

## 60. The History and Current State of Islamic Education In The England<sup>1</sup>

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### Abstract

The purpose of the general education system in England is to provide a comprehensive service for those who will benefit from it. The aim of education is to guarantee a happy childhood and a better start in life for children, to ensure equality of opportunity for young people, to prepare an income supply that will be left a rich legacy to Jul by developing young people's skills in various fields. The basic teaching programs that would provide these goals had been replaced by religious education as a mandatory part of the course. In addition, with the Education reform law of 1988, the learning areas, units and subjects for the religious education course are determined by the Local Education Authorities according to the mental and emotional development required by the level at which the student is located. In this study, the UK religious education system will be examined in the context of the following topics: The Historical Development process and Legal Bases of UK Religious Education, the Purpose of UK Religious Education, Philosophical Foundations of UK Religious Education, Approaches to the UK Religious Education and Training Program, UK Religious Education Course Periods and Course Teachers, UK Religious Education and Training Program and Institutions Providing UK Religious Education and Training. This research is important in terms of examining the Religious Education Programs taught in basic educational institutions in the UK to see the differences that arise and to recognize the Religious Education program of a culture with advanced technological equipment and written resources such as the UK and to propose ideas and solutions.

**Keywords:** Education, Religious Education, Compulsory Education, Theology.

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## İngiltere’de İslam Eđitiminin Gemiři ve Mevcut Durumu<sup>3</sup>

### Öz

İngiltere’de genel eđitim sisteminin amacı, ondan faydalanacaklar için kapsamlı bir hizmet sunmaktır. Çocuklar için mutlu bir çocukluđu ve hayata daha iyi bir bařlangıcı teminat altına almak, gençler için fırsat eđitliğini sađlamak, gençlerin çeřitli alanlarda becerilerini geliřtirerek ülkelerine zengin bir miras bırakılacak gelir temini hazırlamak eđitimin amacıdır. Bu amaçları sađlayacak temel öđretim programları ders içerisinde din eđitimi zorunlu olarak yerini almıřtı. Ayrıca 1988 Eđitim reform yasasıyla, öđrencinin bulunduđu kademenin gerektirdiđi zihinsel ve duygusal geliřime göre, din eđitimi dersi için öđrenme alanları, üniteler ve konular Yerel Eđitim Otoriteleri tarafından belirlenmektedir. Bu alıřmada İngiltere din eđitim sistemi řu konular bađlamında incelenecektir: İngiltere Din Eđitiminin Tarihsel Geliřim süreci ve Yasal Dayanakları, İngiltere Din Eđitiminin Amacı, İngiltere Din Eđitiminin Felsefi Temelleri, İngiltere Din Eđitim ve Öđretim Programına Karřı Yaklařımlar, İngiltere Din Eđitimi Ders Süreleri ve Ders Öđretmenleri, İngiltere Din Eđitim ve Öđretim Programı ve İngiltere Din Eđitimi ve Öđretimi Veren Kurumlar. Program geliřtirme sürecine katkı sađlayacađını düřündüğümüz bu alıřmada řu sorulara yanıt aranmıřtır: İngiltere’de Din Eđitiminin niteliđi nedir? Bu programın farklı yönleri nelerdir? Ayrıca bu arařtırma, ortaya ıkan farklılıkları görmek ve İNGİLTERE gibi ileri teknolojik donanıma ve yazılı kaynaklara sahip bir kültürün Din Eđitimi programını tanımak, fikir ve özümler önermek için İngiltere’deki temel eđitim kurumlarında okutulan Din Eđitimi Programlarının incelenmesi aısından önemlidir.

**Anahtar Kelimeler:** Eđitim, Din Eđitimi, Zorunlu Eđitim, İlahiyat.

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## Introduction

In England, with the Education reform act of 1988, it was stated that the compulsory education levels consisted of Key stages 1, 2, 3 and 4. The courses vary in these levels (stages), but religious education is available at all levels.

