

HOW TO TEACH ISLAM IN A PHENOMENOLOGICAL RELIGIOUS EDUCATION APPROACH: THE CASE OF ENGLAND*

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Abstract:

Religion has emerged as a universal and deeply rooted phenomenon since the existence of mankind. In all periods of human beings' history, religion has continued to be an inseparable attribute of human life, guiding cultures, creating a lifestyle, and sometimes caused individual or social conflicts. Religions that confront different societies each other sometimes cause very cruel consequences and that case is an important exam of the world's nations. Religions have become an element of conflict via its training, with no doubt. Today, the education of religion / religions could be an important factor threatening social peace as well as aiming to live in peace together in multicultural societies that contain differences.

Religious education (RE) is part of the basic curriculum in English public schools. It is equal, in status, to the core and foundation subjects of the National Curriculum whilst remaining outside of the National Curriculum. Christianity and other principal religions, faiths, beliefs and non-religious convictions in Great Britain today are seen as an essential aspect of religious education. These major religions are Judaism, Islam, Hinduism, Sikhism and Buddhism. However, in this study, entitled by *How to teach Islam in Phenomenological Religious Education Approach: The Case of England*, we will focus on Islam, one of the major religions. It will be also mentioned some universal norms, such as understanding the others and respecting others, which have been able to live together with different cultures and religions in a harmonious manner and meet the demands of religious education of different religions and sects to the utmost level in the UK Religious Education System, and the Phenomenological Approach on Religious Education identified with the UK, the

* This article is extracted from my master thesis dissertation entitled "*The comparison of the religious instruction courses among England and Turkey* (İngiltere'de devlet okullarında okutulan din eğitimi (re) dersi ile Türkiye'de devlet okullarında okutulan Din Kültürü ve Ahlak Bilgisi Dersinin (4-8) öğretim programlarının karşılaştırılması)", (Master Thesis, Ankara University, Social Sciences Inst. Unpublished Ankara, 2014)

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reasons for its arise, the development process, the UK Religious Education agreed curriculum and some sample units about teaching Islam based on this approach. It has been tried to inform how Islam is included in the Phenomenological Approach and evaluated.

Key Words: Islam, Phenomenological Approach, Religious Education, Agreed Syllabus, Understanding the others

Fenomenolojik Din Eğitimi Yaklaşımında İslam Dininin Öğretimi: İngiltere Örneği

Özet:

Din, insanlığın varlığından beri evrensel ve köklü bir olgu olarak karşımıza çıkmaktadır. İnsanlık tarihinin her döneminde din, insan hayatının ayrılmaz bir vasfı olma özelliğini sürdürmüş, kültürlere yön vermiş, bir hayat tarzı oluşturmuş ve bazen de bireysel veya toplumsal çatışmalara neden olmuştur. Farklı toplumları karşı karşıya getiren ve bazen çok acımasız sonuçlara neden olan dinlerin çatışması dünya milletlerinin önemli bir sınavıdır. Dinlerin bir çatışma unsuru olması hiç şüphesiz verilen din eğitimleriyle ilgilidir. Günümüzde din/dinlerin eğitimi farklılıkları barındıran çok kültürlü toplumlarda bir arada, barış içerisinde yaşamayı amaçladığı gibi toplumsal barışı tehdit eden önemli bir faktör de olabilmektedir.

“Fenomenolojik Din Eğitimi Yaklaşımında İslam Dininin Öğretimi, İngiltere Örneği” başlıklı bu çalışmada, farklı kültürleri ve dinleri uyumlu bir şekilde bünyesinde barındırmayı başaran ve farklı din ve mezheplerin din eğitimi taleplerini azami düzeyde karşılayan, ‘ötekini anlama ve ötekine saygı’ gibi evrensel normlara sahip İngiltere Eğitimi Sistemi, Din Eğitimi ve kendisiyle özdeşleşmiş Fenomenolojik Din Eğitimi Yaklaşımının neler olduğu, ortaya çıkmasını gerektiren unsurlar, gelişim sürecini ve bu yaklaşım temelli hazırlanan İngiltere Din Eğitimi uzlaşmış müfredat (Agreed Syllabus) programında İslam Dininin yeri, süresi, nasıl tanımlandığı ve İslam dininin öğretimi örnek üniteler ele alınmaktadır.

Anahtar Kelimeler: İslam, Fenomenolojik Din Eğitimi Yaklaşımı, Din Eğitimi, Uzlaşmış müfredat, Ötekini anlama.

