

14. ULUSLARARASI  
TÜRK KÜLTÜRÜ, SANATI ve KÜLTÜREL MİRASI  
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# SEMPOZYUM BİLDİRİLERİ KİTABI

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#### ABSTRACT

Within religious education in public schools, the conviction that there is no educational system that could afford to ignore the role of religion in European societies is growing. Ignorance in this area can lead to the creation of negative stereotypes in which extreme forms of hatred, conflict, and violence against the religious other occur. Knowledge of religion and the most important religious systems in Europe is an important part of quality education, which can promote mutual respect for believers of different religious backgrounds as well as promote understanding of social and cultural diversity. In addition to knowing the doctrines of one's own religious beliefs, high school students should also be introduced to the religious aberrations of other religious systems. All this will enable them to develop competences for religious dialogue and cooperation, through which they will practically implement the principles of religious tolerance and interculturalism. In this context, religious rights and freedoms should be seen within the framework of Toledo's guiding principles, which offer a neutral and democratic way of organizing religious education in Europe. Teaching about religions and beliefs must be organized in a way that is fair, accurate and based on knowledge. Students need to learn about religions and beliefs in a society that fosters respect for diversity, human rights and freedoms. It is believed that based on the experience of most countries in Europe, knowledge of religion can reinforce the importance of respecting everyone's right to freedom of religion or belief, fostering democratic civil law, promoting an understanding of social differences and at the same time strengthening of social cohesion. Teachers who teach religious education should respect religious freedoms and foster the rights of religious others in a spirit of mutual respect and tolerance in modern European societies.

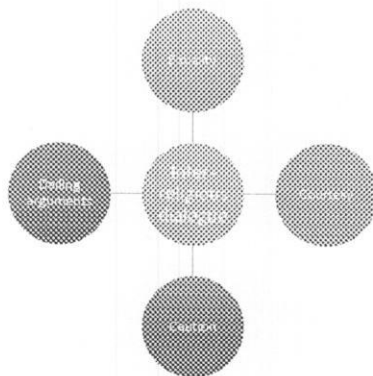
**Key Words:** religious education; religious freedoms; tolerance; interculturalism

#### INTRODUCTION

The following criteria are identified as a prerequisite for successful inter-religious dialogue:

- Equality: the acceptance of members of other religions as equals,
- Attentiveness: directing members of its own religions to listen and support in good faith those of other religions,
- Culture: courtesy of avoiding anything that can be understood as offensive, humiliating and degrading to religious others
- Selecting arguments in a conversation that brings together and supports each other

In this context, religious rights and freedoms should be seen within the framework of Toledo's guiding principles within the OSCE-ODIHR, which offer a neutral and democratic way of organizing religious education in Europe<sup>1</sup>.



The main purpose of Toledo Guiding Principles is how guidelines help states when deciding to promote learning and knowledge about religions and beliefs in schools, especially as an instrument of religious empowerment. The guidelines focus mainly on the educational approach which tends to form

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<sup>1</sup> ODIHR advisory council of experts on freedom of religion or belief, 2007 Europe

религиозу едучатион ас теаching аbout different religions and beliefs that differs from teaching about a particular religion or belief. The principles, too, aim to offer certain criteria that are relevant to the specific situations in which religion or beliefs are taught

It is interesting to note that almost simultaneously with the OSCE efforts in the creation of a set of principles intended for the organization of religious instruction, extremely similar intonated recommendations by the Council of Europe have also emerged. It is here recommended that children should be taught аbout history and philosophy of religion by strictly adhering to objective facts and respecting the values of the European Convention on Human Rights in order to gain an understanding of the history of political conflicts, most often in the name of religion.

