studies, results of the present study showed that discriminant validity is adequate for the Malaysian School Value Scale (MSVS). A consequence of strong discriminant validity is that each measured indicator represents only one construct (absence of cross loadings) (Groenland & Stalpers, 2012). A construct will have adequate discriminant validity if the AVE exceeds the squared correlation among the constructs (Fornell. & Larcker., 1981; Hair, Black, Babin, Anderson, & Tatham, 2006). Table 4 demonstrates that the AVE for each construct is greater than the squared correlation between that construct and the other two constructs. Furthermore, in order to prove the discriminant validity of a construct, Maximum Shared Variance (MSV) and Average Shared Variance (ASV) should be below AVE. As indicated in Table 1, MSV and ASV are below AVE. Therefore, discriminant validity is adequate for school values, practices, and beliefs. The construct reliability and validity for the current study was calculated using Stat Tool Package (Gaskin, 2012).

**Table 8: *Discriminant Validity***

| Manifest (Observe) Variable | MSV | ASV | School Value | Practice | Belief |
|---|---|---|---|---|---|
| School cultivated School Value | 0.393 | 0.255 | 0.723 | | |
| Practice | 0.393 | 0.363 | 0.627 | 0.740 | |
| Belief | 0.333 | 0.225 | 0.341 | 0.577 | 0.923 |

**Convergent Validity**

Convergent validity refers to a set of variables that presume to measure a construct (Kline, 2005); it is also the extent to which the indicators of a construct share variance. In order to assess convergent validity, the Average Variance Extracted (AVE) is calculated on the basis of path estimates. As path estimates ideally should be 0.7 or higher, AVE should be 0.5 or higher (Groenland & Stalpers, 2012). An additional indication of convergent validity is reliability, which refers to the degree to which a set of indicators of a latent construct is internally consistent in its measurements. Reliability can be assessed by computing 'coefficient alpha', or CR (Construct Reliability). CR ideally should be 0.7 or higher, and is highlighted when reporting the results (Groenland & Stalpers, 2012). The results in Table 2 show that Composite Reliability (CR) is between 0.942 to 0.827 in this research. Average Variance Extracted (AVE) is another name for convergent validity. A high AVE (>0.5) indicates a high convergent validity (Fornell & Larcker, 1981). High factor loadings (≥0.5) on a factor also indicate high convergent validity (Hair, Black, Babin, & RolphE, 2006). Thus, the results indicate that convergent validity (AVE) and Composite Reliability (CR) exist for the constructs of this study. Furthermore, all factor loadings are above 0.5 for all constructs (Table 2).

**Table 9: Results of Convergent Validity**

| Construct and Indicators (Items/Parcels) | Standard Factor Loading (>0.5) | Composite Reliability (>0.7) | Average Variance Extract (AVE) (>0.5) |
|---|---|---|---|
| **School Cultivated School Value** | | | |
| Health | 0.515 | 0.942 | 0.523 |
| Safety | 0.685 | | |
| Diligence | 0.836 | | |
| Belief in God | 0.739 | | |
| Honesty | 0.766 | | |
| Self-esteem | 0.814 | | |
| Responsibility | 0.763 | | |
| Prudence | 0.741 | | |
| Independence | 0.671 | | |
| Tolerance | 0.751 | | |
| Love | 0.779 | | |
| Justice | 0.653 | | |
| Rationality | 0.706 | | |
| Moderation | 0.769 | | |
| Hygiene | 0.586 | | |
| **Practice in Life** | | | |
| Family | 0.659 | 0.827 | 0.547 |
| Environment | 0.688 | | |

| | | | |
|---|---|---|---|
| Community | 0.811 | | |
| Self | 0.788 | | |
| **Belief** | | 0.920 | 0.853 |
| Self | 0.948 | | |
| Social | 0.898 | | |

SEM was performed to test overall fit and acceptability of the MCVS model in Malaysia. Therefore, in evaluating the overall goodness of fit for the model, chi-square/df (ratio) value was used, as suggested by Hooper, Coughlan, and Mullen (2008). They pointed out that chi-square is a traditional measure for evaluating overall model fit that tests whether the covariance matrix of the original variable is different from the proposed matrix. A good model fit would provide an insignificant result at a .05 threshold (Barret, 2007). An insignificant p value means that there is no statistically significant difference between the observed data and the hypothesized model and the chi-square/df (ratio). The recommended ratio is ranged from as high as 5.0 to as low as 2.0 (Hooper et al., 2008). In this study, the ratio obtained is below 3, indicating a significant value (627.269/182=3.409). RMSEA (Root Mean Square Error of Approximation) is another criteria measuring the goodness of fit for a model. There is good model fit if RMSEA is less than or equal to .05. There is adequate fit if RMSEA is less than or equal to .08. Hu and Bentler (1995) suggested that values below .06 indicate good fit. The RMSEA values are classified into four categories: close fit (.00 − .05), fair fit (.05 − .08), mediocre fit (.08 − .10), and poor fit (over .10). In general, multiple goodness-of-fit tests are used to evaluate the fit between the hypothesized model (Figure 1) in order to accept or reject the study model (Abedalaziz, Jamaluddin, & Leng, 2013). Fit indexes show that the model met the cut-off criteria and can be considered a fit model. Root Mean Square of Error Approximation (RMSEA) is .07, which shows a fair fit (Hu & Bentler, 1995). The Comparative Fit Index (CFI) and Incremental Fit Index (IFI) are more than .9 and are acceptable (Hair, Black, Babin, & Anderson, 2010). These items fit the measurement model with $x^2$ (182) = 627.269, p = 0.00, $x^2$/DF = 3.409, GFI = 0.852; AGFI = 0.814, CFI = 0.92; IFI = 0.921, and RMSEA = 0.077.