Introduction

In consequences of rapid developments in communication age, people, societies and nations have come to live together at any moment. These developments require thinking about the universal dimension of religious education, teaching and training. It should be happened with understanding other people, being able to understand them, and recognizing their values and their behaviour that they have. This situation requires that each individual's religion values and own culture is to be considered¹. In this context, in pluralist societies, universal values such as "understanding, respecting and empathizing with" are both the objectives of general education, and religious education in recent years. Among the countries religious education and teaching practices aimed for these universal values are included is England which has a long tradition of religious education.

England, especially since the World War II, has begun to have emigrates from different parts of the world. These migrations have led to the proliferation of diverse religious members and the change of religious demographic structure in England. These changes in the religious structure, the influence of secularization, have also led to the teaching of other religions in the country since the early 1970s in religious education and teaching, which focused on Christian teaching only, before the 1970s, in the first in the local curriculum, and also the frame work which was prepared as a recommendation for the country has taken place in the program.²

The English Education system has struggled with this diversity of social structure and made some efforts to regularize irregularities in order to implement it in a manner consistent with religious education, and particularly in social order. As people who speak the same language but make different meanings requires a system that can be transformed into a collective, can ensure living in different cultures together. Providing this order requires a control mechanism except that laws if they aren't possible with laws and sustainable. One of the first key elements in this context in order to create cultural unity is religious duration.³ What kind of a religious education

¹ Cemal Tosun, *Din Eğitimi Bilimine Giriş*, Pegem Akademi Yay. Ankara, 2010, p. 100.

² Recep Kaymakcan, *Günümüz İngiltere'sinde Din Eğitimi*, Dem Yayınları, İstanbul, 2004, p. 36.

³ İsmail Ersahin, *Religious pluralism and Islamic religious education in public school's religious education curriculum in England*, Ankara University, Social Sciences Inst. Unpublished Ph. Dr. Thesis p. 3.

approach can be reached in order to hold different individuals up together in peace, to understand each other, to develop empathic thought, to provide cultural unity and to form a social order? In the context of these questions, many attempts have been made to develop approaches to teaching the religion in the country over the last 40 years. Unlike the traditional Christianity-based and religious advocacy, these new approaches have been designed to take into account the other group's interests and development all levels of students in religious subjects.⁴ This is the Phenomenological Approach associated with England.

1. The Aims of Religious Education in England

In the UK, it was voiced through the 1988 Education reform law that the compulsory education levels consisted of Key Stages 1, 2, 3 and 4. Lessons in these stages vary, but religion education (RE) is taught at all levels. According to 1988 education reform legislation, the learning fields, units and subjects for the religious education course are specified by the Local Education Authorities (LEA), according to the mental and emotional development required by the pupils. Specific objectives of these learning fields, units and topics will be ranked in the Consensual Religious Education Framework Curriculum. The general objectives of religious education (RE) courses covering specific objectives were designated by the UK School Programs and Evaluation Board (SCA) in 1994. The curriculum for RE aims to ensure that all pupils⁵:

A. Know about and understand a range of religions and worldviews, so that they can:

- describe, explain and analyse beliefs and practices, recognising the diversity which exists within and between communities and amongst individuals;
- identify, investigate and respond to questions posed, and responses offered by some of the sources of wisdom which found in religions and worldviews;
- appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning.

⁴ Recep Kaymakcan, *ibid.* 77.

⁵ http://resubjectreview.reconcil.org.uk/media/file/RE_Review_Summary.pdf. Reached on 15.10.2017

B. Express ideas and insights about the nature, significance and impact of religions and worldviews, so that they can:

- explain reasonably their ideas about how beliefs, practices and forms of expression influence individuals and communities;
- express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value, including ethical issues;
- appreciate and appraise varied dimensions of religion or a worldview⁶

C. Gain and deploy the skills needed to engage seriously with religions and worldviews, so that they can:

- find out about and investigate key concepts and questions of belonging, meaning, purpose and truth, responding creatively;
 - enquire into what enables different individuals and communities to live together respectfully for the wellbeing of all;
- articulate beliefs, values and commitments clearly in order to explain why they may be important in their own and other people's lives.

With these three basic elements, it is possible to say that Religious Education courses are aimed to know about and understand a range of religions and worldviews, to describe his / her own religious ideas freely, to internalize universal values such as individual preparation of life, individual love, to respect for all around him/her.

