



## AN EVALUATION OF THE CONCEPTS AND PROBLEMS OF PHILOSOPHY OF RELIGION IN TERMS OF TEACHING RELIGION: A STUDY INTO THE UNITS OF PHILOSOPHY OF RELIGION AND RELIGIOUS CONCEPTS IN THE PROGRAMS OF TEACHING PHILOSOPHY

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### Abstract

Teaching religion has often been considered from a problematic point of view in terms of our educational system. Carried out in a quite successful way through endowments (waqfs) in the rise of Ottoman period, religious education started to lose its success systematically with the period of regression Ottoman Empire. With the declaration of republic and the law of unification of education, it is not likely to say that religious education within the control of the state achieved the desired success. Religious education had its share from the approach of rejectionist attitude of the young regime which inherited almost all heritage of Ottoman and was not able to have an access to teaching programs in an independent way for a long time. The unit of the philosophy of religion and religious concepts were not given a place in the programs of teaching philosophy for a long time. In the current study, the units of the philosophy of religion and religious concepts in seven teaching programs of philosophy prepared in the period of republic were investigated.

**Key Words:** Philosophy, religious, philosophy of religion, teaching program.

### INTRODUCTION

The introduction of Islam to Turks was in the eras when Islamic culture and civilization was in a magnificent rise. This era of rise comprised the translation movements, which was one of the components that increased the accumulation of knowledge in Islamic world such that a great many works were translated into Arabic from various languages in the world, in particular from Latin. These works, which had mostly a scientific and philosophic content, attracted the interest of Muslims and Turks who had just initiated Islam. Therefore, philosophic subjects were given under such courses, particularly the ones like Kalam in the programs of Seljuk Madrasahs even if it did not take its place in an independent discipline.

Besides that, no courses of philosophy were encountered in the teaching programs of Nizamiyah Madrasahs. However, it did not last longer. It was not regarded as a good approach for some people to teach philosophy at madrasahs the basic objective of which was to teach fiqh and other religious sciences and the courses of philosophy were taken out of the teaching programs of Nizamiyah Madrasahs (Kafadar: 1994: 279). However, taking philosophy courses out of teaching programs was not a real cut out, since philosophical discussions were carried out in the courses of Kalam from that time on; but philosophy was criticised by such scholars as Ghazali in these arguments.

There were some similar cases in terms of Ottoman Madrasahs. In the rising period of Ottoman, it was possible to see philosophy courses in the programs of madrasahs, particularly in the reign of Fatih Sultan Mehmed. However, the interest in philosophy gradually decreased from that time on and philosophy lost its place in teaching programs. The Second Constitutionalism had a turning point in the history of Ottoman in terms of the course of philosophy; since Emrullah Efendi and Şükrü Bey, who were the ministers of the period, included the course of philosophy in the programs of Sultanis in this era. It was followed by such positive improvements as introducing the courses of philosophy to Darü'l – Fünun and writing of the first philosophy course book by Rıza Tevfik in 1910 (Kaynardağ, 2002: 85). From that time onwards, the course of philosophy has taken its place in the teaching programs without interruption.

### The Place of the Course of Philosophy in the Teaching Programs of Republican Period

The course of philosophy has taken its place without interruption within the high school course curricula of the Republican period. The case of instability and being in the search which was encountered in almost every institution was present in the course of philosophy as well; since a series of issues such as how to teach the course of philosophy, how many hours a week to teach, which fields to be included or with which disciplines to be given, what kind of content to be given have always been discussed. It is likely to see the changes in the weekly course charts in a clear way.