The analysis shows that the most important category in the respondents' view was diligence because it has the highest factor loading among all categories of School values followed by self-esteem and independence. The least important factor loading was hygiene. The categories of justice and rationality, hygiene and health, and belief in God and honesty were merged as they were considered one category (Figure 1). After modification, two sub-dimensions was deleted. Citizenship duty belongs in the practice dimension, and religion belongs to belief dimension because the factor loadings were below 0.5.
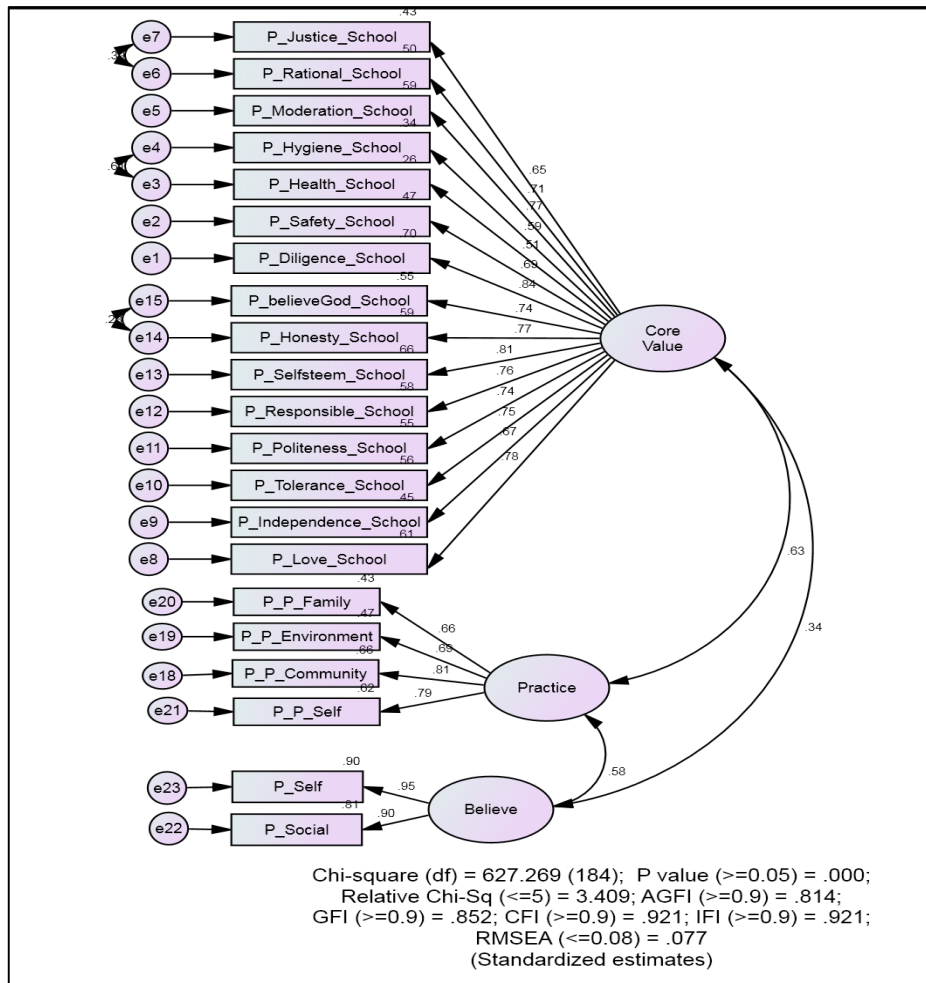
**Figure 2. Measurement construct CFA model.**

Based on the Table 3 in general all dimensions of values had effect on practice and belief constructs each at varying degrees. The relationship between school cultivated School value and belief was significant and positive (B=0.349, p<0.05) with 34% prediction. In addition, the relationship between school cultivated School value and practice was significant (B=0.657, p<0.05) with 65% prediction.

All the four dimensions of practice construct, including family, self, environment and community have positive effects by the practice. The relationship between family and practice was significant and positive (B=0.64, p<0.05) with 64% prediction, the relationship between self and practice was significant with 77% prediction (B=0.772, p<0.05). Furthermore, environment and practice was significant with 69%.

The highest influence of school cultivated School value was on diligent with 80% prediction, followed by moderation with 78%. The relationship between school cultivated School value and politeness and tolerance was positive and significant with 75% prediction. The impact of School value on honesty, love and responsible was the same with 74%. The relationship between school cultivated School value and rational and safety was significant and positive with 72% and 70% respectively. Lower prediction was found between school cultivated School values in the relationship with independence, justice and hygiene which were positive and range between 67% to 62% respectively. The last and least impact of school cultivated School value was on health with 54% prediction.

**Table 10: Standard estimate for final model (School Cultivated values)**

| Items | B | S.E | β | C.R | P value |
|---|---|---|---|---|---|
| School cultivated  Value -----> Belief | 0.332 | 0.051 | 0.349 | 6.572 | *** |
| School cultivated   Value -----> Practice | 0.544 | 0.051 | 0.657 | 10.63 | *** |
| Practice-----> Family | 0.85 | 0.082 | 0.644 | 10.393 | *** |
| Practice-----> Self | 1.031 | 0.065 | 0.772 | 15.921 | *** |
| Practice-----> Environment | 1.363 | 0.124 | 0.69 | 10.997 | *** |
| School cultivated   Value -----> Diligence | 1.152 | 0.073 | 0.806 | 15.856 | *** |
| School cultivated   Value -----> Moderation | 1.229 | 0.079 | 0.789 | 15.531 | *** |

| | | | | | |
|---|---|---|---|---|---|
| School cultivated   Value -----> Politeness | 1.145 | 0.077 | 0.752 | 14.806 | *** |
| School cultivated   Value -----> Tolerance | 1.103 | 0.075 | 0.752 | 14.805 | *** |
| School cultivated  Value -----> Honesty | 0.973 | 0.054 | 0.748 | 17.968 | *** |
| School cultivated  Value -----> Love | 0.972 | 0.066 | 0.746 | 14.646 | *** |
| School cultivated  Value -----> Responsible | 1.033 | 0.071 | 0.741 | 14.575 | *** |
| School cultivated   Value -----> Rational | 1.127 | 0.079 | 0.726 | 14.266 | *** |
| School cultivated  Value -----> Safety | 1.236 | 0.089 | 0.703 | 13.815 | *** |
| School cultivated  Value -----> Independence | 1.015 | 0.076 | 0.679 | 13.353 | *** |
| School cultivated  Value -----> Justice | 1.161 | 0.088 | 0.669 | 13.127 | *** |
| School cultivated  Value -----> Hygiene | 1.209 | 0.099 | 0.624 | 12.242 | *** |
| School cultivated   Value -----> Health | 1.103 | 0.103 | 0.547 | 10.726 | *** |