According to the education reform law of 1988, the learning areas, units and subjects for the religious education course are determined by the Local Education Authorities according to the mental and emotional development required by the level at which the student is located. The specific objectives of these learning areas, units and subjects will be given within the Agreed Religious Education Framework Curriculum Program. The general objectives of religious education courses, covering specific objectives, were determined by the English School Programs and Evaluation Board in 1994. Kaymakcan listed these goals as follows.

- \* To understand and know Christianity and other religions represented in Great Britain.
- \* To develop the ability to understand the impact of faith, values and tradition on individuals, society and culture.
- \* To develop the ability to make judgments based on knowledge and reasoning on religious and moral issues by making reference to the religions taught.
- \* To help to have different beliefs and to develop a positive attitude towards other people by respecting the existence of believers in different religions in a society.
- \* Ensuring the spiritual, moral, cultural and social development of students by ensuring that they are aware of the basic questions about life posed by human experiences and how these questions are related to religious teachings, and answering these questions according to the student's own understanding and experience according to the practices and teachings of religions (Kaymakcan, 2004:38).

With these three basic articles, it is possible to state that the Religious Education courses are aimed at preparing the individual for life, internalizing universal values such as love, respect and belonging in the individual.

## Purpose of the Research

This research is important in terms of examining the Religious Education Programs taught in basic educational institutions in the UK to see the differences that arise and to recognize the Religious Education program of a culture with advanced technological equipment and written resources such as the UK and to propose ideas and solutions. In addition, this study is important for determining the historical development of Religious Education in England, determining the current situation, highlighting the factors related to making the Religious Culture and Moral Knowledge course more efficient, and determining the changes made to the curriculum and revealing the current Religious Education program in England.

## Research Problems

England is a country that has turned education into an industry, with 99% of the population being literate. Students from different parts of the world come to this country to study. Especially English language teaching has become an important economic sector. The presence of religious education in official schools within the education system has not been connected to a formal basis, but Religious Education has constantly maintained its presence in schools. With the Education Law of 1988, religious

education became mandatory in state and church schools, and with the education regulation published in 1994, it was decided that Religious Education should be at the rate of 5% of total courses.

In this study, which we think will contribute to the program development process, answers to the following questions have been sought: What is the nature of Religious Education in the UK? What are the different aspects of this program?

### **Research Method**

The ‘document analysis’ method, which is one of the qualitative research methods, was used in the collection of research data. Qualitative research can be defined as research in which qualitative data collection methods such as observation, interview and document analysis are used, and a qualitative process is followed to reveal perceptions and events in a realistic and holistic manner in a natural environment. The document analysis method includes a special approach called content analysis, which requires a systematic examination of various forms of communication in order to objectively document patterns. In the selection of documents, the proximity to the subject of the research is given priority, but in the field of education, textbooks, course drafts, letters, etc. documents can be taken for evaluation.

### **Scope of the Research**

Our research is based on the 1-2-3-4 of the “Religious Education Course” included in the Religious Education Conference Program in England. educational programs at their levels are limited by their goals and achievements.

### **Approaches against the Religious Education and Training Program in England**

The discussions about religious education in the UK education system are not related to the existence of compulsory religious courses in the system, unlike in Turkey, but on what the content of religious education courses will be and how religious education courses will be taught using which learning model.

In the last 30 years in England, approaches have started to be developed about how religion should be taught in schools. With these newly developed religious education approaches, approaches have started to be designed that will increase students' level of interest and development in religious issues, as opposed to an approach that is based only on Christianity and creating adherents to a religion (Grimmitt, 2000). At the beginning of these approaches, Phenomenological Religious Education Approach and Interpretive Religious Education Approach are coming.

### **Phenomenological Approach to Religious Education**

In pluralistic societies, when religions are the subject of education, learning from religion is given through the comparative history of religions or religious research approach and similar methods, and the most reputable of these approaches is the Phenomenological approach (Kutlu, 2001). On the other hand, Shepherd states in his statement entitled "Phenomenological Approach: Questioning Religious Teaching" that a supra-religious or supra-denominational phenomenological approach is a method for better understanding other religions (Shepherd, 2001). In the UK Religious Education system, the phenomenological approach firmly rejects the presentation of only Christian perspectives and paradigms, while other religions are also taught. He has revealed the principle that religious education courses in schools should try to understand each religion from the point of view of its members through

empathy, rather than teaching which of the religions is correct or not. This approach has been criticized by expressing the concern that it may cause relativism when religions are taught and the formation of an impression in the minds of students as if there is no difference between religions Decrees.