Such education was actually regarded as effective in the way of opposing religious fanaticism. Knowledge of religion is, however, an integral part of any knowledge of the history of the human race and civilization, but it is also knowledge of the beliefs of the individual different religions and their rituals and values. In doing so, the Council of Europe recommending education as a key way to combat ignorance and stereotyping, with religion classes being seen as an essential part of the history, culture and philosophy of human civilization. Toledo's guiding principles are designed to contribute to a better understanding of the growing diversity of religions around the world and the growing presence of religions in the public sphere. Their argument is primarily based on two main principles:

- that there is a positive value in teaching about religions that emphasize respect for every right to freedom of religion and belief
- that teaching about religion and beliefs can reduce misunderstanding and stereotyping (Toledo, 2007).

#### 1. BASIC DIFFERENCES BETWEEN EUROPEAN COUNTRIES WITHIN THE RELIGIOUS EDUCATION

One of the first major differences between European countries in the field of religious education is the difference in having or not having religious education in public schools. In fact, the difference is between states that have or do not have religious education as a separate subject. The countries in Europe where is no religious education as a special subject in public schools are France, Montenegro and Albania. While in all others, there is a religious education in public schools as a separate subject. The second major difference between European countries regarding religious education in public schools is the difference between countries who have non-confessional religious education as a separate school subject in public schools and those countries who have confessional religious education (Alberts, 2007).

In states where is a confessional religious education in state schools, it is implemented in three different forms:

- As a required subject: Austria, Cyprus, Finland, Germany, Greece and Ireland
- As an optional subject: Bulgaria, Croatia, Czech Republic, Estonia, Hungary and Italy
- As an elective subject: Latvia, Malta, Poland, Romania, Slovakia, Spain and Serbia
- As an optional-required subject - Belgium, Lithuania, Luxembourg and Portugal

In this system the student must choose one of several options as part of their curriculum and religious education is one of those options, in systems where religious education is professionally oriented. Responsibility for the curriculum rests with the church and religious communities, in cooperation with the state. In all these countries, religious institutions of the state religion establish their own confessional religious education. In some of these countries, the other religion, or at least those officially recognized by the state, may offer their own denomination religious education. In Austria, Belgium and part of Germany, denominational religious education is not only confined to Catholic and Protestant education but also includes Orthodox, Jewish, Muslim, Buddhist, and other forms of religious education. Religious education of some of these religions is also legally permitted in Croatia, Finland, Greece, Romania, Slovakia, Italy, Spain and Portugal (Barnes, 2009).

The second characteristic that stands out among states where confessional religious education is available in public schools is that in most cases it is possible not to attend religious education but to choose an alternative or additional school subject instead. Learning about other religions can also be included in the curriculum of the confessional religious subject, especially at the secondary school level. However, in such cases, learning about other religions tends to be beyond the corner of the dominant religion (Bates, Durka and Schweitzer, 2006). Teachers can be professional teachers with or without a special and close relationship with the church but they can also be priests or teachers appointed and

educated by the church. Significantly, since the fall of the Berlin Wall since 1989, most of the post-communist states in Europe have opted for a religious approach to religious education in public schools. In doing so, they re-established the model of confessional religious education that existed before they became communist countries. This is understandable because at least some of them wanted to show that the new states were part of old Christian Europe and that their national identities were in fact linked to Christianity.

The countries where non-confessional (secular) religious education is delivered in public schools are: France, Sweden, Norway, Denmark, England, Wales, the Netherlands, Scotland, Slovenia, Montenegro, Macedonia and Albania. In Macedonia, students chose one of two subjects: Introduction to Religions and Ethics in Religions. The responsibility for religious education lies with the Ministry of Education or the local school authorities that compile the curriculum, prepare the teaching materials, and appoint teachers. Since religious neutrality of the state and the right to religious freedom must be guaranteed, non-confessional religious education in public schools must be neutral in terms of worldview including religion. The purpose of this type of religious education is to be equally acceptable to all religions in the country. Most of the countries listed do not offer the option of not visiting these items, although in some countries to members of religious minorities are given this option. Teachers are usually regular school teachers who have acquired additional knowledge of religion. Despite these differences, there are still some common features across all European countries (Hobson, 1999). All have some form of religious education in schools, and all face the growth of not only the pluralism of beliefs, values, and lifestyles among their own population, but also the sanctity of society. Of course, there are still major differences between European countries such as Greece, Ireland or Poland that are more homogenized than others within the religious population (Jackson, 2004).