Table 1: The Distribution of the Courses of Philosophy in the High School Programs in the Period of Republic (Dombaycı, 2002: 13).

| Weekly Course Charts of Philosophy |                              |         |    |                               |                |                |                |
|------------------------------------|------------------------------|---------|----|-------------------------------|----------------|----------------|----------------|
| Years                              | Courses                      | Classes |    |                               |                |                |                |
|                                    |                              | I       | II | III (Sci.)                    | III (Lit.)     | IV (Sci.)      | IV (Lit.)      |
| 1924 – 1927                        | Philosophy <sup>1</sup>      | -       | 2  | 2                             | 4              | -              | -              |
| 1927 – 1931                        | Philosophy and Sociology     | -       | 2  | 2                             | 6 <sup>2</sup> | -              | -              |
| 1931 – 1934                        | Philosophy and Sociology     | -       | 2  | 2                             | 6              | -              | -              |
| 1934 – 1937                        | Philosophy and Sociology     | -       | -  | 2                             | 6              | -              | -              |
| 1937 – 1947                        | Philosophy and Sociology     | -       | -  | 3 <sup>3</sup>                | 7 <sup>4</sup> | -              | -              |
| 1947 – 1949                        | Philosophy and Sociology     | -       | -  | 3                             | 6              | -              | -              |
| 1949 – 1952                        | Philosophy and Sociology     | -       | -  | 3                             | 6              | -              | -              |
| 1952 – 1956                        | Philosophy                   | -       | 2  | 2 <sup>5</sup>                |                | 3 <sup>6</sup> | 5 <sup>7</sup> |
| 1956 – 1957                        | Philosophy, Logic, Sociology | -       | -  | 3                             | 6              | -              | -              |
| 1957 – 1974                        | Philosophy, Logic, Sociology | -       | -  | 3                             | 6              | -              | -              |
| 1974 – 1976                        | Philosophy, Logic, Sociology | -       | -  | 3                             | 6              | -              | -              |
| 1976 – 1985                        | Philosophy Group             | -       | -  | 3                             | 6              | -              | -              |
| 1985 – 1987                        | Philosophy Group             | -       | -  | 3                             | 6              | -              | -              |
| 1987 – 1992                        | Philosophy Group             | -       | -  | 2                             | 6              | -              | -              |
| 1992 – 1998                        | Philosophy 1 – 2             | -       | -  | 2 + 2 = 4 Credit <sup>8</sup> |                |                |                |
| 1998 and later                     | Philosophy                   | -       | -  | 2 <sup>9</sup>                |                |                |                |

As given in the Table, there was a discussion about in which classes of high schools the course of philosophy should be taught, how to relate it with sociology, logic and psychology, to teach them separately or together, what name to give them up to 1998. Besides that, it is not possible to learn about the content of the course from the table which gives information with regard to which classes and how many hours the course was

<sup>1</sup> The course of philosophy taught in this period was taught separately from the course of sociology. Even though its name was philosophy, 2 hours psychology at the second year, 2 hours logic at the last year in the science branch and 2 hours logic in the literature branch besides two-hour philosophy courses. In addition the subject of 'morality' was given within the course of philosophy.

<sup>2</sup> The courses of philosophy and sociology are taught together as 3 hours in three classes.

<sup>3</sup> This course was taught as 1 hour logic and 2 hours sociology.

<sup>4</sup> This course was taught as 3 hours philosophy, 2 hours logic and 2 hours sociology

<sup>5</sup> It was taught as 2 hours in the third year.

<sup>6</sup> In the science branch of the last year program, sociology was taught as 2 hours and logic was 1 hour.

<sup>7</sup> In the literature branch of the last year program, sociology and philosophy were taught as 2 hours each and logic was 1 hour.

<sup>8</sup> Credit system was applied in this period. The course of philosophy was the common course and it was divided into two, and was taught as 1 – 2. In this period, the courses of 'Philosophical Texts' and 'History of Philosophy' were in the elective course which were compulsory to graduate.

<sup>9</sup> The course of philosophy is still taught in the 11<sup>th</sup> classes of high schools as a compulsory course.

taught in the Republican period. In fact, even though the level of the class and weekly hours it was taught changed after 1998, the content, method, the order of the units and other issues changed with the program prepared in 2009.