2. Phenomenological Approach in Religious Education

Phenomenology focuses on religions. These phenomena's are often imaginary non-visual / perceived items such as worship, holy book, pilgrimage, hope prejudice. This approach is an interfaith approach to religion teaching that predicts the religious phenomena in an impartial and unbiased way.⁷ This approach, which contradicts the traditional confessional religious education approach aimed at teaching Christianity, is fundamental in that it brings about essential changes in the understanding of the

⁶ The phrase 'religions and worldview's is used in this document to refer to Christianity, other principal religions represented in Britain, smaller religious communities and non-religious worldviews such as Humanism. The phrase is meant to be inclusive, and its precise meaning depends on the context in which it occurs, e.g. in terms of belief, practice or identity.

⁷ Recep Kaymakcan, *ibid.* 86.

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British religious education, its implementation for many years, and its development and differentiation from traditional approaches.⁸

The two basic elements of the phenomenological approach are "bracketing your mind and empathetic thought". By bracketing, it is meant to keep one's beliefs back as far as possible in order to not negatively affect the angle of view towards other religions.⁹ These approaches are taught together with other religions; on the other hand they explicitly refuse to be presented only with Christian perspective and paradigms. In public schools that adopt this approach, religious education is not interested in which religion is right and which is not. With empathetic thought, it is sought to give the students an insight into how the members felt their religious rituals and worship in order to understand the doctrines and rituals of other religions in an objective manner/way.¹⁰ With empathic thought, each religion also divulges the understanding of its members from the point of view.

The phenomenological approach in religious education does not avert the teacher from having a religious commitment. In this respect, it is asserted that the approach can be accomplished by a member of any belief or even by those who do not believe in any of the religions. Simultaneously, this approach also tries to prevent one-sided prejudice arising from one-way thinking and one-sided explanations of religious education. The teacher will assist emotional understanding of what the students mean by being affiliated to a particular religion and how they express this commitment. The goal here is not to construct beliefs of a certain belief but to understand what it means to be a believer that is to empathize.¹¹ In this approach, the other side is to expand "religious literacy" skills and open the way of using religions as a tool in the adventure of learning life and religious meaning.¹²

⁸ Recep Kaymakcan, *ibid.* 78.

⁹ John Shepherd, *Fenomenolojik Bakış Açısı, Eleştirel Anlamda Sorgulayıcı Din Eğitimi*, *New Methodological Approaches in Religious Education, International Symposium Papers and Discussions*, İstanbul, 2001, p. 324.

¹⁰ John Shepherd, *ibid.*, p. 324.

¹¹ Fatma Capcıoğlu, *A study of primary education religious culture and ethics course curriculum in the context of new approaches in religious education*, Ankara University, Social Sciences Inst. Unpublished Master Thesis Ankara, 2006, p. 59.

¹² Grimmitt, "When is commitment a problem in Religious Education?" *British Journal of Education Studies*, V. XXIX, No. I, Feb, p. 49, from Yıldız Kızılabdullah, *Çok Kültürlü Toplumlarda Din Eğitimi Modelleri* Indiana Örneği, Otorite Yay. Ankara, 2014, p. 49.

3. The History of Phenomenological Approach in Religious Education

Until the mid-1960s, religious education in Britain aimed to become more religious Christian individuals. However, this kind of training failed and, on the contrary, the impression contributed to the departure from Christianity appeared,¹³ and with the immigrants influenced by to Britain belonging to different religions except Christianity initiated to come out in public schools more.¹⁴ This showed that the current religious education approach didn't not encounter both the needs of children of Christian families and children of families of different religions except Christianity.

There were two ways to elucidate this problem about religious education. The first of these was; to give religion class for every religion. However, there was no experience/background of teaching separate religions in the British education system. On the other hand, it was supposed that religious education lessons hadn't to assert social separation, but help individuals who came from different cultures live together in the British society. The second way was; to encounter the needs of different religions in a religious duration. The British system of religious education opted the second way,¹⁵ namely the phenomenological religion education approach.

The first works on the phenomenological method were applied by the German philosopher Edmund Husserl in the field of philosophy.¹⁶ In this period, the phenomenological philosophical studies emphasize the necessity of approaching with a human-centred approach and understanding by being affected by the idea of illumination in Europe.¹⁷ This new understanding had a certain impact as well as in all of Europe, on religious education in British schools and the phenomenological approach proposed at the university level has become a usable approach in UK schools by Ninian Smart.¹⁸

Smart, firstly established the Department of Religious Studies at Lancaster University in the early days of and then launched a new program for the development of religious education called the School Council Project on Religious Education in

¹³ Recai Doğan, ve Cemal Tosun, İlköğretim 4. ve 5. Sınıflar İçin Din Kültürü ve Ahlak Bilgisi Öğretimi, Pegem A Yayınları. Ankara: 2003, p. 33.

¹⁴ Recep Kaymakcan, *ibid.*, p. 82.