### **Interpretive Religious Education Approach**

Based on the criticisms directed at the phenomenological approach, an interpretive religious education approach that is effective has been developed especially in religious education in UK schools after 1995.

An interpretive approach in religious education is an education that contributes to areas such as moral education, intercultural (or multicultural) education and citizenship education in values education, which covers a very wide range of fields (Jackson, 2004). Decatur education is an educational approach that contributes to the fields of moral education, intercultural (or multicultural) education and citizenship education. This approach defends the principle that when teaching a religion, the point of view of a member of that religion and the point of view of a person who is not a member of that religion are presented together (Kaymakcan, 2004: 79).

### **Religion-State Relations in the England**

Religious education in the European Union countries shows some differences. These differences are generally due to church-state relations and the current Constitutional arrangements of countries (Vocking 2000). In addition, it can be said that differences in socio-cultural and political structure are also a factor in these arrangements. That is why it seems important to know the legal position of religion in order to fully understand the place of religious education in the UK's education system.

Unlike secular countries such as France and Turkey, religion-state relations in England are not separated from each other by definite lines. Before proceeding to the legal dimension of religion-state relations in England, it is necessary to provide information about the legal structure of this country. Because the UK is a state with three separate legal systems and consists of four different countries. However, the country does not have a written Constitution. Although some basic agreements are legally binding, there is no text with constitutional force. The English system has a legal system (Common Law) shaped by traditions and customs renewed by the laws. It can be said that Christianity, which is present in the historical roots of the country, also influences these traditions and customs by its nature.

As a matter of fact, Christianity has a legal status, but also has some functions that directly affect national interests (Catto & Davie, 2008). The Church of England (Anglican Church), which is the official church of the state, especially among religious institutions, has a separate importance. It is very important that the Queen wears a religious ceremony when she is crowned on the royal throne, which is a symbolic office, and that Bishops are present in the House of Lords to show the level of this relationship. Apart from this, the church has some rights, such as opening a church affiliated to the speaker of the house of Commons, opening a "collegiate church" at Oxford, Cambridge and Durham universities, and requesting the King or queen to attend the bread and Wine mass in the Anglican church, due to the fact that it is the official church of the state. All these Decrees point to the close relationship between the state and the Anglican Church (D'hellencourt, 2003). It is accepted that Elizabeth was also the head of the church. Today, this title of "Supreme Ruler" is II. It is continued by Elizabeth.

Although the Anglican Church is politically more advantageous than other churches, it is a matter of debate that it receives economic support from the state. However, although there is an opinion that the

Anglican Church receives more help from other churches, 19. it is stated that since the first half of the century, this church has not received much government assistance from other denominations. The first of the two items of assistance received by the Anglican Church from the state is spent on meeting the salaries of personnel working in institutions such as the army, prisons, hospitals and providing spiritual support and prayer services to people, while the second is spent on unused churches and the renovation of used historical churches. The vast majority of the religious officials who provide services in government institutions are from the Anglican Church, but a certain number of them also consist of officials of other denominations. While the salaries of these officials are paid by the institutions where they work, their education is carried out by the relevant church (Catto & Davie, 2008:156).

While the Anglican Church has a separate importance among religious institutions, the Roman Catholic and Protestant churches are other important churches. The reason why these churches are important in the country is due to the fact that Christianity extends to the historical roots of the country and includes the vast majority of the population (about 71%) (Gates, 2007).

Pays Decrees that the separation between religion and state in England is not based on strict and strict rules, the state pays the salaries of religious officials, especially in areas requiring social services, and provides various assistance to churches with regard to the physical facilities of their buildings.

### **General Religious Education in England**

The second half of the twentieth century has been the scene of important political and sociological changes, especially in western Europe. Especially as a result of the migrations to England from colonial countries, significant changes have occurred in the ethnic and socio-cultural structure of the country, and new and different religions and cultures have started to manifest themselves apart from Christianity, which has been the only dominant religion in the country for centuries. All these events have pushed the state into new searches for education in general and religious education in particular.