In order to understand the changes made in the content of a course, one should have a look at the programs prepared for that course. A teaching program is defined as “a program having a role in an educational program, having several categories of knowledge, aiming at making students attain this knowledge and skills in line with the objectives of that educational program in a planned way” (Varış, 1972: 18). In addition, according to Arslanoğlu (2001: 12), a good teaching program should respond the questions of what, why, how much and how to teach.

It is true for the course of philosophy. It is also necessary to have a look the educational programs prepared for the course of philosophy in order to understand the historical development of the course in Turkey. From the declaration of the republic up to the current time, 7 programs have been prepared for the course of philosophy. These teaching programs are as follows:

#### 1924 Program

This program is the first program of the young republic. Due to the fact that it was just one year after the republic had been declared, there was course as Atatürk’s Principles and Revolutions in this program yet. In this program, philosophy courses were included in the high school curriculum and a separate course called ‘İçtimaiyat’ (Sociology) was assigned. As is known in its name, the focal point of this course was mostly sociology rather than philosophy. However, in the program which was in effect for 11 years, a change was made in 1927 and the name of the course was changed into ‘Felsefe ve İçtimaiyat’ (Philosophy and Sociology).

#### 1935 Program

The program in 1935 was prepared more detailed compared to the previous one. Also, there was a separate part of *objectives* in this program, but there was not an independent part of objectives in the previous program. The issues such as *morality, aesthetics, relativism* that was not stated in the previous program was included in the curriculum in this c.

The courses of philosophy that were in effects in this program for 22 years till 1957 were given in the name of “Filozofi ve Sosyoloji” (Philosophy and Sociology). According to this program, the philosophy courses taught in the literature branch of the high schools was given as 7 hours a week in a way to contain sociology and logic. As for the science branches of high schools, logic and sociology were taught together as 3 hours a week.

#### 1957 Program

In this program; arranging a separate program for the courses of philosophy group each is regarded as the indication of professionalism in the issue of programming. While carrying out the studies with regard to content, the least study was carried out over philosophy in the group. Even though the courses of logic and sociology were included in the program of the science branch at high schools, the course of philosophy was not. The course of philosophy was taught as 2 hours a week in the third year together with other courses (logic and sociology) at the literature branch of high schools. It is expected that the course of philosophy should have a close relation with literature, since it is thought that the ideal of Turk could only be achieved in this way.

#### 1976 Program

In this program; a separate program was designed for each course in the group in 1976 program. Even though the courses of logic and sociology were included in the program of the science branch at high schools, the course of philosophy was not. The course of philosophy was taught as 2 hours a week in the third year together with other courses (logic and sociology) at the literature branch of high schools. The program was prepared in a didactic way for teachers and what was expected from teacher during the class was given in a detailed way. In addition, the objectives of the course were divided into two as general and special objectives and the subject of objectives were given in detail. The content of the curriculum was enlarged. Compared to the previous ones and which subject would be taught to what extent in the curriculum was introduced as a new application.

As in other programs, there was no recommended teaching – learning method particularly in the program of 1976. However, depending on the content it is likely to say that verbal teaching method is the most significant method.

On the other hand, it was recommended that there must be a specialization at schools where there was more than one teacher of philosophy and each teacher must focus on one of the group courses. It was pointed out that while grading students, it is necessary that the marks should be determined in terms of the credits of the courses not the arithmetic average particularly at science branch.

In 1976 program, it was recommended that students should not memorize the content of the courses and they should not be brainwashed in terms of any ideology with the effect of any “ism”. It was also stated that the subjects in matter should be related to science history and Turkish culture while teaching the subject if necessary. As a new application, 1976 program presented the content with units, which the earlier program did not have.

### 1985 Program

In this program; as in 1976 program, a separate program was designed for each course in the group in 1985 program, as well. The course of philosophy was taught as 2 hours a week in the third year together with other courses (logic and sociology) at the literature branch of high schools. Students were tried to attain a perception with regard to the historical development of philosophy and sciences, besides its place in Turkish community. The perception of philosophy was examined in Turkey in the period of Ottoman and the Republic. The program was prepared in a didactic way for teachers and what was expected from teacher during the class was given in a detailed way.