¹⁵ Recep Kaymakcan, *ibid.*, p. 83.

¹⁶ Ismail Ersahin, *ibid.*, p. 68.

¹⁷ Recep Kaymakcan, *ibid.*, p. 86.

¹⁸ In this context, see more information: Sevkettin Ozcan, Ninian Smart and Religious Phenomenology, Ankara University, Social Sciences Inst. Unpublished Ph. Dr. Thesies Ankara, 2016.

Secondary Schools. At the end of this project, a new method of religious education approach was introduced in the School Council Working Paper: 36, which is called the phenomenological non-doctrinal approach, in which the religious education that takes place within the framework of traditional Christianity in the pluralist British society, which contains many different religions, sects and views.¹⁹ Despite all of the criticisms this new approach has been applied and been actively used in curriculum programs in local religious education since the 1970s and 1980s.²⁰

Working Paper: 36 proposes a phenomenological methodology that includes the inclusion of ideology, which is religion-like function in the religion, education context to mean other religions and every human beings, except than Christianity for the United Kingdom.²¹ In this study, Smart expressly states that there should be five objectives of religious education. Kaymakcan has listed these aims as follows.²²

Religious education should not only be informative.

Religious education should aim to replicate the members of a religion and not to be religious, to make sense of the questions about reality.

Religious investigations should not exclude the point of view of a religious believer.

Religious investigations should help people understand their culture and religion. In this way, significant contributions can be made to overcome the "cultural tribalism" of Europe.

Religious investigations should examine the apparent and historical aspects of religion. However, it is necessary to establish a dialogue between holy discourse and anti-religious discourse.

4. How To Teach Islam In Phenomenological Religious Education Approach

It is difficult to say of a single approach in the British religious education. Phenomenological religion education approaches and different religious education approaches can also be mentioned. However, the phenomenological religious education approach is quite in fluencies on establishing the religious education

¹⁹ Robert Jackson, *Din Eğitimi, Yorumlayıcı Bir Yaklaşım*, Dem Yayınları, İstanbul, 2005, p. 23.

²⁰ Recep Kaymakcan, *ibid.*, p. 86.

²¹ Recep Kaymakcan, *ibid.*, p. 88.

²² Recep Kaymakcan, *ibid.*, p. 89.

programs prepared by the local education authorities²³ and the achievements/objectives of these programs. The London Borough of Merton Syllabus has been developed with the expectation that schools will, in Key Stages 1 to 4, devote the following minimum hours to religious education:

Foundation Stage (Reception Class):	36 hours per year
Key Stage 1:	36 hours per year
Key Stage 2:	45 hours per year
Key Stage 3:	45 hours per year
Key Stage 4:	40 hours per year

This amounts to around 5% of curriculum time.

This Agreed Syllabus requires schools to provide suitable opportunities for the study of Christianity and the other principal religions represented in Great Britain. It assumes that the principal religions represented in Great Britain are Buddhism, Christianity, Hinduism, Islam, Judaism and Sikhism. On the other hand, Christianity should be addressed in each school during each key stage. The focus for each key stage is as follows:²⁴

Foundation Stage - A thematic approach drawing on Christianity and the faiths of pupils represented in the classroom.

Key Stage 1- Christianity + Islam. In addition, the RE curriculum may well draw upon examples, experiences and stories of other faith traditions or belief traditions.

Key Stage 2- Christianity + Islam, Judaism and Hinduism. In addition, the RE curriculum may well draw upon examples, experiences and stories of other faith traditions or belief traditions.

Key Stage 3- Christianity + Islam, Judaism, Hinduism, Buddhism and Sikhism.

²³ Local Education Authorities (LEAs) are the local councils in England and Wales that are responsible for all educational staff. There are 152 local education authorities (LEAs) in England. Each local authority is responsible for setting up a committee whose members are from different religions. The non-statutory national framework gives these local education authorities, (LEAs) to build up their syllabuses in the context of Standing Advisory Councils on Religious Education, relevant authorities with responsibility for schools with a religious character, teachers, pupils, parents, employers and their wider communities a clear and shared understanding of the knowledge and skills that young people will gain at school. It ensures schools to meet the individual learning needs of pupils and develop a distinctive character and ethos, rooted in their local communities. It also provides a framework within which all partners in education can support young people on the road to further learning. In this context, we used as a reference The London Borough of Merton Agreed Syllabus for Religious Education in this article. The Religious Education Syllabus can be changeable for each LEAs.

²⁴ The London Borough Of Merton Agreed Syllabus for Religious Education , 2008

Key Stage 4- Christianity + other religions specified within GCSE syllabuses in Religious Studies.