The result of assessing structural model fits indicated that the data fit with the model with: $x^2$ (163) = 566.885, $x^2$/DF= 3.478, p=.000, GFI=0.833, CFI=0.921; IFI=0.922, AGFI=0.833; RMSEA= 0.078. The Goodness-of-fit indices of structure model showed that CFI and IFI were significantly close or passed the cut-off value (0.9). In addition, the RAMSEA was 0.078, which fell within the recommended range (Figure 2).
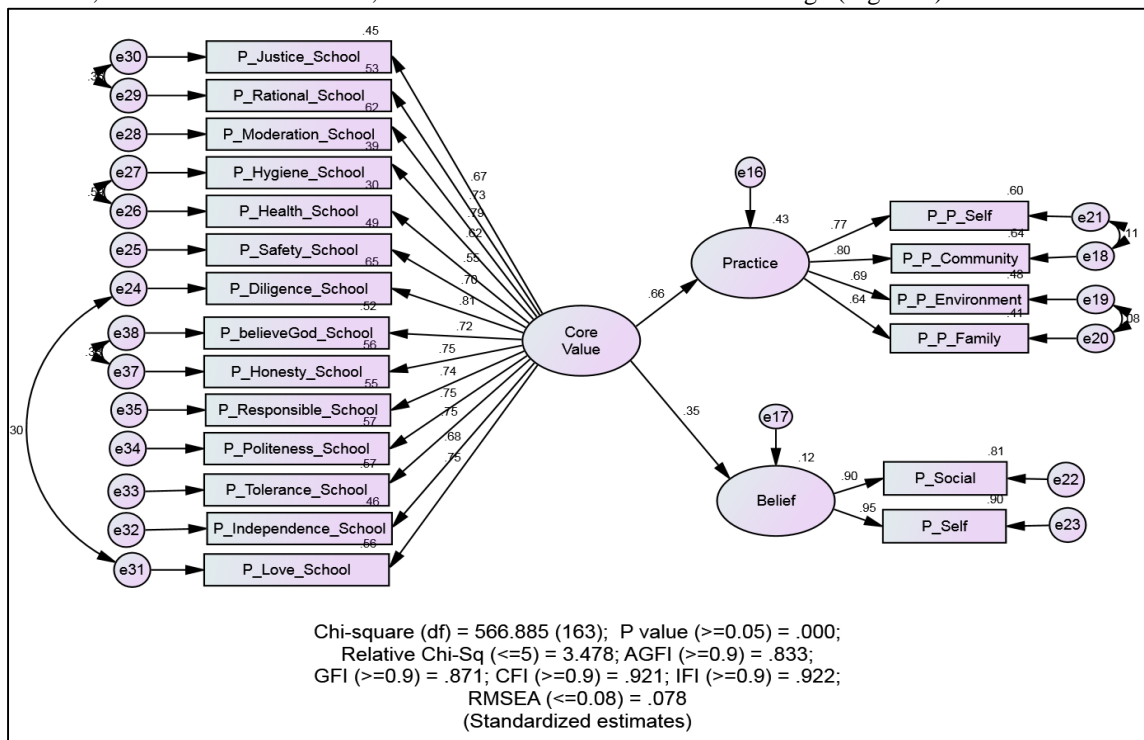


Chi-square (df) = 566.885 (163);  P value (>=0.05) = .000;
Relative Chi-Sq (<=5) = 3.478; AGFI (>=0.9) = .833;
GFI (>=0.9) = .871; CFI (>=0.9) = .921; IFI (>=0.9) = .922;
RMSEA (<=0.08) = .078
(Standardized estimates)

**Figure 2: Overall structural model of School value and practice and belief with standardized path coefficients**

Our first analysis shows that the instrument is valid and the measurement model in both, convergent and discriminant, illustrated that all the three sub-scales (School value, practice in life and belief) valid. All the relationship between School value and practice and belief are positive and significant in varying degrees.

## CONCLUSION

In the measurement model the overall composite reliability analysis showed that the data is reliable. However, the test of convergent and construct validity was further improved through the SEM approach. The results of the discriminant validity testing indicated that the MSVS is adequate for School  value, practices, and beliefs. In addition, the findings showed that convergent validity (AVE) existed for all constructs in this study. In summary, higher standardized factor loading and higher AVE percentage values for endogenous variables enable examination of the significance of research variables more precisely, thus improving data analysis. Because measurement for this study is reliable and valid for School  values, it can be used for further studies in Malaysia. It also can be applied to other countries for measuring School  values and making comparisons.

These results also show that the model is fit. In general, multiple goodness-of-fit tests are used to evaluate the fit between the hypothesized model in order to accept or reject the study (Abedalaziz, Jamaluddin, & Leng, 2013). Fit indexes show that the model met the cut-off criteria, and it can be considered a fit model. Root Mean Square

of Error Approximation (RMSEA) is .07, which shows a fair fit (Hu & Bentler, 1995). The Comparative Fit Index (CFI) and Incremental Fit Index (IFI) are more than .9, which is acceptable (Hair, Black, Babin, & Anderson, 2010). The most important category from respondents' view was diligence, and the least important category was hygiene. Some categories were given same meaning by respondents for example justice with rationality, hygiene with health, and belief in God with honesty. In order to fit the model, adjustments have to be done. Therefore after modification, two sub-dimensions namely citizenship duty (from practice dimension), and religion (from belief dimension) were deleted as the factor loading was below 0.5.

The paper concludes that the present study provides evidence that the MSVS is fit to describe School values constructs of Malaysian school children. Hence, the instrument is psychometrically sound with two dimensions of the subscale reduced. The findings also provide initial evidence of the existence of 15 values constructs taught in school. Clearly, the MSVS is a reliable and valid tool for measuring the 15 school values in Malaysian schools. The findings imply that the MSVS could be used by school personnel in understanding student developmental processes, and by researchers in developing knowledge on Malaysian school values.