In the program of 1985, a separate title of objectives was given in the introduction of the program as well. The program of 1985 has a larger content compared to previous programs. In a close analysis, it is seen that the program looks like a Philosophy-Science history besides a general philosophy culture. In addition, it is an extra advantage that it has scientific developments and philosophic movements at Ottoman and Republican Turkey at the final part.

Dialogues and discussions, writing compositions discussing and examining a subject and also the analysis of philosophic texts were recommended in this program.

### 1993 Program

In this program; it was applied as 2 hours a week in the final year at high schools. It was prepared in the form of an independent program. It contained a great majority of the subjects regarded within the content of philosophy. The historical process of philosophy was taken under a separate title and the subjects were distributed to teach when necessary.

As a different feature from previous programs, the contents, subtitles and targeted objectives and behaviours were given in detail.

Instead of giving general objectives related to the course, a total sum of 22 objectives suitable for the qualities of the subject were determined in each unit.

The program of 1993 was different from other programs in terms of its content. Besides taking such issues as Political philosophy which was not mentioned in earlier programs before, some units such as “Rome and Science and Philosophy in the Middle Ages”, “The transition of Islamic Science and Philosophy” and “Science and Philosophy at Ottomans” were excluded.

A part of how to teach the course was placed just below the unit in the program. How to teach the program was given in these parts in a detailed way. In these parts, such methods and techniques as discussion, question and answer, verbal teaching, exemplification could be reached about how to teach the subjects.

It had a clear and distinct structure of unit. The contents of the units, the targeted behaviours and objectives, the way of teaching it were given in detail.

### **2009 Program**

The approach of this program based upon constructivism was given as follows:

It regards each individual as a peculiar person. It keeps the respect for individual differences in the forefront. It considers the active learning methods as the basic principle. Depending on the socialization function of education, it courage people to work together to share ideas and ask questions. In line with the basic objectives of national education, it focuses on training individuals protecting and developing national values and adopting universal values. It has efforts to train students as individuals who can thing freely, be aware of responsibilities, and know their rights as people compatible with the environment. It accepts that individuals have responsibilities in democracy as well as having rights. It regards our cultural and artistic values as a tool of developing personality and socialization. It aims at making students question themselves, the world and universe through philosophy.

In addition; the course of philosophy that was taught in 12<sup>th</sup> class was started to teach in 11<sup>th</sup> class. The duration of the course did not change and stayed as 2 hours. The course book was colorized and became more attractive. The sizes increased so that more pictures were able to be added in the book. The number of activities and reading texts were increased in the course book.

The role of teacher in teaching changed and was defined as “the guide for student in learning”. The name of the unit “Introduction to Philosophy” was changed as “Getting to Know Philosophy”. The place of the unit “Philosophy of Science” was changed and taken to the end of the book. It was aimed that students should not be those just listening, but the ones contributing to the course.

### **THE UNITS OF THE PHILOSOPHY OF RELIGION AND RELIGIOUS CONCEPTS IN THE TEACHING PROGRAMS OF PHILOSOPHY COURSE**

#### **Traces of Religious Issues in 1924 Teaching Program of Philosophy**

The strongest side of this program which began asking questions like ‘What is philosophy?’, ‘Who is philosopher?’ was the field of the Philosophy of Knowledge. In this unit which focused on the problem of ‘The Opportunity of True Information’, a lot of movements such as dogmatism, scepticism, criticism, realism, idealism, pragmatism and materialism were taken place.

Religious concepts and views were given in two places:

The first was the part starting with the title of ‘Considerations over Life’. In this part, such teaching components as mechanism, vitalism and the doctrine about the existence of animal and plant types were given. In addition, there was a separate subdivision with the title of “Creation”. In this division, it was aimed to teach the humanistic views with regard to the creation of beings besides teaching religious ideas.