The desire to catch up with European standards in education and even rise above it, however, the inability of the churches that bear the brunt of education to develop themselves in a way that serves the same purpose, and the issue of education of foreigners who come to the country as a result of migrations, made it necessary for the state to take a new initiative in the field of education (Köylü, 2003). For this reason, when giving information about religious education in England, it is necessary to first mention a little about the power of churches in education. Because churches, as religious institutions, have an important share in the education system both in terms of opportunities and student density. After that, it is necessary to mention the education laws that the state has put forward to re-standardize the education system in the country. Because if all these are evaluated together, more healthy assessments can be made about religious education in the country.

Education in England, 19. until the second half of the century, it was mainly carried out under the control of the church. after the 1870s, as part of the restructuring in the field of education, the state began to make great contributions to the field of education, along with the increasing quality in public schools every day, forced church schools to be of high quality both physically and programmatically. However, while the churches were filling the eyes with their quality buildings, they became unable to cover the increasing costs. For this reason, the state has given schools that cannot afford their expenses the right to choose the status of “Church schools receiving voluntary assistance” or choose the status of “State-Controlled Church School”. Church schools that chose the status of "Voluntary Aided Church School"

received 50% of their building costs from the state, while they received all of their operating costs from the state. Church schools that chose the status of "State-Controlled Church School" had the right to receive all their expenses from the state.

Church schools that come under state control are considered public schools. More than 65% of Anglican church-owned schools preferred to switch to this status, while Catholic church-affiliated schools preferred church school status, which received more assistance. Schools affiliated with these two churches currently have 95% of the schools receiving state assistance. Currently, 35% of primary schools and 16% of secondary schools in England are controlled by the church (Monsma & Soper, 2005: 145). To make a general assessment in this context, churches that failed to achieve the renewal required by time and conditions and could not raise students in accordance with the needs of the age were supported by the state to provide better quality education, while those that still did not meet the necessary requirements were placed under state control.

Of course, the fact that the state has taken a hand in the field of education in England and has made various efforts to keep up with the era of education by supporting the churches in the early years is a serious attempt to improve educational opportunities and opportunities. However, reform efforts in the field of education have been made with the adoption of two education laws. By its very nature, these educational laws are also closely related to the issue of religious education. For this reason, it is necessary to take into account the education laws of 1944 and 1988 when examining the developments in the field of religious education. Now let's try to consider the developments in the name of religious education in the education laws of 1944 and 1988, which are shown as reforms in the field of education, in terms of their legal dimension and curriculum programs.

**Education Law of 1944:** This law is one of the most important laws enacted in order to prepare oneself against the political and social changes that occurred after the Second World War and arranged in order to solve the problems of education. With this law, the age of compulsory education has been increased from 11 to 16 and secondary education has been made free for all students. However, by introducing a Tripartite Jul-de-sac system in secondary education, it is aimed to provide a trained workforce that is both academically and technically forward-looking.

The increase in compulsory education from the age of 11 to the age of 16 has also led to an increase in the number of schools in the country. For this reason, when the predominantly church-controlled schools were not sufficient, the state provided financing for the opening of new primary and secondary schools. In addition, resources were transferred to these schools in order to improve the quality of church-controlled schools, and despite this, the right to choose the status of "Church school under state control" was introduced to schools that could not improve the quality of education (Kaymakcan, 2004). Thus, the state has started to take its place in education in order to achieve sufficient quality and increase its competitiveness with Europe. The law also provided for the establishment of a ministry of education. For this reason, the Board of Education, which oversees the development of education at the national level in England, has been transformed into the Ministry of Education. An obligation has been imposed on the regional education administrations to create more advanced opportunities and opportunities in education.

**Religious Education in the Education Act of 1944:** This law also has a very important place in terms of religious education. Along with the psychological atmosphere brought by the war, the idea that religious education should be made compulsory in schools within the framework of reconstruction was accepted

in parliament. In this law, which takes the legal structure of religious education in schools further than the Education Law of 1870, studies on religious education have been prepared mostly under the influence of the Anglican church and the Catholic churches, and the curriculum has been shaped accordingly. Since there was no significant pluralism in the religious field at that time, the issue of teaching the beliefs of different religions was not considered either (Davie, 1994).