## RECOMMENDATIONS

We note several limitations of the present study. Firstly, the sample is exclusive to a group of high school students aged between 15 and 16 years old. Therefore, the results cannot be generalised to other populations. In the future, further research replicating the present study is required with larger and different samples for the MSVS. Such research will not only confirm the present findings but also enable the results to be generalized to the youth population in Malaysia. Extending the sample to teachers and other school personnel also will confirm the present school values measurement model. Secondly, the setting was limited to school; thus, we cannot determine whether family factors or the environment has contributed to the development of such values. We suggest a combination of qualitative and quantitative methodology for future research. Such a mixed methodology could assist in obtaining a better understanding and comprehensive picture of Malaysian schools School value measurement model

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# INVESTIGATION OF OCCUPATIONAL BURNOUT LEVELS OF PERSONNEL EMPLOYED IN PROVINCIAL DIRECTORATE OF KONYA FAMILY AND SOCIAL POLICIES AND INSTITUTIONS

**Yalçın TÜKEL, Turgut KAPLAN, Kadir SİPAHİ, Davut ATILGAN, Samet AKTAŞ**

**ABSTRACT:** The purpose of this study is to examine the occupational burnout levels of Personnel Employed in Provincial Directorate of Konya Family and Social Policies and its Institutions according to different variables. The sample of the study is the Provincial Directorate of Konya Family and Social Policies and affiliated organizations. Maslach Burnout Inventory was used in the study.

As a result of the research; it is observed that burnout sub-levels of Konya Family and Social Provincial Directorate employees was significant in the level of personal achievement according to age status and it is observed the presence of desensitization in gender category. In other categories, no findings were found in the name of burnout.

**Key words:** Family and Social Policy, burnout, demographic

## INTRODUCTION

Nowadays it is necessary to communicate and face to face interaction in many professions. It is observed emotional burnout reactions on the people who work face to face interaction intensely (Cordes and others 1997).

In particular, burnout is a situation that reveals itself in the feeling of exhaustion felt in physiological and emotional areas as a result of the inability to cope with living stress due to the nature of profession as when working in occupational groups that require intensive communication with people (Antoniou 2000). The notion of burnout has been intensively studied in recent years with regard to different fields of business. It is propelled that burnout is three-dimensional. One of the most accepted theories on burnout is Maslach and Jackson's three-factor burnout model. Maslach and Jackson identify fatigue as emotional burnout syndrome, depersonalization, and lack of personal accomplishment ( Maslach and Jackson 1981).

Burnout emerges as a problem that threatens the working life in terms of both individuals and organizations. The concept which is defined as "job burnout" or "staff burnout" in English is expressed in terms of "burnout-burnout syndrome- occupational burnout" in Turkish. The burnout that can be expressed as "energy exhaustion in spiritual and physical terms in the individual" arises in the organization as a result of the long-term effect of organizational factors, both job-related and organizational factors. Here, it is considered as an important reason why the individual cannot remove the causes of stress with the resources he has. The main factor that distinguishes stressful sources of exhaustion from others is that it is a consequence of the individual's interaction in the working environment (Maslach 2003; Ashforth and Lee 1997; Budak and Sürgevil 2005; Özdemir and others 2003; Singh and others 1994).

The researches to determine burnout factors shows that interpersonal relationships, motivation, overwork and the success of a person in coping with stress are related to burnout. The internal contradiction in the workplace and the stress from this struggle causes the workers to get exhausted. The researches that emphasize the importance of stress and motivation in burnout suggest that those who have low motivation despite high work stresses are burned out. The overloading of the individual due to his work and the prolonged period of this high stimulation results in emotional exhaustion (Wright and Bonett 1997). Emotional burnout is also related to the success of the employee in coping with stress. Despite the fact that work stress is at the same level, it is known that individuals who fail to cope with stress are more likely experience emotional exhaustion (Verbeke 1996). Burnout causes people to feel helpless, trapped and exhausted. For this reason, burnout represents a much more negative situation than stress (Levinson 1996). Burnout causes very important changes in the structure of the organization. These changes can be summarized as decrease in job participation and job satisfaction, increase in job separation, decrease in performance, decrease in group affiliation, increase in physical and emotional symptoms, increase in health expenditures and collapse of family life (Golembiewski and others 1998). The reactions are the types that point to exhaustion in the separation of retirement and retirement of experienced employees (Wright and Bonett 1997).

## METHOD

The study has been made with 850 individuals who work at Konya province directorate of family and social policy and the institutions which are connected to directorate, as regular personnels and service workers. From this environment, 560 individuals have been contacted for this study by using easy to access sample method.

In this research, Maslach Inventory of Exhaustion which is developed by Maslach and Jackson(1985) is used. The scale (MTE) that consists 22 clauses at total, evaluates exhaustion in three different subclasses.First subclass which is "emotional exhaustion", second subclass which is "desensitization" and third subclass which is "personal achievement" , consist 9 , 5 and 8 clauses, respectively. By using form of Maslach Inventory of Exhaustion which is translated to Turkish by Ergin(1992), with 5 options, clauses are evaluated with a grading system which has 5 differend grades, 1=Never, 2= Rarely, 3=Sometimes, 4=Usually, 5=Always (Çam, Ergin 1992).

To solve the subproblems in this study, descriptive statistical methods and techniques are used. While analysing the data which is gathered from the surveys, SPSS (Statistical Packet for Social Studies) 15.00 program is used. Related to subproblems, frequency(f), percentage(%) and arithmetic mean (Mean) are calculated. To find the relation between demographic varinats and exhaustion t-test and one sided variance analysis(F) are calculated. Tukey test is made for the results which have significant and meaningful p value.

## RESULTS

**Table 1.Comparison between gender and exhaustion level of employees**

|  | Gender | n | Mean | Ss | Sd | t | P |
|---|---|---|---|---|---|---|---|
| Emotional Exhaustion | Female | 277 | 19,44 | 6,80 | 558 | -1,330 | 0,184 |
|  | Male | 283 | 20,28 | 7,98 |  |  |  |
| Desensitization | Female | 277 | 8,36 | 2,87 | 558 | -3,801 | **0,000*** |
|  | Male | 283 | 9,39 | 3,52 |  |  |  |
| Personal Achievement | Female | 277 | 31,99 | 4,53 | 558 | 0,540 | 0,589 |
|  | Male | 283 | 31,77 | 5,18 |  |  |  |

**\*P<0,05**

According to Table 1, emotional exhaustion level related to gender is observed at most at males with the value of (20.28). Mean of females is (19.44). In the light of the analysis which is made for to find the relation between gender and emotional exhaustion level of employees, the result is not significant and meaningful [F(558) = 0,184 p < 0.05].