The second one was the subjects in the part of Psychology. Psychology was not given as an independent course in the program. It is likely to say that many of the issues and titles of this course had a religious content. As an example, some basic Kalam discussions such as “Absolute and Allah, Description of Allah, the Value of the Evidence Put forward to prove the Existence of Being” were discussed. Some teaching doctrines such as Theism, pantheism, Taoism and Theology were given. In addition, the movements and views emerging in 18<sup>th</sup> and 19<sup>th</sup> centuries with regard to the roots and functions of religion were discussed.

#### **Traces of Religious Issues in 1935 Teaching Program of Philosophy**

This program was a weak program in terms of religious concepts compared to 1924 program. This program that was prepared in the effect of positive sciences, the course of philosophy was defined as a complementary course of literature and the highest objective of it was to make students attain a positive consciousness at youth. It was thought that the youth with a positive consciousness would not have a narrow point of view and they would have larger perspective in terms of social events.

In this program, the unity of 'morality' was taken out of the curriculum. Instead, some tasks were given to teacher to teach the following things in the case of having time after the subjects were taught: moral events, customs and traditions as the objective reflections of moral phenomena, law, the source and change of issues like responsibility; the source and change of conscience and sense of task which is the subjective reflection of moral phenomena.

The subjects of 'metaphysics' were taken out of the program just like the unit of morality. Instead of these subjects, the following was decided to include in the program: the relation between philosophy and scientific view; the effect of philosophic idea on scientific improvement and the effect of scientific view on the philosophic idea; the effect of philosophic view on social life.

The unit of 'the philosophy of religion' was also taken out of the program and the issue of religion was given in the program of sociology. It was asked that teaching students it is possible to have different look at religion from a different perspective. In addition, it was aimed to teach why a national state should be based upon secularism should be taught to students.

#### **Traces of Religious Issues in 1957 Teaching Program of Philosophy**

In the program of 1957, the unit of 'morality' was put in the content of the course of philosophy again, which was different from the previous program. The following subjects were aimed to teach in the unit of morality: What is moral freedom and what is the evidence in this issue? Determinism and its evidence as the counter part of freedom. The content of conscience and its difference from consciousness. In addition, the title of 'art and philosophy' was included in this unit with the purpose of informing students briefly over beauty and art.

The issue of religion was weak in this program as well. Religion was regarded as a sociologic phenomenon and was included in the program of the course of sociology. Under the title of 'social events', the only thing was given was information about the religious lives of the nomadic and settled communities. In relation with these subjects, the necessity of the subject of secularism was asked to teach as well.

#### **Traces of Religious Issues in 1976 Teaching Program of Philosophy**

The concept of 'religion' was included in the content of the course of philosophy once again despite its narrow content. In the unite with a title 'The relation of Philosophic Knowledge with Other Types of Knowledge' which had a total weight of 10% in the whole program, the relation of philosophy with science, art and religion was given. In other words, the total weight of the subject of 'philosophy-religion relation' in the whole program was about 3%.

Besides that, the views of thinkers like Farabi, Ghazali, Ibn Sina, Sühreverd and Ibn Arabi who were the representatives of Islamic thought were given more place in the program of 1976.

#### **Traces of Religious Issues in 1985 Teaching Program of Philosophy**

In the program of 1985, religious issues and concepts were given more compared to previous programs. Religious concepts and issues were given in different parts as follows:

In the 'Introduction' unit where the types of knowledge was introduced mostly, the title of 'Religious Knowledge' was taught as a type of knowledge. What the source and features of religion were given as the subtitles of it. In addition, the relation of religion and philosophy was given in the context of the relation of philosophy with various fields in this unit.