The issues included in the 1944 Education Law related to religious education can be mainly dealt with under five headings. These are; compulsory religious courses, the name of the course, curriculum studies, teaching of courses and collective prayer topics.

The first is that this course should be made mandatory in public schools. In the Education Act of 1870, the provision of religious education was left to the initiative of schools. However, religious education was made compulsory in all public schools in the Education Act of 1944. Since religious education in church schools already has an important place in general education, this obligation has been maintained in their programs in the same way. However, as a result of the written requests of the parents, the children could be exempted from this course, and no other course was given in place of this exempted course.

The second important issue related to religious lessons in schools is the name of the course. In the Education Law of 1944, the name of the course was adopted as “Religious Instruction”. This concept has been used in the law to express religious teaching and collective worship together. However, educators have used the concept of “Religious Education” instead of this name.

A third issue related to religious education, together with this law, has been clarified regarding who and how religious education curriculum programs will be prepared by. According to this, the program will be commissioned by the local education authorities to a commission to be formed from representatives of the Anglican Church, other religious groups, the local government and the teachers' union. Since there was no central application in the curriculum programs at that time, it should be noted that the religious education curriculum was also envisaged to be conducted on a local basis.

The fourth topic is the teaching of religious courses. According to the law, no teacher can be forced to teach this course compulsorily. However, he teaches this lesson according to his own request. Son olarak 1944 Eđitim Yasasında eđitimin toplu ibadetle bařlayacađı konusu yer almıřtır (Altař, 1997).

The Education Reform Act of 1988: This law is the most important law made after the education act of 1944. With this law, which has brought along some radical changes, families have been granted the right to choose public schools, and curriculum programs have started to be prepared at the national level. The reason for switching to the central curriculum program was the idea that the curriculum program, which was prepared for schools and teachers, left England more backward than other European countries.

Religious Education in the Education Reform Act of 1988: After the 1950s, when Britain began to receive immigration from colonial countries such as India, Pakistan, Hong Kong and Cyprus, religious diversity began to occur in the country, taking into account the religious characteristics of those who arrived (Davie, 1994: 45-73). This situation has led the authorities to find new searches in education in general and religious education in particular. The Education Reform Act of 1988 was created out of such a need. The following developments have been made in this law related to religious education:

Firstly, the expression “Religious Teaching” in the Education Law of 1944 has been replaced by



“Religious Education”. Although this change may seem to be formal, it has actually brought about a change in the content of the religion lesson. As mentioned earlier, the name of the course was in the form of “Religious Teaching”, since the Education Law of 1944 mentioned the subject of collective worship in education. However, in the Education Reform Law of 1988, collective worship and religious teaching are separated from each other. The expression “Religious Education” has been preferred to show this distinction (Altaş, 1997:49).

Secondly, while the curriculum programs related to other courses were centralized in the Education Reform Law of 1988, religious education curriculum programs continued to be conducted by local education commissions. Here the question comes to mind why religious education is excluded from the central curriculum programs. The most concrete answer to this question is that the curriculum of religious education to be prepared centrally should be prepared by the local education authorities against the danger of being used for political propaganda purposes. Of course, the fact that local authorities have a weight in the understanding of government in England here raises concerns that religious education curricular programs may be prepared under their influence.

While the lack of centralized preparation of religious education curriculum programs has been a subject of criticism, its implementation by local education authorities has also caused some criticism. As a result of these criticisms and the requirements that have emerged over time, finally, the UK Ministry of Education prepared a two-model religious education curriculum program in 1994. These programs, which are not legally binding, are intended to help local education authorities (White, 2004). Perhaps the most important issue in this law for other religions is the content of the course. According to the law, the teachings of other religions represented in the country along with Christianity have also been included in the curriculum of religious courses. However, it has been decided to reflect the understanding that Christianity is the main religious tradition of the country in the curriculum.