Desensitization level is observed in male employees with the value of (9.39), however this level is observed in females with the value of (8.36).In the light of the analysis which is made for to find the relation between gender and desensitization level of employees, the result is significant and meaningful [F(558) = 0,000 p < 0.05].

If the personal achievement level is considered, the value of female's (31.99) are slightly higher than males value (31.77). In the light of the analysis which is made for to find the relation between gender and personal achievement level of employees, the result is not significant and meaningful [F(558) = 0,589 p < 0.05].

**Table 2. The Comparison between ages and exhaustion levels of employees.**

|  |  | Age | n | Mean | Ss | Sd | F | P | Tukey |
|---|---|---|---|---|---|---|---|---|---|
| Emotional Exhaustion | A | 20-30 | 162 | 20,00 | 7,79 | 3 556 559 | 0,377 | 0,770 |  |
|  | B | 31-40 | 214 | 19,91 | 7,66 |  |  |  |  |
|  | C | 41-50 | 138 | 20,01 | 7,03 |  |  |  |  |
|  | D | 51 and above | 46 | 18,76 | 6,16 |  |  |  |  |
| Desensitization | A | 20-30 | 162 | 9,05 | 3,38 | 3 556 559 | 1,297 | 0,274 |  |
|  | B | 31-40 | 214 | 8,76 | 3,22 |  |  |  |  |
|  | C | 41-50 | 138 | 9,11 | 3,23 |  |  |  |  |
|  | D | 51 and above | 46 | 8,13 | 3,00 |  |  |  |  |
| Personal Achievement | A | 20-30 | 162 | 30,52 | 4,86 | 3 556 559 | 7,577 | **0,000*** | A<B A<C A<D |
|  | B | 31-40 | 214 | 32,04 | 5,18 |  |  |  |  |
|  | C | 41-50 | 138 | 32,67 | 4,34 |  |  |  |  |
|  | D | 51 and above | 46 | 33,56 | 3,69 |  |  |  |  |

**\*P<0.05**

According to Table 2, those results are achieved from the analysis. According to data which is based on age, emotional exhaustion level (20.01) is observed mostly at the employees whose ages are between 41 and 50. Minimum emotional exhaustion age interval is the age of 51 and above with the value of (18.76) .When we look at the relation between the emotional exhaustion and ages of employees, difference between emotional exhaustion and ages is not meaningful, in other words the result is not significant [F(3-556) = 0.377  p < 0.05].

The highest level of desensitization is in the age interval of 41-50 with the value (9.11). However, minimum level of desensitization is in the age interval of 51 and above with the value (8.13). When we look at the relation between the desensitization and ages of employees, difference between desensitization and ages is not meaningful, in other words the result is not significant [F(3-556) = 1,297 p < 0.05].

If personal achievement is considered, the age interval 41-50 has the highest value with (32.67). The group of personal achievement with the lowest level is 20-30 age interval with the value of (30.52).A meaningful relation is observed in the analysis that has been made of between the personal achievement levels and ages of employees [F (3-556) = 0.000 p < 0.05]. Ages of employees have significant role on the personal achievement levels.

**Table 3. The Comparison between level of education and exhaustion levels of employees.**

|  | Level of Education | n | Mean | Ss | Sd | F | P |
|---|---|---|---|---|---|---|---|
| Emotional exhaustion | Primary school | 75 | 19,36 | 7,94 | 5 554 559 | 1,363 | 0,237 |
|  | Junior High School | 63 | 20,39 | 8,11 |  |  |  |
|  | High School | 190 | 19,26 | 7,81 |  |  |  |
|  | Associate Degree | 81 | 19,13 | 6,41 |  |  |  |
|  | Undergraduate | 131 | 20,95 | 6,79 |  |  |  |
|  | Graduate | 20 | 21,75 | 7,01 |  |  |  |
| Desensitization | Primary school | 75 | 9,00 | 3,93 | 5 554 559 | 1,898 | 0,093 |
|  | Junior High School | 63 | 9,63 | 3,32 |  |  |  |
|  | High school | 190 | 8,65 | 3,16 |  |  |  |
|  | Associate Degree | 81 | 8,23 | 2,90 |  |  |  |
|  | Undergraduate | 131 | 9,06 | 3,07 |  |  |  |
|  | Graduate | 20 | 9,75 | 3,36 |  |  |  |
| Personal Achievement | Primary School | 75 | 32,60 | 4,82 | 5 554 559 | 0,758 | 0,580 |
|  | Junior High school | 63 | 31,23 | 5,90 |  |  |  |
|  | High School | 190 | 31,61 | 5,34 |  |  |  |
|  | Associate Degree | 81 | 32,20 | 4,23 |  |  |  |
|  | Undergraduate | 131 | 32,00 | 3,90 |  |  |  |
|  | Graduate | 20 | 31,65 | 4,90 |  |  |  |

According to Table 3, emotional exhaustion considering level of education of employees is mostly observed at junior high school grads with the value (20.39). Associate Degree is the group of the lowest level of emotional exhaustion with the value of (19.13). The result of the analysis that has been made with emotional exhaustion and level of education of employees is not meaningful and significant [F (3-554) = 0,237 p < 0.05].

In the view of desensitization, group of master students (Graduate) has the highest level of desensitization with the value of (9.75). Pre-undergrads (Associate Degree) is the group with the lowest level of desensitization with the value of 8.23. The result of the analysis that has been made with desensitization levels and education level of employees is not meaningful and significant [F (3-554) = 0,093 p < 0.05].

If personal achievement is considered, the highest value which is (32.60) is observed in the primary schools grads. Junior high school grads are the group of the lowest level of personal achievement with the value of (31.23). The result of variance analysis that has been made with personal achievement and education level of employees is not meaningful and significant [F (3-554) = 0,580 p < 0.05].