The Syllabus outlines all religions and describes Islam like below;

Islam

*Islam is a comprehensive way of life, and is based on the Oneness of Allah and the role and status of the Prophet Muhammad * as an example to humankind. This is expressed in the declaration of faith 'There is no god except Allah; Muhammad is the Messenger of Allah'. A person becomes a Muslim not by race, nationality or culture, but by professing belief in that statement and by reflecting it in the practice of the Islamic way of life.*

Key Beliefs

Muslims are monotheists. They believe in one God – Allah who sent many Messengers and Prophets to whom He revealed His divine guidance. These included Ibrahim Abraham (peace be upon him), Musa - Moses (peace be upon him), Isa-Jesus (peace be upon him) and the final Prophet Muhammad, who was born in Makka, Arabia in 570 CE. When he was 40 years old, Muhammad began receiving revelations through the angel Jibra'il - Gabriel. These continued over the next 23 years of his life and were recited and proclaimed by him to his companions.

Writings

These revelations were learned by heart and dictated to scribes. The completed revelation, the Qur'an, gives detailed guidance on how humankind should behave, in terms of moral conduct and family relationships as well as the treatment of animals and the natural world. Whatever the language of the Muslim, the Qur'an is recited in the Arabic language of its revelation.

Special Days

An important part of Muslim community life for men and women in Europe is the Mosque. Friday is the day for congregational worship, but many Muslims attend the Mosque daily. The Muslim calendar is based on a lunar calendar. Two festivals, which involve the Muslim community throughout the world, are Id-ul-Adha at the end of the Hajj (pilgrimage) and Id-ul-Fitr - the end of the fast at Ramadan.

Special Ceremonies

All babies born into Muslim families are welcomed into the ummah – the worldwide community of Islam. The Shahadah – the Muslim declaration of faith is whispered into the baby's ear. Seven days after birth special naming ceremony takes place. Marriage is seen as a lifelong relationship. In most Muslim communities members of the close family are involved in helping a person make a choice of partner although the marriage cannot go ahead unless the man and woman accept one another. A Muslim wedding is a largely civil affair with minimal reference to religion. A funeral will take place as soon as possible after death. The body is washed, wrapped in white sheets and placed directly in the ground in countries, which permit no coffin. Muslim tradition teaches that angels visit the grave to help prepare the dead person for the Day of Judgement.

Different Traditions

Islam is divided into two main sects, the Sunni and the Shi'a. This division arose over the order of caliph succession in the first century of the Islamic calendar. Shi'ites believes that the true authority and leadership of Muslims after Muhammad's son-in-law, Ali, continued through a line of imams (religious teachers). Sunnis uphold the supremacy of the caliphs, the line of rulers elected by the people and mandated to guard the prophetic legacy in the administration of community affairs. This gave rise to the development of Shari'a law. Shi'ites constitutes less than 10 per cent of world's Muslims, and possesses many internal divisions. Shi'ites is a majority in Iran. Sunni Muslims constitute 90% of the world's Muslims and are considered the orthodox face of Islam. There are various mystic strands of Islam, such as Sufism and the Ibadites of Oman, East Africa and Algeria. These are not, strictly speaking, sectarian divisions.

After the name of the Prophet Muhammad, Muslims say or write, 'Salla-llahu alaihi wa sallam' (peace and blessings of Allah upon him.)

The units of all religions based on the phenomenological religious education approach in England are given below in tables.²⁵

²⁵ For the other beliefs, values and their context see: Vahdeddin Şimşek, *The comparasion of the religious instruction courses obejectives among England and Turkey*, Ankara University, Social Sciences Inst. Unpublished Master Thesis Ankara, 2014.

OVERVIEW: KEY STAGES' UNITS OF WORK

		TERM 1	TERM 2	TERM 3
FOUNDATIO N	Reception	<u>We are Special</u>	<u>Special Times</u>	<u>Special Places</u>
		<u>Our Wonderful World</u>	<u>Special Stories</u>	<u>Special Things</u>
KEY STAGE 1	Year 1	Festivals	The Christian Bible (1)	Creation
		Belonging	Islam (1)	The Church
	Year 2	Christian Festivals	The Christian Bible (2)	Islam (2)
		Sacred Writings	Christian Faith and Values	Places of Worship
KEY STAGE TWO	Year 3	Symbolism in Religions	Judaism: God and the Torah	Islam: Beliefs and Teachings
		The Christian Bible: Contents and Structure	The Church, Worship, Festivals and Practices	Additional Study Unit 1 (ASU 1)
	Year 4	Belonging and Identity	Birth Rites	Hinduism: God and Sacred Writings
		Jesus: His Early Life and Teaching	Additional Study Unit 2 (ASU 2)	Creation and God
	Year 5	The Bible as the Holy Book of Christians	Judaism within the Home and Synagogue	What is faith and what difference does it make?
		Islam: Worship, Festivals and Practices	Christian Denominations	The Christian Way of Life – 1
	Year 6	Death and Loss	Hinduism: Worship, Celebrations and Values	Marriage Rites
		Faith and the Arts	Jesus: His Later Life and Passion	The Christian Way of Life – 2