Besides that, under the title of 'Science and Philosophy in Islam and Turkish-Islamic World', a large part was assigned with a weight of 20% in the third unit. In the first subtitle of this unit, the rise of science and philosophy in Islamic world was explained and positive approaches of Qur'an, Hadith and Kalam as the effecting components were given. Under the second subtitle, the development of science in Islamic world was given and the views of such Turkish-Islamic thinkers as Harezmi, Ibn Turk, Ibn Sina and Beyruni were also given. In the third sub-unit, the relation between the idealistic movements in Islamic world and philosophy was explained and Sufism was given as a movement of thought; also the ideas of Farabi, Ghazali, Ibn Rushd, Yusuf

Has Hacip and Nizamu'l Mulk who had a profound effect on such kind of idealistic movements in the context of mosques and madrasahs.

In the fourth unit, science and philosophy, translation works and transmission of knowledge to the West in Islamic world was mentioned under the title of 'The Transferring of Islamic Science and Philosophy to the West and Renaissance'. The total weight of this unit in the whole program was 5%.

In part within the fifth unit was assigned to the issues of 'Science and Philosophy at Ottoman' under the title of 'Science and Philosophy in the New Age'. In the subtitles under this title, the representatives of Sufism such as Maulana, Yunus Emre, Hacı Bektaş-ı Veli who lived before Ottoman some other thinker of Ottoman like Hocaşade Koci Bey and Katip Çelebi were given.

#### Traces of Religious Issues in 1993 Teaching Program of Philosophy

This unit was prepared taking the forms of a certain problem or issue examined by different fields of philosophy into consideration for the first time. As a result, the issue of 'religion' was given a place in a program as a separate unit with all its concepts and discussion topics. In other words, a unit of 'the Philosophy of Religion' was assigned as a separate unit in the course of philosophy for the first time.

In the program, it was asked that the concept of 'secularity' mentioned in the unit of the Philosophy of Religion should be taught to students in line with the views and applications of Atatürk. There were eight units in the program and the unit of the Philosophy of Religion was the last unit. The total weight of the unit of the Philosophy of Religion was 10% in the program.

This unit was divided into two parts:

In the first part with a title of 'The Subject of the Philosophy of Religion', the issue of 'A Philosophic Approach to Religion' was studied in the context of 'the Difference between Theology and the Religion of Philosophy' and 'Philosophic Basis of Religion'. The second subtitle was 'Basic Concepts of the Philosophy of Religion'. As shown in the title, the concepts of 'God', 'prophet', 'wahy (apocalypse)', 'faith' which are the basic concepts of religion was explained in this part. In the third part with a title of 'Basic Questions of the Philosophy of Religion' these questions were asked and answered: How was the universe formed? Is wahy possible?, What is the quality of the question of religion?, Does God exist?, Is there a life after death?, If yes, what is it like?, Is there a hell or heaven? If there is a punishment, which one will be punished, the body or the soul? Is miracle possible? and so on. The most discussed of these question is 'Does God exist?'.

Therefore, the second subdivision had the title of 'Some Different Approaches Regarding the Existence of God'. This part had three different approaches within itself. The first one was 'Those Accepting the Existence of God'. Under this title, such teachings as theism, deism, pantheism were aimed to teach. The second one was 'Those Refusing the Existence of God', where atheism was mentioned. The third part had the title of 'Those Claiming that the Existence or Absence of God cannot be Understood'. In this part, the teaching known as agnosticism was mention.

#### Traces of Religious Issues in 2009 Teaching Program of Philosophy

In this program, the unit of the Philosophy of Religion remained the same as in the program of 1993. There were not so many differences in the content of the topics. Besides that, the program of 2009 was prepared depending on the constructivist approach that has been adopted since 2006 in Turkey. Within this perspective, even though there were not so many changes in the subjects, there became significant changes in the methods of teaching them. This change that was felt methodically was started to teach through activities where students could rather construct them on their own.

In this program, there became some formal changes in terms of the unit of the Philosophy of Religion. As an example, this unit that was studied as the last unit in the previous program in terms of teaching it was taught as the sixth unit just before units of Political Philosophy and Philosophy of Science. In addition, the weight of the unit which was 10% in previous program decreased to 7% in this program.