**Table 4. Comparison between type of institution of employees and exhaustion level.**

|  | Type of Institution | n | Mean | Ss | Sd | t | P |
|---|---|---|---|---|---|---|---|
| Emotional Exhaustion | Day worker | 99 | 20,84 | 7,62 | 558 | 1,446 | 0,149 |
|  | Boarding worker | 461 | 19,65 | 7,38 | | | |
| Desensitization | Day worker | 99 | 8,91 | 2,77 | 558 | 0,119 | 0,906 |
|  | Boarding worker | 461 | 8,87 | 3,35 | | | |
| Personal Achievement | Day worker | 99 | 31,60 | 4,68 | 558 | -0,625 | 0,532 |
|  | Boarding worker | 461 | 31,94 | 4,91 | | | |

According to Table 4, emotional exhaustion considering type of institution of employees is mostly observed at day worker's group with the value (20.84). However, the lowest level of emotional exhaustion observed at boarding workers with the value of (19.65). The result of variance analysis that has been made with personal achievement and institution type of employees is not meaningful and significant [F558) = 0,149 p < 0.05].

In the view of desensitization, while group of day workers has the highest level of desensitization with the value of (8.87), boarding workers have the lowest level of desensitization with the value of (8.87). The result of variance analysis that has been made with desensitization and institution type of employees is not meaningful and significant [F (558) = 0.906, p < 0.05].

Analysis of personal achievement level shows that the group of boarding workers has the highest value (31.94) and the group of day workers has lowest value (31.60). According to variance analysis that has been made with personal achievement and institution type of employees, relation between type of institution and personal achievements of employees has been found meaningless and not significant.

## CONCLUSION

Whether we are aware or not, our most important resource is our labor in order to be able to sustain the continuity of our lives. Every morning we go out to present our workforce to the service of our community. That's why it's very important in our lives. However, the conditions of today's modern life have negative affects on labor force, in other words, human labor. One of the concepts that we use to describe negativities experienced is 'Burnout Syndrome'. Burnout Syndrome consists of three subtitles as Desensitization, Emotional Exhaustion and Personal Achievement. These subcategories describe the situations of the effects or changes that are reflected to the lives of exhausted individuals (Cemaloğlu Dilek ve Şahin 2007).

The aim of this study is to measure the burnout levels of permanent staff and personnel working with service procurement in Konya Family and Social Policies Provincial Directorate and in affiliated organizations. When we look at the results of the study, it is shown that there is a desensitization on the burnout level of the gender difference. This situation can be explained by the difference in the personality structures of men and women and the role they play in social life (Cemaloğlu Dilek and Şahin 2007). Nevertheless, it was observed that there was no effect of gender on the level of personal success and emotional burnout.

When it is looked at the effect of age on burnout level, the level of personal success is meaningful depending on the age, whereas desensitization and emotional exhaustion can not be observed. The age group with the highest personal achievement level is 51 and above. The reason for this arises from that older people are more advantageous in terms of experience, knowledge, maturity, patience and maturity than young people. According to the research done and obtained data, there is no effect with the Burnout Syndrome in terms of education level and the institutions that is worked in.

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# THE OPINIONS OF TEACHER CANDIDATES ABOUT TEACHER CANDIDATE TRAINING PROCESS (BILECIK/TURKEY)

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**ABSTRACT:** "The Directive on Teacher Candidate Training Process", which became effective according to the confirmation numbered 2456947 on 02.03.2016 by the Ministry of National Education, specifies the rules and regulations on the training of teacher candidates who are appointed to official education institutions. In the previous years, those who were appointed as teacher candidates used to start teaching. With the new directive by the Ministry, teacher candidates undergo a training process the details of which are designed by the Ministry. The training process takes place in the schools which the teacher candidates have been appointed to for six months. This study aims at determining the opinions of teacher candidates about the pre-service training they had for six months, revealing the results of the training and developing suggestions on the process depending on the opinions of the teacher candidates who participated in the study. It is believed that this study will shed light to the effectiveness of this new pre-service training program and lead to new studies in the field. In this study, qualitative method was used in the study. In order to collect data, a semi-structured interview form was used. The teacher candidates in the study stated that they participated in various activities both in schools and outside the schools during the training period. The teacher candidates stated that the new teacher candidate training program was put into action without making a pilot study, and thus this situation led to some problems. By taking the opinions and suggestions of the teacher candidates into consideration, the problems and uncertainties can be eliminated and the training program can gain more qualifications. It is believed that this study will give important support to other studies, the field, the school administrators, advisors and policy makers.

**Keywords:** Pre-service training, teacher training, teacher candidates.

## INTRODUCTION

Education is a subject that needs to be further investigated alongside all stakeholders. With the recent investments, the quantitative problems in education have been substantially reduced. With the investments made, the number of students per teacher and the number of students per classroom has been decreased. Qualitative problems are continuing in large scale. In order to solve these problems, applications and researches are needed to increase the quality of education. Teachers play a leading role in the development of a country, in raising qualified human resources, in ensuring peace and social peace in society, in socializing individuals and preparing social life, and in conveying the culture and values of society to future generations (Özden, 1999).

One of the main determinants of quality and productivity in education is the qualifications of teachers who carry out the training process. Providing the desired quality in the education of qualified education depends on the quality of teaching staff, physical equipment, management, training programs and teacher candidates coming to these institutions (Erişti, 2004). A strong preparation process for teachers in the profession has great importance for teacher training processes and quality in education in Turkey. The more a teacher has an idea about the profession and the difficulties of the profession at the beginning, the more it is possible for them to overcome these difficulties and not to reflect negatively on the quality of the education.

The teaching profession and the quality of teachers have been a subject that has come to the fore in many countries such as Turkey. This demonstrates the importance of teacher training systems and teacher training programs in universities. In different countries and societies different systems of teacher training are being implemented and universities are implementing different training programs. Within the scope of teacher training, the acceptance conditions of the universities, and the nature of the education received, the evaluation systems vary in each country. It should also not be ruled out that the teacher training has an interrelated and gradual integrity, including pre-service selection, training, on-the-job and in-service training.

The "candidate period", which can be expressed as a critical period during these stages of teacher education. This involves a process in which the teacher candidate is the practical value in preparing the profession and is most intimately involved with the practice. In this respect, the period of candidacy for teachers' professions and their socialization is an important step. Because this process is also a transitional period in professional socialization (Hoy and Woolfolk, 1990).

This study aims at determining the opinions of teacher candidates about the pre-service training they had for six months, revealing the results of the training and developing suggestions on the process depending on the opinions of the teacher candidates who participated in the study.