As a result, it can be said that the developments in the field of religious education in England are based on the historical experience of the country and the arrangements made for different religious and ethnic groups to keep up with the social and political life of the country. In this sense, while the pluralistic religious education model is being implemented in the country, religious education and teaching is mandatory in public schools. A parent who does not want his/her child to attend this course may request that he/she be exempted from the compulsory religion course. No lessons are given in place of this lesson either.

### **Islamic Religious Lesson Applications in England**

The presence of the Muslim population in the UK 18. although it dates back to the century, the greatest population growth occurs after the second world war. After this date, an intensive migration from colonial countries to England began (Akyel, 1994). Today, the Muslim population has a very important place in the religious identity of the UK. Muslims account for about 3% (according to the latest 2001 census, the number of Muslims in the country is 1,588,890". as of 2009, it is estimated that the Muslim population in the country is around 2,400,000. It has the largest population after Christianity in the country (Gates, 2007: 411). Muslim communities have often gathered in certain areas of the UK. For example, close to half of the Muslim population resides in and around London, while others reside in cities such as Yorkshire, Manchester, the West Midlands and Bradford (Kaymakcan, 2004:19).

With the Education Reform Act of 1988, the subject of religious education was made an important part

of the curriculum. As for religious education, it has been stated that the curriculum is the basic character of Christianity, especially in worship and practices, but in turn it will also take into account the practices and principles of other religions. Although daily prayers and devotions in schools will reflect the character of Christianity, the school administration has the right to go to a practice similar to Christianity within the framework of Islamic holidays and subjects included in the curriculum in schools where Muslim students are the majority (Jozsa, 2007:73). Religious organizations such as The Muslim Council of Britain, the Islamic Mission of the United Kingdom, the Union of Muslim Organizations and the United Kingdom Council of Mosques have a significant impact on determining the religious needs of the Muslim community in the UK and taking the necessary initiatives before the competent authorities to meet them (Has, 2000:308). Education of Muslim children is also one of the important issues that these organizations focus on.

The religious education needs of Muslim children are met in two ways. The first is the information about Islam that is included in the official curriculum in schools. The topics included in the religious education given in schools related to the Islamic religious lesson are as follows: Belief in Allah, Principles of Faith, Hazrat Mahdi (as). Muhammad’s (S.A.V.) His Life, the conditions of Islam, Religious Holidays, Family Life and Social Life (Kaymakcan, 2004:170). However, when explaining these issues, it should be noted that the information provided is biased and incorrect. False statements about the religion of Islam are usually made by the Prophet. Muhammad (S.A.V.) focuses on Islam and violence, as well as Islam and Women’s issues. The latter is carried out by certain Islamic organizations in segregated classrooms in schools, mosques and Muslim-owned cultural centers outside of school hours. However, the increasing Muslim population in the country every day causes a shortage of places for religious education. Considering that there are currently over 2 million Muslims living in the country and the number of mosques is around 500 (Gates, 2007: 412), the inadequacy of the number arises spontaneously.

The religious education needs of Muslim children are met in two ways. The first is the information about Islam that is included in the official curriculum in schools. The topics included in the religious education given in schools related to the Islamic religious lesson are as follows: Belief in Allah, Principles of Faith, Hazrat Mahdi (as). Muhammad’s (S.A.V.) His Life, the conditions of Islam, Religious Holidays, Family Life and Social Life (Kaymakcan, 2004:170). However, when explaining these issues, it should be noted that the information provided is biased and incorrect. False statements about the religion of Islam are usually made by the Prophet. Muhammad (S.A.V.) focuses on Islam and violence, as well as Islam and Women’s issues. The latter is carried out by certain Islamic organizations in segregated classrooms in schools, mosques and Muslim-owned cultural centers outside of school hours. However, the increasing Muslim population in the country every day causes a shortage of places for religious education. Considering that there are currently over 2 million Muslims living in the country and the number of mosques is around 500 (Gates, 2007: 412), the inadequacy of the number arises spontaneously.