## 2. IMPLEMENTING RELIGIOUS EDUCATION IN THE EUROPEAN UNION

In its 1999 Recommendation on Religion and Democracy, the Parliamentary Community of the Council of Europe points out that education is a crucial way to combat ignorance and stereotyping. School curricula should be urgently revised to promote a better understanding of different religions. In addition, the Council of Europe recommends that member states of the European Union promote religion education in which they should:

- Establish learning about religion as a set of values by which young people must develop competences within ethics education and democratic citizenship
- Promote learning about the comparative history of different religions in schools, with emphasis on their origins, similarities in their values and diversity of their customs, traditions, holidays etc.
- Encourage the study of the history and philosophy of religion, with a view to introducing and enhancing aspects related to human rights, history, philosophy and science.
- To avoid any conflict between state institutions and the promoted plan for religious education in order to respect the free decision of families and students.

The logical foundations for introducing religious education in public schools into open society may include some arguments (Kuburić and Moe, 2006).

- Without sufficient and objective knowledge of different religions, children cannot understand the many aspects of a given history, culture and society and the important role that religion plays in human life.
- Learning about religions offers useful information to children and thus helps them not only to understand the functioning of modern multicultural and multi-religious societies, but also to help them live with others.
- Learning about religions helps children develop of understanding, tolerance and respect for others
- Learning about religions stimulates children and their personal progress and can help them develop the ability to imagine alternative lifestyles and rational assessment of their own choices within the given context.
- In those states where confessional religious training is forbidden in public schools because it is unconstitutional, non-confessional religious teaching is a way to provide religious education in schools
- In those states where there is one or even more forms of religious education in public schools, teaching about religions may be offered as an alternative school subject

## CONCLUSION

It is unclear to what extent religious education could or should have a particular form or be combined with philosophy, sociology, history, and psychology. In most post-communist transition societies, old moral education and ideological subjects in curricula have been replaced by new subjects, with emphasis on education for democracy. Without creating a model for democratic behavior and

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experience, education will not achieve the desired result of civic education learning. This perspective can logically extend to the question of religious education. If the young generation simply learned the facts about different religious traditions and belief systems without developing awareness and understanding of their own values and worldview, it would not yield the expected results of religious education. If learning about different religions takes place in the classroom and opposing messages are sent through politics, the results are dire. In that case the tolerance and understanding that should be achieved through the implemented curricula and plans will not achieve the required intensity.

Most countries in transition in Europe are moving from closed societies to open societies. Political elites are transforming their education systems according to the country's economic and social development. This step also implies a reorientation of educational policy and practice towards a fully student-centered approach to education. Educational reform assistance programs may advocate such a step in policy and practice according to the teaching methodology that promote the early childhood program where the child is at the center of critical thinking, debate, and social inclusion. Some programs implement inherent step of the teacher-centered, fact-based learning approach to factology that was predominant in previous systems. Rather, new programs and methodologies are nowadays forcing to diverse and higher constructivist approaches to the development of the teaching approach to learning, with greater emphasis on critical thinking, problem solving as well as dialogues on learning choices and experiential approaches taking into account a wide range of children's cognitive abilities and potential. Given these values of open society in educational policy and practice, they appear to be valuable within the potential benefits of effective teaching of religion, or at least may enable students to engage in ethical and other issues that are an integral part of religious texts and practice within school systems. Special attention should, however, be given to identifying the content and methodology that derives from understanding ourselves and others, linking teaching and learning with students' own values and the ethical choices they make, including developing and shaping the school community as a whole microcosm of open society.

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