## PURPOSE OF THE RESEARCH

The Ministry of National Education has regulated the procedures and principles related to the training process of those appointed as the candidate teachers to the official education institutions affiliated to the Ministry of National Education with the "Directive Regarding the Candidate Teacher Training Process" which was enacted with the authorization number 2456947 dated 02.03.2016. The individuals who were appointed as teachers in the previous years started to refer to the teaching profession by entering the classes as a candidate teacher again. With this Regulation, the candidate teachers were subjected to the training process in the first six months of their nomination, in the educational institution appointed by the Ministry in accordance with the "Candidate Teacher Training Program" determined by the Ministry, under the responsibility of the educational institution administrators and the advisor teachers.

This research was conducted with the aim of determining the opinions of the candidate teachers who were subjected to the pre-service training, the results of the implementation and developing various suggestions in the direction of these results. However, there are many studies in the literature emphasizing that the pre-service trainings or internship experiences during higher education in Turkey are not effective and that teacher candidates do not give enough importance to such trainings (Gökçe and Demirhan, 2005; Eraslan, 2008; Gündoğdu, Çoban and Ağırbaş, 2010). Erdemir (2007) points out that the content of candidate training program in Turkey is sufficient, but it lacks effective practices. The answer was searched for the question of "What are the opinions of the candidate class teachers participating in the Candidate Teacher Training Program about the program?" Within the scope of the research, it is thought that examining the results related to the candidate teacher training process applied to the teachers who applied for the first time in 2016 and who started to refer to this period is thought to contribute to teacher training policies.

## METHOD

In this part of the study, research model, study group, data collection tools, collection of data and analysis of data are included.

## RESEARCH DESIGN

This study was carried out with the aim of examining the opinions of the candidate teachers who were assigned to the Ministry of National Education in 2016 and who were subjected to the candidate teacher training program. Qualitative research has been designed and implemented because of its ability to reveal the perceptions of participants, the role of researcher in participatory role, sensitivity to natural aesthetics, flexibility in research design, and qualitative and inductive analysis.

## PARTICIPANTS

The study group of the study consist of five candidate class teachers working in Bilecik Province. One of these teachers is a teacher who is assigned to a primary school in Bilecik and the others are teachers who was appointed to different cities. As Bilecik is their hometown they take their teacher training program in Bilecik. Candidate teachers participating in the study were given code names $TC_1$, $TC_2$, $TC_3$, abbreviated as Teacher candidate.

## DATA COLLECTION TOOL

The semi-structured interview form developed by the researchers was used as data collection tool in the research. A preliminarily interview was organized with the candidate teachers out of the particpants and they are asked to write their opinions on the current situation. As a result of the literature review and the examination of these opinions, the questions to be included in the interview form were determined. The interview questions were examined by the field experts in terms of content and form, and at the end of the evaluation some questions were removed from the form and some questions were rearranged. Semi-structured interview forms have been finalized in the direction of feedback from experts.

## COLLECTION OF DATA

The data of the study were obtained by using the interview technique. Preliminary interviews were held with the teachers before the interview, and the purpose and contributions of the work were explained. Then they were interviewed face-to-face by using semi-structured interview techniques with teachers who formed the study group at different times. The data were obtained from five candidate classroom teachers who were trained in the province of Bilecik in the academic year of 2015-2016. The average interview with each teacher lasted approximately thirty minutes.

Negotiations were recorded with the voice recorder within the knowledge of the participants. The situations which could adversely affect the data collection process and directing teachers during the interviews were avoided. Code names were used to keep the identities of the participants confidential.

## ANALYSIS OF DATA

The research was conducted by face-to-face interviews with teachers using questions in the semi-structured interview form. Data were analyzed by descriptive analysis method. Descriptive analysis is the lowest and simplest form of analysis. Descriptive analysis is an examination of the facts as they are depicted, picturized, explained and transcribed (Sönmez and Alacapınar, 2013). The purpose of descriptive analysis is to convert raw data into a format that the reader can understand and use if desired. The data obtained in the descriptive analysis are summarized and interpreted according to the previously determined theme. In this analysis method, a direct citation is frequently given in order to reflect the views of the interviewed or observed individuals in a striking way (Altunışık et al., 2001; Yıldırım and Şimşek, 2005).

During the interviews conducted with the teachers by the researcher unbiased attitude was shown and the results obtained from the interviews were tried to be validated with the obtained data and confirmations of the participants, teachers and experts (Yıldırım and Şimşek, 2011). In the analysis of the data, candidates were presented with code names $TC_1$, $TC_2$, $TC_3$.

## RESULTS

Candidate teachers stated that they have various activities in and out of school during the pre-service candidate teacher training process. Candidate teachers listed activities carried out within the school as observing different teachers and classrooms, observations in the scool, preparations for the lessons, preparations of lesson plans, teaching practices under the guidance of advisor teachers, exmaining teaching softwares (eba, e-school, dyned, mebbis, tefbis vb.), examining the administrative work and functioning of the school and reporting the observing, reviewing and applications.

> *I was with 1st grade students in classroom observation and practice activities. In the guidance of the counselor we discussed the activities about reading and writing activities in general and we did various activities on teaching dictation exercises and punctuation marks [$TC_1$].*

> *We have tried to increase the motivation of the students by making different activities in games and physical activities, visual arts and music lessons taking the age levels of the students into consideration [$TC_3$].*

> *Throughout the process I have benefited from my counsel's knowledge and experience. I experienced the importance of the importance of lecturing in accordance with the class level, establishing an effective communication with the students, that each student understans with different methods and techniques, that students are more enthusiastically involved in the learning process when we color lesson with different activities rather than just one level [$TC_4$].*

> *In our school activities, our principal and deputy princiap gave us information about softwares like mebbis, e-school, Eba and surveillance duty and so on. They have made it possible for us to observe different teachers and classes [$TC_2$].*

Candidate teachers listed their activities out of school as seminars, workshops, courses, in-service training, etc. related to education, reading of the recommended books, monitoring and criticizing the recommended films about education, visiting the municipality, visiting the NGO, visiting the museum and meeting with retired

teachers, . Candidate teachers stated that they followed the courses three days a week (3 hours a day) and that they carried out the activities of lecturing under the supervision of a counselors, that they observed the work of the national education directorate one day a day (6 hours a day) and that they received the necessary information from the principal and his / her assistant about the functioning of the school.