KEY STAGE 3	Year 7	Stepping stones in life in Christianity and other religions - 1	What do Christians believe?	Muhammad, the Seal of the Prophets and Islamic Belief
		Judaism – 1	Who was Jesus? – 1	ASU 1
	Year 8	Christianity: The Church and Worship	Islam in Contemporary Britain	Christian responses to personal, social and global issues 1
		Sikhism: Community, Equality and Identity	Who was Jesus? – 2	ASU 2
	Year 9	Stepping stones in life in Christianity and other religions 2	What does Buddhism teach about suffering?	Christian responses to personal, social and global issues 2
		Hinduism	Judaism – 2	ASU 3

N.B. *The sequence of units has been arranged to support progression and should be taught to the specified year group.*

Islamic religious subjects are offered to students by different contexts in the state schools in England. Two different manner of knowledge can be provided in the units, namely, direct or indirect, with Islamic religion. It can be said, in other saying that these units teach Islamic religion to students directly or indirectly. Whether it is direct or indirect way, the units are an aid to thinking religions and non-religious world views in different national contexts. Also, with the help of these units mentioned above, the content enables to pupils to understand different religions, religious individuals and communities to live together respectfully for the well being of all. The pupils are aimed to empathize with other individuals who believe in a different religion than themselves and most importantly, learn to respect people belonging to different religions or having non-religious perspectives. The religion of Islam is given

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comparatively around common themes with other religions in some units in all different stages. In other words, the point that can be regarded as common, such as praying places, religious days and sacred books so on. The units focus on what these common points are named in different religions. Some of these unit titles are: *Special Times, Special Stories, Special Things, Special Places, Festivals, Belonging, Sacred Writings, Places of Worship, Symbols in Religions, Belonging and Identity, Birth Rites, Creation and God, What is faith and what difference does it make?, Death and Loss, Marriage Rites, Faith and the Arts*. One of the units titled by *Special Places* and its objectives, for instance are given below as a table.

FOUNDATION STAGE (RECEPTION) UNIT TITLE: SPECIAL PLACES

Learning objectives Pupils should learn:	Possible teaching activities AT1 and AT2 Opportunities to:
<p>that people have their own special places that there are religious buildings which are special to certain groups of people such as:</p> <p>Church – Christians Mosque – Muslims Synagogue – Jews Temple – Hindus Gurdwara – Sikhs</p>	<p>explore children’s literature about special places (e.g. “Halfway Up The Stairs”, by A A Milne, “Out and About”, by Shirley Hughes) Visit a local religious building (e.g. church, Hindu temple, synagogue, mosque etc.) bring in photographs of special places draw/paint a special place talk about feelings in a special place</p>
Key questions:	Learning outcomes AT1 and AT2 By the end of the Foundation Stage most pupils should be able to:
<p>what makes a place special what is your special place how do you feel in your special place how does this building (e.g. during a visit to a church) make you feel</p>	<p>talk about their homes and belongings begin to develop an awareness that some people worship in special buildings recognise that people have special places, some of which are religious have respect for people, their beliefs and cultures</p>

In the second group, there are some units in different key stages in which the religion of Islam is taught directly. In these units, the headings are Islam or related to the Islam. The titles of these units are: *Islam (1), Islam (2), and Islam: Beliefs and Teachings, Islam: Worship, Festivals and Practices, Muhammad, the Seal of the*

Prophets and Islamic Belief, Islam in Contemporary Britain. Two of the units are given as an example below;

KEY STAGE 1 UNIT TITLE: ISLAM 1 AND 2 (2 UNITS)