Although information about the Islamic religion is also included in the religious lessons given in schools, it can be said that Muslims’ desire to open their own schools is due to their desire to raise their children without losing their religious identity and assimilating in accordance with their own beliefs. However, it can be said that the fact that Muslim students’ religious demands that they want to be met at school are not fulfilled by some administrations also raises their desire to open a private school. These demands can be collected under topics such as giving the opportunity to perform prayers, exemption from collective worship or granting alternative collective worship opportunities, paying attention to Islamic conditions at meals and school clothes (Kaymakcan, 2004:162).

As a result, the Muslim community in the country has recently started to gain some rights from a religious point of view. The arrangements made in parallel with the changes in the ethnic and religious structure in the country have been effective in obtaining these rights. As a matter of fact, after the 1950s, the fact that England received a significant number of immigrants from colonial countries caused the formation of a pluralistic structure, while the need for education and training of different religious elements also revealed new searches in the field of religious education. By nature, it has not been possible to meet all the demands of every member of the religion related to his or her religion. This situation is due to the current political and social conditions, but also due to a number of historical and political prejudices. In particular, the September 11 incident and the subsequent bomb attacks in London in 2005 triggered ultranationalist movements along with political concerns, which was also effective in including the religious affiliation question in the census conducted in the country in 2001 (Catto & Davie, 2008:166). These concerns were not limited to this, but at the same time, the construction of the mosque, which was wanted to be built in the east of London, was opposed on the grounds that it would escalate radical Islamic movements (Doward, 2006).

### **Religious Education Problems of the Muslim Community in the England**

The Muslim community occupies an important place in British society both by its population and by its ever-growing influence. The Muslim community that has come from different geographies of the world and settled in England is facing various problems, but it is making positive developments in both general education and Islamic education fields day by day. The country's Muslims are developing in terms of their influence on the population, social and educational (McLoughlin, 2019). In this context, there are about 200 Islamic schools spread throughout the country, and students who graduate from here are quite successful in entering the university compared to standard schools. However, it is interesting that only 5% of the students attending these Islamic schools are children of Muslim families (Pajwani, 2019).

In addition, non-Muslim students who attend TRS programs related to Islam are more numerous than Muslims (Sahin, 2019). In terms of university education, the proportion of Muslims has increased steadily and increased to 24% as of 2011 (Malik & Wykes, 2018). Today, this rate is thought to have doubled to around 50%, and successful Muslim students generally prefer practice-oriented and high-earning programs such as medicine, law and engineering.

The colleges providing Islamic education in the UK do not have a student shortage problem in general, but even provide more graduates than needed (Winter, 2019). However, the main problem is finding answers to some important questions about the subject. "How can Islam be taught most effectively in the context of a multicultural and religious British society? What pedagogical approaches and methods should be used for this purpose? What equipment should imams and teachers have to address this society?" etc. there must be correct answers to the questions. In this sense, Islamic education is a newly developing discipline in Europe. Germany is in a much better position than the UK with about 10 pedagogical centers in this regard (Sahin, October 2019).

Tim Winter expresses the problems experienced by Muslims in religious education (secondary and higher education) as more striking. Winter emphasizes that the main problem is "to train educators who can express the basic principles of the Islamic religion in understandable concepts to young people who have grown up in the conditions of modern England". Another problem of these schools is the lack of pedagogical methods and the curriculum, which is outdated and cannot be applied today, and therefore their diplomas are not approved by universities. These schools convey books written by Indian Scholars

centuries ago as curriculum and course content; they stay away from social sciences such as philosophy, which makes an individual think and transform. The main need in Islamic education is to create serious institutions that are aware of the scientific and philosophical trends in today's world, dominated by a real critical reading and research culture that will raise qualified individuals instead of opening schools like mushrooms that are identical to each other (Winter, 2019).

## Conclusion

England has continued religious education continuously to the present day by carrying out reforms and transformations in line with important factors in the field of religious education. Although the higher religious education model in the country has influenced other countries in the first place, it is a unique system with its structure and character. Religious Education activities, which initially started as scientific and religious activities, took on a doctrinal and sectarian character with the Reformation; in line with the scientific revolution, secularism, industrialization, social changes and the understanding of the nation-state experienced in the name of 19. the end of the century and 20. at the beginning of the century, it underwent a great change. In this sense, the university, which had a sectarian and exclusionary character at first, has moved to an inclusive model.