> *In non-school activities, there were various school presentations in general.  We got information from experts in the field of education. We visited the exhibitions, read the recommended books and watched the films about the profession [TC5].*

> *We came together with many educators at non-school events. Both the mayor, the local governor, the other school principals, the national education director told us that their experiences related to the profession and gave advice [TC3].*

They stated that they had received pre-service training at the end of the academic year of 2016, by participating in seminars on various topics between June 20 and September 09. Candidate teachers stated that the training period of candidate teachers was completed as of September 09, 2016.

> *At the end of the Candidate Teacher Training Program, we participated in the seminars between 20 June and 09 September 2016. In this process, Provincial Director of National Education, school principals, education inspectors, universities academicians gave seminars to us. [TC1].*

Candidate teachers stated that the application was implemented before pilot implementation before this situation also caused some negativities. Candidate teachers stated that these negativities were implemented at the beginning of the process without detailed planning. Candidate teachers have listed these negativities as following. The process was started without detailed planning at the beginning of the process. Due to the uncertainty that arises during the first period of the process, different practices have emerged in schools.  Some studies have been left to the initiative of counselors and school administrators. There is a lack of coordination among institutions. There are arbitrary applications about the situations that are not explicitly mentioned in the directive. Again, candidate teachers declared that they had met with excessive workload during the process, that they were assigned to jobs that did not involve their responsibilities (eg, guarding), and that they met with documents that they should fill out at any time. They stated that this situation reduced the amount of the profits they would receive in the training process. Beside this candidate teachers have expressed the opinion that classroom observations and practices are not enough for three days a week (3 hours a day) and that increasing this period will be more beneficial in terms of preparing themselves fully for the profession.

Candidate teachers have stated that although they face shortcomings throughout the process, involving in a such training period is quite useful before they start teaching profession. Candidate teachers also stated that it is very positive for them to participate in the candidate teacher training program in their own hometowns beside the cities where they were appointed and that this makes the process more efficient.

> *We have experienced many uncertainties as this program has been implemented for for the first time. There were differences in practice between the province and even between the districts [TC1].*

> *... if you look negatively, I think it is a process with a lot of workload because there is a paper you need to fill in at any moment, there are the documents you need to create. Fort the teacher training proram, I think it is the disadvantage to overwork on this direction [TC4].*

> *... above all everything should in a plan and program. It would have been better if pilot application had been done. Everything must be planned and additional measures must be introduced to the point of defects in application [TC3].*

> *In-school practices lasted three days a week. In these three days, we were in class for three hours a day. This process continued for two months. The duration of classroom practices could be longer [TC5].*

In addition to the above-mentioned views, candidate class teachers have also stated that it is very positive for them to participate in the candidate teacher training program in their homewons as well as in the provinces they are apointed, and that this situation makes them more productive. In addition, candidate teachers indicated that they participated in in-service training for a total of 300 hours for 10 weeks after 14 weeks of in-school and out-

of-school training. Again, candidate class teachers stated that it would be correct to continue the candidate teacher training program in the following years by eliminating the existing deficiencies.

## DISCUSSION, CONCLUSIONS AND RECOMMENDATIONS

The Ministry of National Education aimed to provide these teachers, who started in February 2016, as a candidate teacher-based teacher rather than to start classes according to the schools they were assigned to, as they did in the previous years, and to include them in the 6-month candidate teacher training program to make them ready and qualified. The Ministry of National Education aimed to make ready and qualified the teachers who were appointed in the month of february in 2016 by involving them to 6-month candidate teacher training program instead of allowing them to start to teach in the class as in the previous years.

In this context, candidate teachers were trained in and out of school for 6 months in a school where they were appointed or in a school in their hometowns. Teachers in many educationally successful countries (Australia, Finland, France, Spain, Japan, Korea, Luxembourg, Singapore) are subject to pre-service training and various exams before starting their teaching profession (Altıntaş and Yeşiltepe, 2016; Bolat, 2016; Erkan, 2014). From this point of view, this practice, which has been passed down in our country in 2016, appears to be a positive development for teacher training. However, although the Directive on Candidate Teacher Training was in effect, this program was not applied to candidate teachers appointed in September 2016. According to the findings obtained from the research, the candidate class teachers stated that despite the lack of coordination and other deficiencies, the education process was fruitful for them. Again, in the survey conducted by Gökulu (2017) on these pre-service trainings of candidate teachers, it has been revealed that the candidate teachers have positive opinions about the candidate training process. As a result of the candidate training process, it has been revealed that candidate teachers have gained an idea about student behaviors and teacher attitudes and the period contributed to their personal and professional development. This study shows similarities with study conducted by Gökulu (2017).

Candidate Teacher Training Practice was initiated without pilot implementation, which caused some disruptions in the process. Furthermore, some aspects of the related directive have not been explicitly stated and contradictory situations have arisen. In the light of findings in this research the deficiencies related to the candidate teacher training process can be overcome. Candidate teachers, for example, indicated that both themselves and their advisor teachers had to fill out a lot of documents during the process, thus increasing their workload. Documents to be used in classroom and non-classroom activities when prospective teachers start teaching profession can be predetermined. They can be prevented from filling out forms that are outside of these.

In addition, they stated that they confronted with arbitrary practices of the school administrators. They pointed out that the duration of classroom observations and practices (3 days a week, 3 hours a day) were inadequate. Within this criterion, the duration of classroom applications can be increased. They expressed the lack of co-ordination deficits among institutions (national education directorates-schools). For the first time in our country, such an application has been implemented and the pilot application for the candidate teacher training program was not realized. This situation is thought to cause lack of coordination between institutions and different applications. By establishing standards related to the process by the Ministry of National Education, implementation partnerships can be established in all institutions. The same practice can be achieved in all institutions by setting standards related to the process by the Ministry of National Education.

Taking into account such considerations and taking into account the shortcomings in the directives and practice if the candidate teacher training process is taken into consideration, significant steps will be taken in the following years in the name of raising more qualified teachers. Considering the gap in the literature, this research is thought to provide important contributions to other researchers, field and practitioners

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