Learning objectives	Possible teaching activities	Possible teaching activities AT2
Pupils should learn:	AT1 Opportunities to:	Opportunities to:
<p>Allah is the Islamic name for God</p> <p>Muslims believe :</p> <p>Allah is the one true God</p> <p>He has no partners</p> <p>He is the Creator who provides all things</p> <p>Islamic values</p> <p>the importance of good values</p> <p>home and family life for children</p> <p>respect for each other, parents, elders and children</p> <p>honesty and good manners</p> <p>responsibility for all creation</p> <p>Guidance</p> <p>the Qur'an is the special holy book for Muslims</p> <p>Allah has sent guidance through the Qur'an</p> <p>stories from the life of the Prophet Muhammad*</p> <p>Worship of Allah</p> <p>Muslims serve Allah in many ways including daily salah which can take place in the mosque</p> <p>festivals, especially Id-ul-Fitr and Id-ul-Adha</p>	<p>learn that the Islamic name for God is 'Allah'</p> <p>listen to Muslims talking about their values</p> <p>talk with Muslims about their families</p> <p>find out what Muslims mean by 'respect' and how this is demonstrated in action</p> <p>listen and respond to stories about how Allah sent guidance through the Prophet</p> <p>visit a mosque</p> <p>observe salah, and find out where and how it takes place</p> <p>look at pictures showing how Muslims prepare for prayer and artefacts associated with prayer</p> <p>encounter Islamic festivals and find out why they are celebrated</p> <p>listen and respond to stories about the Prophet Muhammad* and his family and festivals</p>	<p>distinguish between what is made by people and what belongs to the natural world</p> <p>experience and talk about the care of living things</p> <p>talk about how stories from the lives of the prophet might guide people in their daily lives today</p> <p>talk about when and how people pray</p> <p>talk about cleanliness and occasions when washing is particularly encouraged</p> <p>share experiences of special occasions in their lives</p> <p>share feelings of gratitude and thankfulness</p> <p>think about why we try to be 'good' and what that involves</p> <p>think about how adults, especially parents, show love and care for their children</p> <p>talk about how people show respect for each other</p>
Key questions:	Learning outcomes AT1 By the end of the key	Learning outcomes AT2 By the end of the key stage

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	stage most pupils should be able to:	most pupils should be able to:
is having a name important what helps to make you good why are rules important why do Muslims pray five times a day what is prayer how would you feel if you were hungry and would you share your food with those in need	retell some stories of the life of the Prophet Muhammad* identify some religious practices of the Muslim faith such as prayer, and that prayer is important for Muslims	respond sensitively to the experiences and feelings of others, including those with a faith which they are studying respond sensitively to Islamic values, particularly within the Muslim home

KEY STAGE 2, UNIT TITLE: ISLAM: BELIEFS AND TEACHINGS

Learning objectives Pupils should learn:	Possible teaching activities AT1 Opportunities to:	Possible teaching activities AT2 Opportunities to:
<i>Beliefs and teachings Allah is the Islamic name for God human beings are the best of his creation angels are created by Allah Shirk – regarding anything as being equal to, or a partner to Allah is forbidden Allah gives guidance through messengers and books Guidance how the Qur’an was revealed – final revelation to humanity stories from the life of the Prophet Muhammad* - the last of the prophets stories from the Sunnah, Hadith and Sirah</i>	find out what Muslims mean by ‘Shirk’ and why it is unacceptable to them look at some of the 99 beautiful names of Allah read or listen to stories from the life of the Prophet Muhammad* discuss the use of ‘p.b.u.h.’* as a term of respect for the Prophet Muhammad read the story of how the Qur’an was revealed and is treated with respect look at artefacts e.g. Qur’an stand, prayer mat and beads and examples of Arabic calligraphy read extracts from the Qur’an e.g. Surah 16 on creation look for Makkah, Madinah, Jerusalem on maps of the Middle East	consider how they could treat the environment with respect reflect on the damages of drawing an image of Allah and/or Muhammad* consider why the Prophet Muhammad* is held as an example for people to follow
Key questions:	Learning outcomes AT1	Learning outcomes AT2
	By the end of the key stage most pupils should be able to:	By the end of the key stage most pupils should be able to:

<p>why do Muslims forbid images of Allah, angels, Muhammad* and living creatures why can nothing be equal to Allah how is the Muslim understanding of Allah different to the Christian belief of the Trinity why is Muhammad* special to Muslims how do Muslims know what to do in their daily lives</p>	<p>explain why Muslims forbid images describe some key Muslim beliefs about Allah, Muhammad and the Qur'an identify key moments from the life of the Prophet Muhammad* and explain their significance for Muslims</p>	<p>reflect on the use of images in worship in religions other than Islam and whether they help or hinder the believer suggest reasons why Muslims hold Muhammad* to be an example to follow reflect on the need to respect the environment from their own viewpoint and that of a Muslim</p>
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It is understood that some of the units in the curriculum are informed about Islam, its belief, teaching or worship directly or indirectly when they are examined. While presenting all information about religions also like Islam to the students, as a requirement of the Phenomenological Religious Education Approach, teachers have to be impartial and must approach all religions including Islam with respect. On the other hand, it is expected that when teachers compare Islam's places of worship, sacred books, special days and places with all other religions, they have to do their duties in a respectful manner.²⁶