Religion and theology, on the other hand, have come to the point of gaining the identity of a human discipline and branch of science from the position of the owner and purpose of everything. II. After the World war II, due to the postmodern movements and migrations from other countries, theology has also included non-Christian religions in its scope. In addition, the discipline of RS, which has made it its mission to work objectively as a religious phenomenon, has emerged. In addition to these two programs, 19 for the mission and need to train priests, which has been increasingly pushed out of the university. since the middle of the century, the focus has been on seminary colleges, and then universities have been put into operation in order for these schools to achieve academic achievements. Within this framework, it has made a meaningful contribution to these schools by making the approval process of the diplomas issued by these colleges in many institutions.

The question of the degree to which the UK education system is successful today or whether it is successful, the degree to which it contributes to the upbringing of highly qualified clergy and the relationship of the British people with religion is a difficult question to answer and exceeds the limits of our research. However, this limitation does not prevent us from making some evaluations about the system. Unlike some countries such as the United Kingdom, the United States and France, higher religious education has not been excluded from the state formal education system. Again, as a unique character, he has determined an inclusive supra-denominational approach instead of a denominational-based theological faculty like Germany. On the other hand, England has developed a pluralistic understanding by including other faiths and religions other than Christianity in education.

Although the system has some problems, it can be accepted that it is a model that can be taken as an example in some aspects in terms of its open to everyone based on diversity and pluralism, its inclusive character above denominations and its multi-alternative structure instead of the standard. In addition, we consider it useful for the part of theological education aimed at the practical clergyman to be conducted in seminary schools established for this purpose, both in terms of concentration and practical education for the profession. On the other hand, we believe that subjecting seminars to academic supervision by the university through the diploma equivalency system is also an accurate practice. We think that the application is useful for students to gain a discipline of scientific study in addition to

having an official diploma, to be removed from a closed (secluded) character in a closed-circuit system and to gain a modern perspective.

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## توظيف إستراتيجية العنوان وتقنية تراسل الحواس في القصة القصيرة جداً "فيروز وشوراع الرياض" لزينب الخضيرى نموذجاً دراسة تحليلية نقدية

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### المخلص

قدّمت هذه الدراسة قراءة فنية لأسلوب الكاتبة "زينب الخضيرى" في مجموعة قصصها القصيرة جداً "فيروز وشوراع الرياض"، جاءت الدراسة في مقدمة ومبحثين وخاتمة، تناول المبحث الأول، وهو نظري، مفهوم القصة القصيرة جداً، وخصائصها وبناءها الشكلي والمضموني. وفي المبحث الثاني، وهو تطبيقي، بدأنا بتقديم نبذة عن الكاتبة "زينب الخضيرى"، وبعد ذلك، قدّمت الدراسة عبر منهجها التحليلي النقدي قراءة فنية لأسلوب الكاتبة في تناول الأبعاد الدلالية والإيحائية والفنية لعملية توظيف العنوان بوصفه إستراتيجية إجرائية تسعى إلى اختزال المضمون الحكائي للقصص في كلمات قليلة قادرة على عنوانة مضمون المحكيات القصصية القصيرة جداً، التي هي في أصلها نصوص قصيرة مختزلة اللفظ، فيها تكثيف دلالي. كما وقفت الدراسة عند جمالية استقدام نظرية/تقانة تراسل الحواس في هذه القصص؛ وتوظيفها بشكل يبرز أهميتها الفنية في هدم المدركات الحسية المألوفة بين الحواس عبر التبادلية والتشاركية في الوظائف فيما بينها؛ لإعادة بنائها وتأويلها؛ لاستنقاء الأثر الإبداعي في استثارة الفكر، وإعمال حدس المتلقي وتأويلاته وتحليلاته وهو يحاول فك شيفرات هذه التقانة لمعرفة مخبوءاتها في نسج قصصي فيه تكثيف لفظي ودلالي. وفي الخاتمة عرضنا أهم النتائج التي توصلت إليها الدراسة.

**الكلمات المفتاحية:** القصة القصيرة جداً، العنوان، تراسل الحواس، التكثيف، زينب الخضيرى.

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