## CONCLUSION

Religion and philosophy are two fields that are always discussed by both their members and every level of society. The institutions of politics are mostly a part of these discussions and political effect has always been felt by religion and philosophy as well. Politics has always had a wish to determine philosophical movements and the institution of religion from as many aspects as possible and if it is not possible they want to manage and control them at least. Therefore, any time political government is changed the outlook for philosophy and religion is reshaped depending on the manner and style of the sovereign powers. This case has always kept a problematic which sometimes reach dangerous levels in particular about religion.

This problematic could be observed very clearly in the units of the philosophy of religion and in examining religious concepts by philosophy; since different applications with regard to how to use religious concepts by philosophy in almost every program. Dominant state ideologies in the period when philosophical programs are prepared has always been determinant historically. Therefore, the phenomenon of religion was either perceived as a component that would increase Turkish nationalism depending on the position of the dominant ideology, was sometimes ignored or was classified depending on the improvements in positive sciences.

Upon the evaluation of Teaching Programs of Philosophy under these effects;

In the program of 1924, it is quite important to adopt the concept of 'creation' as a topic despite the rise in Darwinist evaluation theorise. In addition, inclusion of such teachings as 'definition of God', theism, pantheism, entity, Taoism into the curriculum of psychology is another feature that makes the program interesting.

In 1935, excluding the units of 'the Philosophy of Religion', 'Metaphysics' and 'Morality' out of the teaching program of philosophy could be the indication of the fact that this program was prepared depending on the increasing effect of positivism. The effect of this case did not only result in decreasing the effects of religious concepts in the program, but the course of philosophy was also badly injured with the exclusion of metaphysic topics. In this program, the wish that teacher could teach some issues at the end of the course if he has time does not comply with realities; since the issues in question is so large that you cannot teach them in a very limited time. Another wish to mention about religion within framework of the principle of secularism could be regarded as the fact that the issue has turned into a political issue.

The program of 1957 is a week program in terms of religious concepts. Religion in this program was only taken in a limited way as an issue of sociology with the form of its emergence as a social institution in some communities. The positive side of the program compared to the previous program is that it brought the moral issues that are impossible to think apart from religion back.

The issue of religion was only mentioned as a field having a relation with philosophy in the program of 1976. Even though it had a narrow content, the superior side of the program to two previous programs is that religion was taken in the context of philosophy.

In the program of 1985, the questioning of what the source of religion was and what features it had is an indicator of the fact that the concept of 'religion' was regarded as an issue in terms the course of philosophy with its sub-problems and it is a desired case. In addition, the scientific studies in Turkish-Islamic world and the transition of these studies to the west was intensively mentioned in the program. Naturally, religious concepts and issues were frequently given in this sense. In term of the fact that it mentioned about religious concepts and issues, it is likely to say that 1985 teaching program of philosophy is the largest program from the perspective of content.

The importance 1993 program results from the fact that the program contains a separate unit of the Philosophy of Religion for the first time. As it is a separate unit, religious issues were taken in a systematic style and from the perspective of philosophy. Such components as how philosophy considers religious issues which it regards them controversial from its perspective, what these issues are were given in the unit. The fact that his



program has a separate unit of the Philosophy of Religion and it has an intensive content in terms of religious concepts and issues make this program quite successful.

The program of 2009 is not so different from the previous program in terms of content. This program is separated from other programs in terms of some formal differences and the methods and techniques of teaching. As well as the unit of the philosophy of religion kept its position as a unit in the program, its weight in the program of general philosophy was decreased up to 3%.

In the light of the philosophy teaching programs investigated, it is likely to say that even though the intensity and practice are changed depending on the conditions of the time, the issue of religion, the units of the Philosophy of Religion based on the concepts are a complementary and indispensable part of the course of philosophy and of the teaching programs of philosophy.

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