Conclusion:

In England, religious education began to take shape about 150 years ago. However, this period was teaching religious education in the direction of the churches and in the direction of the doctrinal ideals that every church member was its own. In other words, there was no union in both religious education and general education. With the 1944 Education Act, education and church schools were under controlled by the state and religious education became compulsory in all schools. From the 1970s onwards, according to the mental and emotional development required by the student, the learning areas, units, and topics for the religious education course are to be given by the phenomenal approach.

In the general purpose section of English Religious Studies (RE) courses; *"Religious education helps the student respect other religions or other people who have a*

* After the name of the Prophet Muhammad, Muslims say, or write 'sallallahu alaihi wasallam' (peace and blessings of Allah be upon him) after the names of other Prophets, Muslims will say, or write, 'peace be upon him' p.b.u.h.

²⁶ Vahdeddin Simsek, ibid. p. 125-128.

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different faith and to come from above the prejudices".²⁷ The most appropriate religious education approach to be pursued in order to achieve this goal is the Phenomenological religious education approach.

Phenomenological religion education is the basic principle in the approach that the individual is bracketing himself, the religions are not compared in terms of truth and not truth, and they are approached with respect to every religion and belief system. Recognizing different religions, empathizing with people of different religion, showing respect and tolerance and making them worthwhile contribute to social peace and help different cultures meet in common values and points.

Phenomenological religion education is the basis of English Religious Education which is given in the approach is the understanding of the 'other' and the respect of the other. This approach, with its basic aim of "understanding the other" and developing empathy, is felt in local religion education curricula and in the model religious education program prepared by the central education authority. The Agreed Syllabus for Religious Education in the London Borough of Merton involves teaching Islam within the framework of the national curriculum.

Islam is the second largest religion in England. Therefore, we examine the teaching of Islamic religion at almost all key stages. This means that Islamic teaching is part of religious education, which is equivalent to 5% of the students' entire curriculum. In total, this course takes approximately 204 hours. It means that Islam religion is learnt to students for nine years in the state schools if they are volunteer for learning this religion.

The knowledge of Islam religion can be provided in the units with two different manners, namely, direct or indirect; it can be said, in other saying that these units teach Islamic religion to students directly or indirectly. Thus, both Muslim students and non-Muslims are aimed to empathize with other individuals most importantly, learn to respect people belonging to different religions or having non-religious perspectives / worldviews.

Islam religion is taught comparatively/ indirectly around common themes in all religions such as *Special Times, Special Stories, Special Things, Special Places, Festivals, Belonging, Sacred Writings, Places of Worship, Symbols in Religions, Belonging and Identity, Birth Rites, Creation and God, What is faith and what difference does it make?, Death and Loss, Marriage Rites, Faith and the Arts*. In

²⁷ https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/190260/DCSF-00114-2010.pdf, Reached on: 09/03/2017.

these units, students have the opportunity to compare Islam and the other religions and have the chance to see the common points in both Islam and different religions. The second group consists of the units directly related to Islam. *Islam (1), Islam (2), and Islam: Beliefs and Teachings, Islam: Worship, Festivals and Practices, Muhammad, The Seal of the Prophets and Islamic Belief, Islam in Contemporary Britain* are the headlines of these units. These units provide more in-depth information about Islamic religion. Therefore, students will have more knowledge about the Islam religion that shapes the lives of Muslims. School pupils have understanding and awareness for Islam and both Muslims and non-Muslims get a chance of developing competence for understanding the beliefs and values of others. As a consequence, religions or cultures have been the cause of conflict for certain periods of history. The phenomenological method, which aims to keep society / different faith believers also Muslims alive together in peace and to minimize the elements that threaten social peace, may be profit to reduce Islam phobia in Christian world, is important, in spite of some criticisms and incomplete directions, to form a culture of coexistence and to bring together people with different religious, the phenomenological approach also serves to prevent religious conflicts by reducing prejudices in the religions. If this approach is applied as described in theory, religious education classes are going to help pupils acquire and develop a knowledge and understanding of Islam and the other principal religions represented in Great Britain, develop an understanding of the influence of beliefs, values and traditions on the way people live and enhance their spiritual, moral, social and cultural development. All these offer a contribution to world peace.

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